

01903. d. 6

A

COMMENTARY

ON THE *Gal 4. 28*  
BOOK of *Job* *Psalm 139*

In which is inserted the *Psalm 139*  
HEBREW TEXT and ENGLISH TRANSLATION:

WITH A  
PARAPHRASE

From the Third Verse of the Third Chapter, where it is supposed the METRE begins; to the Seventh Verse of the Forty-second Chapter, where it ends.

---

IN TWO VOLUMES.

---

By LEONARD CHAPPELOW, B. D.  
ARABIC PROFESSOR, and formerly Fellow of S. JOHN'S College,  
In the UNIVERSITY of CAMBRIDGE.

---

VOL. I.  
Containing the COMMENTARY.

---

---

CAMBRIDGE,

Printed by J. BENTHAM Printer to the UNIVERSITY.

Sold by W. THURLBOURN, and T. MERRILL, in *Cambridge*; S. BIRT in Ave-Mary-Lane, C. BATHURST in Fleet-Street, and R. DODSLEY in Pall-Mall, *London*; J. HILDYARD at *York*; and J. FLETCHER at *Oxford*.

M.DCC.LII.

3



COMMENTARY

BOOK OF JOB

HEBREW TEXT and ENGLISH TRANSLATION

P A R A P H R A S E

From the Third Vols of the Third Chapter where it is  
pointed out, that the origin of the Hebrew text of the  
Book of Job is from the same source as the

IN TWO VOLUMES



ARABIC PROSE, and the  
In the University of Cambridge

COMMENTARY

CHAPTER

THE FIRST

THE SECOND

THE THIRD

THE FOURTH

THE FIFTH

THE SIXTH

THE SEVENTH

THE EIGHTH

THE NINTH

THE TENTH



TO  
THE RIGHT REVEREND  
THOMAS  
Lord Bishop of LONDON.

My LORD,

THE reason why I take the liberty of prefix-  
ing your Name to the following Sheets, is,  
not only that they may meet with a more general,  
as well as a more favourable reception; but because  
I can truly say, Their beginning was entirely owing  
to your LORDSHIP.

When I had the pleasure of waiting on your  
LORDSHIP in your Country-Retirement, some of  
the conversation that passed, related to the twenty  
third and following verses of the nineteenth Chap-  
ter of the Book of *Job*: viz. *Oh, that my words  
were now written, &c.*—The visit which I paid, was



## DEDICATION.

by this means made very agreeable; and much more so, as it gave me a farther occasion of turning my thoughts on such a curious, and important Subject.

This was the motive which put me upon examining the Original of those several Texts; and to write what I soon after presumed to communicate for Your perusal. I was indeed willing to persuade myself, from a due consideration of the Hebrew, we might safely conclude, that *Job's* amiable, though distant view, was of a higher, and much superior kind, than some very learned Men seem to imagine. — The prospect of recovering his former happy situation, after so quick a succession of misfortunes, might have been matter of real comfort to Him: But comparatively speaking, we must surely esteem it a small recompence, for all that He had suffered. — For this reason I am inclined to think, and I hope from the Text itself we may infer, That the final event, in which his future expectations terminated, was a *Resurrection*, even in the Christian sense.

An



## DEDICATION.

An enquiry into this much controverted Passage opened a wider and larger Scene. It presently suggested to me, that many other places in *Job*, which are confessedly obscure, might be improved, so as to appear much clearer, and more intelligible, than they do in the common Versions.

If I have thrown the smallest light on any dark expression, I shall think my time far from being ill employed. — One pleasure I shall have from it at least, since it gives me an opportunity of assuring You, I am

*Your Lordship's*

*most obedient*

*and most obliged*

*humble servant*

CAMBRIDGE,  
May 1. 1752.

LEONARD CHAPPELOW.



# P R E F A C E.

THE Book of JOB is a subject which hath frequently, and especially of late, employed the pens of several learned and ingenious Authors. For this reason it may possibly be esteemed an unnecessary work, to give the public any more trouble about it. — But as my intention in the following Commentary, is, to examine the original text, and to advance nothing but what arises from duly considering it, without regard to any private hypothesis: and if I am so successful as to remove some of the many difficulties we there meet with; I shall not, and I hope the reader will not, think my endeavour altogether useless. — It would be a tedious, and indeed almost an endless undertaking, to enumerate the different opinions of men relating to the Book of Job: I shall therefore lay before you some of those which perhaps will be thought the most material. — The first I shall mention, is that of *Maimonides's*, a Spaniard of the twelfth Century, and one of the most celebrated writers among the Jews. — The character of *Moses Maimonides* is such, that the Jews scruple not to compare him with Moses the lawgiver. He is distinguished as *a Teacher of righteousness; a light of the captivity*. Buxtorf. Præf. ad Mor. Neb. — High encomiums of him are likewise given by Christians. — *Jos. Scaliger*, (Ep. to *Js. Casaubon*) and *Casaubon* himself, (Exercit. against *Baronius*) say the same that *Pliny* formerly did of *Diodorus Siculus*: viz. *Maimonides is the first among those of his own people who hath left off trifling*. — *Cunæus* (de Rep. Hebr. L. 1.) expresses himself thus: *Fato quidem et forte nascendi primus solusque in illa gente recte intellexit, quid hoc sit, non ineptire*. — By this one would think, that all the Jewish Authors before Maimonides had written nothing but trifles. — But sure it is worth remembering, there were once such men as *Philo*, and *Josephus*; that we have *Targums*, or *Chald. Paraphrases* on the old Testament: that there is extant, the *Talmud*, or Digest of the civil and Canon Law of the Jews; a compendium of which Maimonides thought proper to publish, entitled, *Jad chazakah*: and that there is such a treatise as the *Mishna*, or System of *Hebrew Ceremonies, Antiquities, and Oral Traditions*, with *Maimonides's* notes, and *Bartenora's*, another learned Jew. — Let any one read *Basnage's* History of the Jews from our Saviour's time,

to



to the year 1708, and he will find reasons sufficient to convince him, that learning was not quite banished from that people. There we see their *Houses of Judgement*, and *Academies*, in Italy, in France, and particularly in Spain. — To which let me add *Buxtorf's Lexicon Chald.* &c. a work that took him up no less than thirty years. In which, it is evident, with what immense labour he made his Extracts, from the *Chald Paraphrases*, the *Talmuds*, the *Hebrew Commentators*, *Philosophers*, *Divines*, *Cabalists*, *Lawyers*. — The reason why I make this digression, is, that it may appear, (as Dr. Wotton observes) *The Jews have not been such a weak, stupid nation, as learned men have usually described them to be. Their blindness has not been intellectual, but moral. Their hearts have been hardened, and not their heads.* Pref. to the Translation of two Tracts of the *Mishna*; viz. *Shabbath*, and *Erubin*. — To this we may add St. Paul's description of them; viz. "As Moses put a vail over his face, intimating that the children of Israel (whose minds were blinded) *did not*, or, *would not* stedfastly look to the end of that which is abolished: so unto this day remains the same vail untaken away, in the reading of the Old Testament: which (vail) is done away in Christ — For unto this day, when Moses is read, the vail is upon their heart. 2 Cor. 3." — And would to God, we had no occasion to make the application, not only to the present Jews, but those too who differ from them in principles of religion: the vail, when both Moses and Christ are read, it is to be feared, remaining still upon their heart. — But to return to Maimonides. — Let us hear the thoughts of this distinguished Rabbi concerning the Book Job. — The 22d. Chap. of the 3. part of his *More Nebochim* begins thus: "ענין איוב הנפלא *The surprizing History of Job is one of those subjects we are now considering, as it is משל a parable, setting forth the opinions of men about providence. Thou art sensible, there are some who affirm that Job never had any existence; but that he is represented by a parable. Those who maintain, he did really exist, and that his History is genuin, are not able to assign him either time, or place. But some of the wise-men say, He lived in the days of the Patriarchs: others, that he was one of the chief of the Babylonish Captivity. — But "אם היה או לא היה whether he did, or did not exist; what passed between God and Satan, and the delivering Job into his power, כל זה משל בלא ספק לכל בעל דעת all this is undoubtedly a parable of every virtuous man. — But as if he had said too much, he softens the matter a little by telling us: "It is not like other parables, because of the wonderful things depending on it; which with regard to this world are very obscure:*

By



*By virtue of which, many difficulties are explained, and sublime mysteries discovered.*

As to the reality of Job's existence, it is a point which, if we believe the Scriptures, cannot be disputed. Hear the word of the Lord, (*Ezek 14. 13, 14.*) *When the land sinneth against me, — tho' these three men, Noah, Daniel, and Job, were in it &c.* From which we may justly argue; if there ever were such persons as Noah, and Daniel; there was also such a person as Job. — Take, saith St. James, 5. 10, 11. *The Prophets for an example of suffering affliction, and of patience: — Ye have heard of the patience of Job.* — This sufficiently ascertains the reality of Job's existence; however men are divided in their opinions concerning the time in which he lived. Having mentioned Maimonides's sentiments concerning the Book of Job; I might save my self the trouble of referring to those, who, one may perceive, build chiefly on his foundation. — Le Clerc supposes, the person of Job is dramatic, whose part is, to act a man severely treated both by friends and enemies: whilst he represents those good men among the Hebrews, who were carried away into the Babylonish captivity. Pref. in Comment. — In opposition to this, others take the Book of Job for a true History: that the mutual discourses between Job and his friends, were in Arabic, and written originally in that language; from which they were translated by a Hebrew into his own tongue. That they were transmitted to memory by one of his friends: and entered, as to their substance, into domestic tables, in their own country-language, whether that was verse, or prose: from which the sacred writer was furnished with matter to represent it in the Hebrew form, in which it now appears. But at what precise time; or by whom this sacred production was brought forth, in the Church of the Hebrews, is a very difficult point for any one to discover; tho' probably about the time of David or Solomon. Frid. Spanhem Hist. Job. cap. 16. Grotius is of opinion, that it was written long after Solomon; from whom, and from David are taken several forms of speaking; which are no where else to be found: but that it was before Ezekiel; who in ch. 14. 14. makes mention of Job. Pref. in Job. — It appears probable to Huetius, That the Book is a true History, and poetically digested, but that it was written by Moses, as a consolation to the Israelites, under their Egyptian servitude. Dem. Evang. Prop. 4, p. 377. Ed. 4to. — Albertus Schultens (to whom every lover of oriental learning is extremely obliged, for the many useful books he hath published, and particularly for his commentary on Job, which I have occasion frequently to mention; endeavouring,



endeavouring, as he hath done, to illustrate several texts from Arabic) after a due examination, tells us, “ *He neither can, nor dare make any other determination than this; viz. From chap. 3. to the end of ch. 41. or rather, the 6<sup>th</sup> of ch. 42. written in verse, is the work of Job, after he was restored to his prosperity:—in the very language, (Hebrew-Arabic, as he saith) series, and connexion, as we now read it. In the introduction, ch. 1, and 2. and from v<sup>th</sup> 7, ch. 42, which are in prose, and in the historical style; he thinks he perceives the marks of an Hebrew collector: and supposes they were added by one of the Hebrew prophets, when this Hebrew-Arabic book was received into the canon of the Jewish church. Pref. in Comment.*” — From foreigners let us pass to some learned men of our own, and hear their opinion concerning the subject of the book. — *Bishop Sherlock, Dissert. on the sense of the ancients before CHRIST &c. p. 236. observes, “ The patience of Job is much talked of, and we seldom look further, for any use of this book: But in truth the book was written in opposition to the very ancient opinion, which introduced two independent principles; one, of the Good, the other, of the Evil: For this reason Satan, the author of Job’s misfortunes, is brought in with permission from God to afflict Job; and the moral of the history lies in Job’s reflexion, The Lord gave, and the Lord hath taken away. And again, Shall we receive good at the hand of God, and shall we not receive evil?” Mr. Worthington, Dissert. on the Book of Job, p. 417. acknowledges, “ That the error of two principles is particularly levelled at; yet as the famous doctrine usually stiled by the Pythagoreans, the metempsychosis; and by the Platonists, palingenesia; which is known to have been invented in order to account for the origin of evil; without which the wiser heathens thought the ways of providence could not be justified: As this doctrine, though commonly ascribed to Pythagoras, is known to have been much more ancient; and spreading itself so much; it is no wonder if the Jews likewise were tinctured with it. — Therefore he believes, the far greater, that is, all the controversial part was levelled chiefly against it, p. 419.” — Mr. Warburton, Div. Leg. vol. 2. is of opinion, “ The book of Job was written sometime between the return, and thorough settlement of the Jews in their own country: they having hitherto from their entrance into the land of Canaan, to their last race of kings lived under an extraordinary, and, for the most part, equal Providence. — After their return from their captivity, they expected the same manifestations of God’s Providence in their re-establishment, that their forefathers had found in their first settlement. But in these their expectations of the old extraordinary Providence they were greatly deceived. The*



*malice and persecution of their idolatrous neighbours made them but too sensible of the difference of their condition from that of their forefathers in their first establishment, p. 505, 506. — Could any thing therefore be conceived more seasonable and necessary at this time, than such a work as the book of Job? in which, on a traditional story of great fame and reputation all over the east, a good man was represented as afflicted for the trial of his virtue, and rewarded for his afflictions: and in which their doubts about God's providence were piously resolved into his Almighty Power. For to quiet all their anxieties, and to comfort them under their present distresses, was, I suppose, the reason of one of their prophets composing the book of Job at this very period. p. 507, 508."*

*Dr Rich. Grey, Præf. ad Lib. Job, thinks, "It was not the primary intention of the author, to treat either of an equal, or an unequal providence; but rather of the personal integrity of Job. The only design of the sacred writer seemingly was, to publish a perpetual instruction of humility and patience, to all good men under what affliction soever: by contemplating on one hand, the infinite perfection, wisdom, and power of God: On the other, human corruption, weakness, and ignorance: Which accompany even those who are most religious. P. 13, 14."*

*Mr. Garnet, Dissert. on the Book of Job, is persuaded, "The seed of Abraham, and the posterity of Jacob in particular, is the foundation of the whole Poem. And more particularly, the Tribe and Kingdom of Judah, that is shadowed in the character of Job. That the very extraordinary circumstances this kingdom laboured under at this critical period, the Babylonish captivity, are the ground-work of the allegory; and the restoration of it in the person of Job, is the great object and argument of the poem. p. 270, 271."*

That the Book of Job was intended to rectify some mistaken opinions concerning the Divine administration in the government of the world, is a point which cannot well be disputed. — But whether or no it immediately regarded the two independent principles of good and evil; — The transmigration of souls; — An equal, or unequal Providence: — The seed of Abraham, and the posterity of Jacob: is not, we find, so easy a matter to determine, because of the different sentiments just laid before you. — Let the book be carefully examined: Read it from one end to the other: I am persuaded, the principal design of the Author will appear to be no other, than to vindicate the supreme power of God over every part of the creation, whether in the heavens, or in the earth. — The force of the arguments which Job's friends use, rests altogether on *that* topic. — As to Satan, he assumes no power:

he



he does nothing but by permission. — Should it be asked, in what respect are Job's friends to be blamed? — I answer, the failure they are guilty of, is, in making this unjust conclusion: As if the Divine oeconomy must necessarily be proportioned to the scanty limits of human reasoning; and there could be no depth of Providence, but what the wisdom of man was able to discover. — There are indeed several unguarded observations, and reflections on the Deity; for which Job, in the extremity of his sufferings, is deservedly blamable. But the difference of the parties is this: *They* are resolutely stiff in their opinion, (from which they do not in the least recede) that Job because of his misfortunes, must be a wicked man. *He*, though conscious of his integrity, as to the heavy crimes suggested against him, is sensible at last of the hasty and precipitate zeal, which he had shewn in his own justification. — Therefore without any more reserve, he declares, ch. 40. 4, 5. *Behold I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no farther.* — He is now thoroughly convinced of his error: And when Jehovah (by what means, or instrument soever he communicated himself, we need not be solicitous to know; the voice of God speaking from heaven, we are satisfied, being no uncommon thing both before, and after the law) when Jehovah, I say, in the utmost sublimity of expression; in language, not to be imitated; such as no one can read without admiration and fear; represents to Job two wondrous instances of Divine Power, displayed in *Behemoth*, and *Leviathan*: he is affected to the highest degree of astonishment: he makes this open declaration, ch. 42. 2. *I know, thou canst do every thing; and that no thought can be withholden from thee*: Concluding with these remarkable words, v. 6. *Wherefore I abhor myself, and repent in dust and ashes.* It is for this plain acknowledgement, this inward conviction of guilt, and sincere repentance, that Jehovah pronounces, v. 8. *The three friends had not spoken of him that which was right, as his servant Job had.* — If I may be allowed to offer my opinion concerning the *Antiquity* of the book of Job, I shall do it with the utmost deference and respect to those who differ from me. — And I hope it will not be any diminution of that authority, and sacred veneration, which the book justly calls for, to suppose (with *Fred. Spanhem.*) that the copy which we now read, was not altogether the composition of Job himself; but rather the work of an Hebrew: So far I mean only as to making it appear in its present form. The foundation of the poem, I take for granted, was laid, and written in Arabic, by



Job, an Arabian, long before the Hebrew author existed. — But by whom it was digested, (or, at what time it was made public) I had rather, with *Spanhem*, leave the reader in suspense, than make any rash determination. — One advantage arising from that supposition of an original Arabic copy, is; By this means we are able to account for the several Arabisms which we meet with. For to what other cause shall we ascribe them, *Nisi quod* (as *Spanhem* writes) *sermone Jobi & amicorum fuere Arabici, & Arabicè primum descripti; unde in translatione Hebræa, numeris quoque adstricta, retinere passim Arabicas seu voces, seu phrasas necesse fuit.* p. 552. Another advantage which the supposition of an *Arabic-Hebrew* copy gives us, is; We may from thence assign a reason why so many seeming allusions are made to the law of Moses. — We shall likewise be able to account for the conclusion of the book; which mentions not only how many years Job survived in a flourishing condition; but his being reinstated in a degree of prosperity, higher than he had before enjoyed: having the same number of children which he had been deprived of, and double the number of cattle. — Allow that these additions in the last Chap. were made by an Hebrew; the authority of the book by such a concession is not at all lessened, any more than that of the book of *Deuteronomy*; where, (ch. 34.) we read of Moses's age, death and burial. — We cannot persuade ourselves that Moses himself wrote these particulars by the spirit of prophecy, as *Josephus* and *Philo* would make us believe: But rather, that they were the words of Ezra, or whoever he was, who drew up the Pentateuch. — And I make no doubt, but to complete so great a work, he was favoured with the Divine assistance of the holy spirit: The same assistance, I can readily suppose, being granted to the finisher of the book of Job.

Admit that an Arabic book of Job's own writing was extant at the time when the Hebrew author drew it up in its present form; As it was intended to be a standing monument to future generations of *Divine Power*, over all human affairs; and of *Divine Goodness*, to be displayed in its due and proper season: — This was a good reason why it should be introduced, not in *Arabic*; but in a *Hebrew* dress: viz. to make it not only conformable to the other books of the Old Testament; but that it might be of more use to the Hebrew nation. — We need not wonder that the Hebrew writer should, by some expressions, discover, to what country he belonged. — The language of the country in which our Saviour and his disciples lived, was *Syriac*: His public and private discourses were delivered in *that* language. —

Why



Why then, it may be asked, did the Evangelists &c. write in Greek? I answer, That their writings might be more extensive, and of more general service to christians. — The books of the Old Testament, as they were appropriated to a select people, would not have been so uniform, had one part been written in Hebrew, and another in Arabic. — Those of the *New*, were of a more general nature. They were soon to be dispersed among people of different countries, and different tongues: And *Greek* being the most known language, at the time they were written; in order to communicate them to Gentiles, as well as Jews; by Divine inspiration they were published in *Greek*, and not in *Syriac*. — By a parallel way of reasoning, it may be alledged, the same Divine assistance influenced the Hebrew author to publish in Hebrew, what Job wrote in Arabic. — If there are *Arabisms* to be found in the *Hebrew* of Job; so are there *Syriasms* intermixed with the *Greek* of the New Testament.

That Job was an Arabian; a person remarkable for his piety, his high station, his sudden, great fall; and his unexpected rising again to his former glory and eminence; may, I imagine, be easily allowed; though it will be difficult to fix the time in which he lived: whether in the days of the Patriarchs, or later. — But to judge from the circumstances of the book; the simplicity in which the history of his sufferings is related; the familiar intercourse with the Deity; the purity of style; the sublimity of thought; the conciseness of expression; together with the many years of prosperity which Job survived; we need not scruple to place him in the patriarchal age. — That he was a man celebrated not only for his patience under afflictions; but that he was more ancient than the Prophets; may, perhaps, be gathered from St. James's words, already referred to: viz. *Take, my Brethren, the Prophets for an example of suffering affliction, and of patience: Behold, we count them happy which endure. Ye have heard of the patience of Job.* — The Apostle by mentioning Job after the Prophets, seems to distinguish them as persons living in different ages from each other. — As if he had said; — “If you want examples to support yourselves under your calamitous circumstances; consider the behaviour of the Prophets. — But besides these, there is one very signal instance on record, of a man, whose name was Job: who, though he lived a long while before the Prophets; yet was favoured with the same advantages, which they had, of a superior divine influence: being equally remarkable for his extraordinary patience and resignation under the weightiest strokes of Providence.”

That



That the author had read Moses's account of the *formation of man*, may perhaps be suggested from ch. 10. 9. *Remember, I beseech thee, that thou hast made me as the clay: And wilt thou bring me into dust again?* And ch. 33. 4, 6. *The spirit of God hath made me, and the breath of the Almighty hath given me life. — I am formed out of the clay.* — Compare this with Gen. 2. 7. *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul:* and with 3. 19. *Out of it (the ground) wast thou taken; for dust thou art, and unto dust shalt thou return.* — That allusion is made to the FALL, seems to be evident from ch. 12. 16. שגג *the deceived*, ומשנה *and the Deceiver* are His. — Ab Ezra's comment here is short, but very expressive; viz. האדם השונג *Adam who was deceived*: שטן המשנהו *Satan his deceiver*. — to the SERPENT, ch. 26. 13 *His hand hath formed נחש ברה the crooked serpent*. [Read Isai. 27. 1. *In the day that the Lord shall punish Leviathan, נחש ברה the piercing serpent; even Leviathan, נחש עקלהון that crooked serpent.* — To the FLOOD, ch. 12. 15. *Behold, he withholdeth the waters, and they dry up: Also he sendeth them out, and they overturn the earth.* — To the confusion of TONGUES, י 20. *He removeth away, שפה the speech, (or, lip) of the trusty.* — Comp. Gen. 11. 1. *The whole earth was שפה אחת ודברים אחדים labium unum, et verba eadem: of one language. and of one speech.* — If the places referred to were not taken from the history of Moses, we must then have recourse to tradition, which delivered down those great events from one age to another. — To what is premised may be added, ch. 38. 8, 22, 23. *Who shut up the sea with doors, &c.?* Considered with Gen. 1. 9, &c. *Let the waters under the heavens be gathered together unto one place, &c.* with Exod. 9. 18.

There is a text, (I know not whether it hath been taken notice of in the same view) that seems to deserve a particular attention; and may possibly be reckoned one of the strongest proofs, that the writer was not unacquainted with the books of Moses. It is in ch. 41. 4. *will he (the Leviathan) make a covenant with thee? Wilt thou take him for a servant לעבד עולם (in servum seculi) for ever?* — Compare this with Exod. 21. 2, &c. *If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing: — And if the servant shall plainly say, I love my master &c. — I will not go out free. — Then his master shall bore his ear through with an aul, ועבדו and he shall serve him לעלם for ever.* — Does there not appear to be a coincidence between the places referred to? Is not the stile in Job of making



## P R E F A C E.

x

making a covenant, and taking him for a servant for ever, parallel to that in *Exodus*, of the servant's entering into a voluntary compact with his master, never to quit his service?

The language of one writer may indeed be expressed much in the same terms with those of another; when yet they are entire strangers to each other's person, or writings. For in the course of any particular subject, about which they are employed; the same thoughts, if not the same expressions, will sometimes naturally occur. — There are likewise what the Arabians call *amthâl*, which answer to the *mesbalim* of the Hebrews: words that include *Parables, Proverbs, Similes, Comparisons*, — Forms of this kind are common to people of different nations; with whom, it may be, little or no mutual commerce ever passed; so as to learn from one another. — Several of these (if I mistake not) are to be found in the book of Job. — And though some may be traditions; yet without question a great many are appropriated, and local forms. — The reader, if he pleases, may turn to chap. 7. 17. — 8. 11. — 11. 19. — 12. 11. — 19. 20. — 33. 25. — 34. 7. — 39. 30. — with several others referred to in the commentary. — What shall we say of ch. 7. 10. *Neither shall his place know him any more.* The same form is used, *Psal.* 103. 16. — we read of *iniquity stopping her mouth*, in ch. 5. 16. and in *Psal.* 107. 42. — In ch. 12. 21, 24. we have the same expressions with those in *Psal.* 107. 40. *He poureth contempt upon princes &c.* — Here it is disputed, whether the Psalmist took the words from Job; or Job from the Psalmist. — Bishop *Hare*, in his notes (*Lib. Psal.*) determines, in opposition to *Le Clerc*, that precedence is to be given to Job; from whom the Psalmist borrowed the expressions. — But that both these great men might be mistaken in their several opinions, is suggested in the note on ch. 5. 16. intimating that it might be one of those *sentences* of instruction, derived from one age to another. — Admit that several forms of speaking, may be either transmitted from one nation to another: or, peculiar to *this* country, which are not so to *that*; arising from the different genius and turn of thought among the inhabitants; yet it will not follow, but there may be certain expressions used by an author; which shall be able to point out to what country and people he properly belonged: An instance of which the above-mentioned place in ch. 41. 4. seems to be one.

To make the difficult passages of a book clearer, and more intelligible; those who are natives of the same country; who speak, and write the same language



language with that of the author, whose works they undertake to explain, in the common way of judging are most likely to succeed. — The reason is, because from their birth, the same idiom, and manner of expression, is familiar to them. Therefore comparatively speaking, we may expect from such as are educated in the schools of those who teach them from their infancy, the significancy, and propriety of the Hebrew tongue, some tolerable account, at least, of their proficiency. — I mention this with relation to some of the Hebrew commentators; particularly, *Ab. Ezra*, *R. Levi*, and *Sol. jarchi*. For notwithstanding the contempt with which they are sometimes treated, because they are apt too indulge themselves in several extravagant and mysterious thoughts: — Yet as there are hopes of collecting a few choice plants and flowers from a garden overrun with weeds, and useless productions; so have I endeavoured to pick out of their labours what may be of real service towards our better understanding some texts in the book of Job. [I am satisfied our English translators of the Old Testament made great use of them.] — This book is confessedly very obscure in many places; more perhaps than any other in the scriptures. — We need not wonder that it is so; when we consider the figurative expressions with which it abounds, together with the narrow limits of the Hebrew language in general. — *Brevity* and *obscurity*, we all know, are very often nearly allied to each other. — Is the Hebrew tongue defective? It will not perhaps be a difficult matter to account for it, if with some learned men we suppose; *That* which was the original fountain, once full and plenteous in every respect, hath long since lost its flowing stream; being swallowed up by the great ocean, *Arabic*. (Not. on ch. 6, 25. — 8. 3.) — But yet we may venture to say, there are instances, and not a few, to be produced, in which it may be called a copious language, vid. ch. 3. 22, 26. — 4. 10, 11. with more places referred to in the *index*, from the word *Hebrew*. — What justly merits our highest admiration, is, its purity and simplicity, elegancy, propriety, and significancy; to which the index directs; as it does likewise to those passages, where is observed the great care the Jews took to preserve the true text: sufficient to free them from the charge (which hath been objected) of corrupting it. — Having mentioned the *Arabic* tongue; Is any one desirous of knowing how instrumental it is in making up the deficiency of Hebrew? He will please to turn to the index; (*Arab.*) from which he may be satisfied how copious that language is; and how much it contributes, not only towards furnishing Hebrew with proper *Radices*; but explaining and illustrating



illustrating several parts of scripture. — For example, ch. 6. 25. *How forcible are right words!* מַה נְּמַרְצוּ אִמְרֵי יֵשׁׁר where the Chald. Paraphrast, and Sol. Jarchi read *nimretzu*, in the sense of *nimletzu*; viz. *how sweet* are right words! — But, as I have observed, if Job refers to the *words* he had been speaking; though right; yet were far from being either *forcible*, or *sweet*, to those with whom he was conversing. — The interpretation of the LXX here, is, φαῦλα ἀληθινὰ ῥήματα *levia*, seu, *vilia veracis verba*: reading *jashar*, instead of *joshar*: *How vile*, or, *inconsiderable* are the words of one who speaks the truth! — The difficulty is, how to account for the LXX interpreters giving us the construction of *vile*, *trifling*; and not *forcible*, or, *sweet* words. — The answer, I think, must be; That at the time they wrote, the word *maratz*, was understood of *weakness*, and *defect*, as well as, *strength*, and *force*: For in Arabic, مَرَضَ (مَرَضَ) signifies, *to be weak*, or, *deficient*; *sick*, or *diseased*. And we may suppose it had the same meaning in Hebrew, equally with that of *force*, when the LXX translated the bible. — An observation of the same kind is that of Pocock's [Miscel. Not. on Maimon. Port. Mos.] in Jer. 31. 32. viz. which my covenant they brake, although *I was an husband* unto them. The Hebrew for *I was an husband*, is, בַּעַלְתִּי Instead of which the Vulgate is, *I ruled over them*: The LXX with whom St. Paul agrees, Hebr. 8. 9. ἡμέλησα αὐτῶν. *I regarded them not*. — From these several interpretations, some are ready to suggest, the original was different from what we now read it; and consequently, the present Hebrew copy is not to be regarded. — Others, by way of reconciliation, instead of בַּעַלְתִּי *bayalti*, *I was an husband*, or, *I ruled over*; suppose the word was once either גַּעַלְתִּי *gayalti*, or בַּחַלְתִּי *bachalti*, *I disdained*, or, *despised* them. — But the dispute is silenced, by observing, that بَعَلَ (بَعَلَ) in Arabic, intimates, not only, *to be married*, *to rule over*; but *to be disturbed*, *to be separated*, *to disdain*, *to nauseate*. — In the commentary on ch. 6. 25. I have mentioned another instance of the learned professor's reconciling Micah, 5. 2. with Mat. 2. 6. — I shall put down one more, and refer the reader to Pocock himself. Isai. 28. 16. He that believeth לֹא יָדִישׁ *shall not make haste*. — The LXX with whom St. Peter agrees, 1 Ep. 2. 6. write, καὶ μὴ κατασχυσθῇ *shall not be ashamed*, or, *confounded*. — To clear this point, some think, the Hebrew was once יָבוֹשׁ *jabosh*, or, יָבִישׁ *jabish*, *erubescet*: instead of *jachish*, *festinabit*. — The Syriac version is, *lo nedchal, non timebit*. — These seeming differences are removed, by shewing, that the Arab. radix, خاش *chasha*, which corresponds with the Hebrew חָשׂ *chûsh*, includes those



three senses, of *haste, fear, and confusion*: *inter se non raro in rei natura conjunctos: dum qui timet consternatus huc illuc rapitur, atque ita tandem pudore confunditur.* Not. Miscel. p. 133. Ed. Twells.

There are in most, if not in all languages, several words which admit of what the Arabians call *الاضداد contraria*. Some of these are found in Hebrew, as well as other tongues, and particularly in Arabic; which, without a due attention, must occasion a good deal of perplexity in a Translator. — To give an instance or two: --- The word קדש denotes *purity and holiness*: as *Exod. 20. 11.* The Lord blessed the sabbath-day, *va-je-kaddeshehu, and hallowed it.* --- But in *Deut. 23. 17.* you have the reverse to that interpretation from the same radix: viz. There shall be no *kedesbab, female prostitute*, of the daughters of Israel; *ve-lo kadesb, nor male prostitute*, of the sons of Israel. --- נפש in Hebrew and Arabic, signifies *body*, as well as *soul*. --- Chamim, Arab. denotes *cold and hot water*: --- *-al-tarbo, joy and sorrow*: --- *al-maula, master and servant*. --- ἄργος, with the Greeks, is *swift*, and *slow*. --- *Altus*, and *profundus*, are by the Latins applied to what is *above*, and *below*. --- You see more examples of this kind in *Pocock. ub. supr. p. 137, &c.* --- The change of times, of manners, and customs, have always produced (and must unavoidably do so) a change in language. And no question but there are many passages of scripture, which, though at present hard to be understood, were once very clear and intelligible, --- The observation which that discerning writer makes, (*Comment. on Hos. 9. 8.*) must therefore be very just: viz. “*Words that are now obscure, were, I doubt not, very plain, when they were first spoken; and to those that heard them, and knew the language, customs, and the manners, and transactions of that present age: and what was pointed to, and described in them. But in after ages, when the particular knowledge and memory of those things was lost, and men left much to conjecture; no marvel if obscure.*” When an alteration is made in any text of scripture; it should be done purely for the sake of truth; and not wrested to serve an hypothesis. --- I hope I have observed this rule, wherever I have made any attempt of that kind. --- One of the advantages which Eliphaz proposes to Job, by his submission to the Almighty, is, as we read *ch. 5. 23.* Thou shalt be in league with אבני השדה *Abne bas-sadeh, the stones of the field*; i. e. saith D. Kimchi, “*The guardian angels shall protect thee, lest thou dash thy foot against a stone.*” Some interpret the words, “*Thou shalt reap the fruits of the earth in great plenty, even from stony ground.*” --- S. Jarchi, by *abne- bas-sadeh*, understands, not, *stones of the field*; but a particular



particular set of men, *homunculos agrestes, Pygmies*. --- Another opinion is, that those *stones of the field*, were *stones of ill omen*, placed as a signal to discourage any one from cultivating the ground. --- But by the change of a point the words will perhaps be capable of a very different construction: *viz.* by reading *ibne*, *sons*, (instead of *abne*, *stones*) of the field: from the Arab. *ابن* ( *abn* ) *ibnon*, *filius*; which in the plural, according to the *regimen* of Grammar, may be, *ابني* ( *abni* ) *ibne*. --- This diverts our thoughts to those people in general, whose occupation is in the *fields*; and in particular, to those savage Arabians, distinguished by the name of *Scenitæ*. --- The meaning then will be, that Job, by the divine protection, would be as safe from any injurious assault; as they are, whose business frequently calls them to the *fields*; and who, to prevent invasions from merciless plunderers, for their private security, enter into a league, or covenant with them. --- What shall we say of that expression, ch. 19. 20. *I am escaped with the skin of my teeth*: which may, I think, be improved by the help of Arabic. --- But not to trouble the reader with more particulars, I shall refer him for the interpretation of this, &c. to the commentary.

As to those much controverted texts in chap. 19. the construction which I have given of them, if admitted, shews, that the writer had in view, not only a future state, but likewise a future resurrection.

There is one thing, which perhaps I should have spoken of before; and that is, concerning Satan's making his appearance, and the communication between the Lord and that evil spirit. --- This may seem a matter of wonder, if not incredible, to some people: and therefore with Maimonides and others, they had rather look upon it either as a parable, or a dramatic performance. --- But if we consider the frequent visions and dreams, as well as the real appearances, by which God was pleased to make himself known to the patriarchs and prophets, and apostles, as recorded in the Old and New Testament: If we reflect on the power of good, and the influence of evil spirits; especially when they receive a particular commission; (witness that lying spirit, who for the wickedness of Ahab, was permitted by God to deceive the king, and all his prophets, 1 *King* 22.) Add to this, the temptation of our blessed Saviour himself by Satan, the same personal, wicked agent, we suppose, that tempted Job: --- If these considerations are thoroughly weighed; they will, without much difficulty, persuade us, that the history of Job and his sufferings, is not a studied parable, or an artfully contrived



contrived drama; but a matter of real fact and truth; very consistent with the simplicity of former ages.

The greatest part of the Book is generally acknowledged to be written in *metre*; (vid. ch. 3. 3.) tho' it may be, we cannot ascertain the measure with such exactness, as to make it free from several objections. — St. Jerom, without any scruple, writes (Præf. in Lib. Job. *A principio voluminis usque ad verba Job apud Hebræos prosa oratio est. Porro à verbis Job, in quibus ait: Pereat dies, in qua natus sum; et nox in qua dictum est, conceptus est homo: usque ad eum locum, ubi ante finem voluminis scriptum est: Idcirco ipse me reprehendo, et ago pænitentiam in favilla, et cinere: hexametri versus sunt, dactylo, spondeoque currentes; et propter linguæ idioma crebro recipientes et alios pedes, non earundem syllabarum, sed eorundem temporum. Interdum quoque rhytmus ipse dulcis et tinnulus fertur numeris lege solutis, quod metrici magis, quam simplex lector, intelligunt. --- Quod si cui videtur incredulum, metro scilicet esse apud Hebræos, et in morem nostri Flacci, Græcique Pindari, et Alcæi, et Sapphus; vel Psalterium, vel Lamentationes Hierimiæ, vel omnia ferme Scripturarum Cantica comprehendere: Legat Philonem, Josephum, Origenem, Cæsarsensem Eusebium. Et eorum testimonio me verum dicere comprobabit.*

--- Bishop Hare (Prolegom, in Psalm.) looks upon St. Jerom, as an incompetent judge; because his testimony depends on Josephus &c. who (he affirms) understood nothing of Hebrew Poetry. --- But St. Jerom, you see, first gives us his own opinion; and then strengthens it from the testimony of Philo, &c. --- Josephus in express words writes, that Moses's song (*Exod. 15.*) was composed ἐν ἑξαμέτρῳ τόνῳ. *Antiq. l. 2. c. 16. p. 91. Ed. Hudson.* --- That he recited to the people, ποιήσιν ἑξάμετρον (*Deut. 31. 19.*) l. 4. c. 8. p. 173. --- And that *David's Odes and hymns were of different measures, some of three, some of four: l. 7. c. 12. p. 319.* --- But notwithstanding this, the Learned Bishop insists on it as a point indisputably certain; that there neither are, nor could be, hexameters and pentameters in Hebrew Poetry. --- Nay, he goes so far as to intimate, that Josephus knew nothing of the Hebrew tongue. --- But this perhaps is urging the matter with too much warmth. For one can hardly suppose, that a Jewish Priest of such learning, such elegance of taste, and politeness of genius, (as Josephus undoubtedly was) could be ignorant of the Hebrew language; or even of Hebrew Poetry. --- The account which he gives of himself in the History of *his Life*, is really surprizing: and tho' it may be tinged with a little vanity; yet that does not affect the truth, --- He tells us, “ when he was about fourteen years of age,



age, his character, as a lover of learning, was so remarkable, that the chief-Priests, and Principal men of the City had daily recourse to him, to be instructed. *περὶ τῶν νομίμων. de penitiori legum sensu.*" Hudson. p. 905. --- And in his Antiq. l. 20. c. 10. He writes, "his own country-men acknowledged that he excelled them very much *κατὰ τὴν ἐπιχώριον παιδείαν. In patria, five, vernacula eruditione.*" — By which we must understand the proficiency he made in the study of Hebrew, and the Holy Scripture. — For the better understanding of Hebrew Poetry, the Bishop makes choice of *Psal. 111.* which is Alphabetically digested: in which you see the beginning and ending of every part of the verses: and consequently are better able to find out the metre. — To this may be added the next Psalm; and the 119th. which consists of 22 parts, agreeably with the Alphabet. --- In order to reduce the *measures* to *Trochees*, and *Iambics*, the Bishop reads several words different from the usual *Masoretic* pointing; so as to make an alteration in the number of syllables. --- For instance, we have *jabvoh*, for *jehovah*: *mayse*, for *mayase*. --- But in *3. poyalo*, and not *poylo*. *5. brito*, for *berito*: and yet *2. derushim*, not *drushim*. --- This contracting and enlarging at pleasure does indeed favour the hypothesis. --- But sure this must be esteemed too arbitrary a way of proceeding. --- Had all the Psalms been composed in the same Alphabetical order, with those above mentioned; we might, with the ingenious Prelate, lay a probable foundation where to settle the Hebrew metre. --- But as they are not; and as the subjects are various; some *penitential*, expressed in all the terms of sorrow, and sadness of heart: others, drawn up in the highest strains of joy and triumph. --- Some, *prayers* for future blessings and prosperity: others, *thanksgivings* for victory and conquest: --- We may imagine, that such very different Psalms would require different measures; according to the nature of the subject, and the genius of the several composers. --- When David fetched the Ark from Kirjath-jearim, (1 Chr. 13. 8.) *he and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.* --- Jehoshaphat (2 Chr. 20. 28.) celebrated the victory over his enemies, in procession to Jerusalem, *with Psalteries &c. unto the house of the Lord.* --- The Reformation which Hezekiah wrought was solemnized by the Levites, *with the instruments of David: and when the burnt-offering began, the song of the Lord also began with trumpets, &c.* 2 Chr. 29. 27. --- That there was a mutual harmony between the voices of the singers, and the sound of the several musical instruments,



ments, we may well suppose: but that there was no variation in the *measures* used by the performers, is more, I presume, than what any one with certainty can maintain. --- The two first positions which Bishop Hare lays down concerning Hebrew Poetry, are these; 1 *In hac Poesi pedes sunt omnes dissyllabi.* 2. *Quantitatis syllabarum nulla ratio habetur.* --- Admit this second position, I see no reason why there may not be *feet* of three syllables, as well as two. --- And should the first Psalm, for example, be set to that measure; it might (as far as our knowledge reaches) be accommodated to some kind of ancient musical instruments, the nature of which we are much ignorant, equally with the measure of two syllables only, viz.

*A'shre ba -- ish asher -- lo kalac -- bayatzath -- reshayim.*

Instead of which, the bishop's measure is;

*Ashré -- baish asher lo*

*Halac -- bayá-tzath rishyim.*

The Jewish *Masorets*, to all appearance, seem to have been not only scrupulous, but religiously careful in preserving the genuine Hebrew text. Comp. Not. Ch. 10. 20. --- For that reason I have printed the Hebrew with the Masoretic points: Not thinking myself at liberty to increase, or lessen the syllables, for the sake of metre; which I look upon as very precarious. --- But I have divided the verses, which are, and very justly, reckoned poetical: that the original and translation may be read in the same view, and with more ease than if they appeared like prose, without any division; as we find they do in Schultens's edition of Job. --- To shew how much we are obliged to the Masorets, for their diligence in transmitting to us a true copy of the Bible; give me leave to put down Cunæus's testimony concerning them: De Republ. Hebr. l. 1. c. 18. "*Equidem ego, quoties Masoritarum indefessam diligentiam considero, pene obstupefco. Omnes enim Hebræi codicis partes accurate recognitas & collatas, notis quibusdam impressis obsignaverunt. Id factum est post templi secundi excidium anno plus minus quadringentesimo tricesimo & sexto. Observatum ab illis est, non modo quot commata & verba, sed etiam quot literas continerent libri singuli. Quare, quod postea, cum summa barbaries orbi incubuisset, nullus apex de præstantissimo illo scripto perierit, illorum beneficium est. Non sine causa illud à Rabbinis est dictum: המסורה סיג לתורה Masora est velut paries et sepimentum Legi.*"

The Hebrew points are now, it seems, represented as useless, and of little or no service. --- It were much to be wished that the language was so well understood, as not to want their assistance, either in reading, or explaining.

--- We



--- We should consider, the case is very different from what it was formerly; when the Jews from their infancy were instructed in Hebrew, as their mother-tongue. --- But no sooner did it cease to be so; no sooner was their nation harrassed, and dissipated by conquest, by captivity, by banishment; but they lost in effect their language, together with their country. --- After this inexpressible loss, (which was brought about to serve the great ends of providence) no wonder, that the posterity of those unhappy sufferers, reflecting on the ruin of their forefathers, were desirous of recovering what had once been their native language. --- And here, (whether in the time of Ezra, or later, is not easy to determine) we are to lay the foundation of *Points*. These, we may imagine, were at first more simple, and confined to a narrower compass than they are at present, being enlarged by the fruitful invention of the Masoretic teachers. --- To avoid a great deal of litigious disputation, concerning the *authenticity* of points: let us put the question, whether or no Hebrew was ever read without them? --- I apprehend it never was; nor indeed was it possible it ever should. --- And tho' the ancient and modern Jews, as well as Christians. (to whom the language is familiar) did, and do now read without those auxiliaries: yet both they and we must express ourselves in the same manner, as if they were added to the words. --- Consider but the three first words of our Bible, בראשית ברא אלהים why, I would ask, in the first, do we pronounce ברא *bere*, and not *bara*, as in the second? and why *el*, rather than *al-obim*? --- The reason is, because such has been the constant way of pronouncing. From which I conclude, the Masorets did not give us a new pronunciation; but only supplied us with helps to direct us to the old one. --- Some indeed lay a great stress on אדוי (commonly called the *ebevi*) as if those four letters, without any fictitious vowels, are to be our guides in reading Hebrew. --- But their insufficiency for this purpose is, I think, very evident, from considering those words (abundance of which we meet with) that have not one of them: as for instance, פקד and ברך &c. --- *Mascler*, in his Heb. Gram. (Paris, 1731.) to free us, as he says, from points, and other Masoretic inventions; makes the pronunciation conformable to the alphabet: And because אלהים begins with *Aleph*, he therefore reads, not *el*, as we do, but *al*. Had this been the rule at the time of our Saviour's crucifixion; instead of Ηλι, Ηλι, or Ελωι, the Greek characters would have been Αλι, Αλι, or Αλωι, Αλωι. --- To talk of reading Hebrew without points, is a collusive way of speaking. We may do it when we have learnt the language; but not before.



for. — As it is a dead Language, we want Instructors, either by word of mouth, or by Grammar. — Points in Hebrew, are like scaffolds in building. When the work is finished, we take them down, and throw them aside, but not sooner with safety.

There is no one who looks into the Book of Job, but must soon discover that the style of what is judged to be metre, is different from the narrative part: this being very small in comparison with the other: and it is equally observable, that the former (which is usual in Poetical compositions) is much more sublime, and more difficult to be understood than the latter. — Therefore to illustrate our divinely-inspired Poet, I have attempted to give such a Paraphrase, drawn chiefly from observations made on the several texts in the Commentary, as may in some respect, tho' in a much inferior degree, correspond with that sublimity of thought; that beauty and loftiness of expression, with which the text itself every where abounds, in so copious, and so elegant a manner.

Should it be asked, why I have made no mention in the following sheets of Dr. HODGES, and Mr. PETERS? The reason is, because the Commentary was finished, and sent to the press, before I had the pleasure of seeing either the Learned Provost's ELIHU, or the ingenious Author's CRITICAL DISSERTATION.

As these Gentlemen take in, occasionally only, several passages of the Book of Job; I am in hopes that from thence no prejudice will arise to what is now offered to the Public: the Reader here having the whole Book before him, both the original, and translation; with such remarks as each particular text suggested.

Mr. Peters is very careful in examining those celebrated places, Chap. 19. In order to shew that Job's faith and hope were in a *Resurrection*, and a day of *general judgement*; p. 214. --- And tho' I differ from him in some respect; yet I flatter myself, that the interpretation which I have given, establishes, in as large and explicit a sense, the doctrine of a *Future State*, as well as that of a *Future Resurrection*:



A

# COMMENTARY

## ON THE

### BOOK of *JOB*.

---

#### CHAP. I.

אִישׁ הָיָה בְּאֶרֶץ עֻז׃ אִיּוֹב שְׁמוֹ׃ וְהָיָה הָאִישׁ כִּהְיוּא תָם וְיָשָׁר וְיָרָא אֱלֹהִים וְסָר מֵרָע׃

1. There was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

*And one that feared &c. Literally, Et timens Dei, et recedens à malo.*

וַיֵּלֶדּוּ לוֹ שִׁבְעָה בָנִים וְשָׁלֹשׁ בָּנוֹת׃

2. And there were born unto him seven sons and three daughters.

וַיְהִי סִמְנָהוּ שִׁבְעַת אֲלִפִּיצָאן וּשְׁלֹשֶׁת אֲלָפֵי גַמְלִים וְחֲמִשׁ מֵאוֹת צִמְד־בָּקָר וְחֲמִשׁ מֵאוֹת אֲתוֹנוֹת וַעֲבָדָה רַבָּה מְאֹד׃ וְהָיָה הָאִישׁ הַזֶּה נָדוּל מְכֹל בְּנֵי קֶדֶם׃

3. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household: so that this man was the greatest of all the men of the East.

*The greatest &c. Magnus præ omnibus filiis Orientis. Heb.*

*Seven thousand sheep: viz. Seven thousand small cattle, whether sheep or goats, or, pecudes lanigeræ; in opposition to pecudes pilosæ, camels, asses, and particularly בקר oxen, or, boves, which are mentioned in this verse. Comp. Gen. 26. 14. Possession of tzon, flocks, and possession of bakar, herds, i.e. of small and great cattle. Comp. chap. 8. 10.*

וַיֵּלְכוּ בָנָיו וַעֲשׂוּ מִשְׁתָּה בֵּית אִישׁ יוֹמוֹ וְשָׁלְחוּ וַקְרָאוּ לְשִׁלְשֶׁת אֲחֵיהֶם לֵאמֹל וּלְשִׁתּוֹת עִמָּהֶם׃

4. And his sons went and feasted in *their* houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

A.

*Feasted*



*Feasted in their houses: Fecerunt convivium domus:* Hebr. they made a family-feast. Comp. Esther 1. 5. The King made *mishteh shibyath jamim*, *festum septem dierum*; a seven-days feast: and ver. 9. The Queen made *mishteh nashim*, the women's feast.

וַיְהִי כִּי הִקְפּוּ יְמֵי הַמִּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וַיְקַדֵּשׁם וַיַּשְׁכִּים בַּבֹּקֶר וַיַּעֲלֶה עֹלֹת מִסְפָּר כָּלֶם כִּי אָמַר אִיּוֹב אֲוִלִי חָטָאוּ בְנֵי וַיְבָרְכוּ אֱלֹהִים בְּלִבָּבָם כִּכָּה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים:

5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all: For Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

*When the days of their feasting were gone about:* rather, As the days of their feasting went about; Lightfoot, vol. 1. p. 23.

*And cursed:* Job puts the case here that possibly his sons might have sinned, &c. But sure one cannot readily imagine, that they whose lives had been formed by the example of so good and religious a Father, could ever be guilty of so aggravating a crime, as strictly speaking, to *curse* God. We may indeed suppose that their elegant and sumptuous entertainments, which continued for so many days, might raise such an excess of mirth, as to occasion at least an absence of mind, and make them think of God less reverently than they ought to think. Ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐνενόησαν πρὸς Θεόν. LXX. They conceived evil thoughts of God. The Chald. Paraphrast saith, They provoked the Lord to wrath: and in a various reading, They prayed not in the Name of the Lord. — *Benedixerint Deo*, Vulg. Lat. but in the same sense, no doubt, with that of Ab. Ezra; who in his comment on the Text, writes, *berecu* is *leshon cinnui*, a way of speaking by antiphrasis; as when the witnesses deposed, 1 Kings 21. 13. Naboth *berec*, *did blaspheme* God and the King.

If we interpret *benedixerint* in the sense that *valedixerint* is sometimes used: instead of reading, *they cursed*; we may say, They removed God from them, they shew'd little regard to, or, they slighted Him in their hearts. To this we may add, that בָּרַךְ is one of those words that admit of a double sense; corresponding with the Arabic *ibtaraca*: which Pocock shews from Ebn Athir signifies, *Benedicere et Conviciari*. Not. Miscellan. in Port. Mos. where he produces several instances of the same words in Scripture, which have quite contrary interpretations. What makes it probable that Job did not mean, his sons had *cursed* God in the strict sense of the word; is, because when his

own



own passions were raised so extravagantly high, that he did indeed *curse*; the word applied to him is not בָּרַךְ but קָלַל which properly signifies *to curse*, viz. *jekallel*, *he cursed* his day. ch. 3. 1. *maledixit diei suo*, v. Lat. κατηράσατο τὴν ἡμέραν αὐτοῦ. LXX. To the same purpose are the *Chald. Syr.* and *Arab. Versions*. Those two words are likewise placed in opposition to each other, Josh. 24. 9, 10. Balak called Balaam *le-kallel*, *to curse* you; but I would not hearken unto Balaam, *vajebarec baroc: benedixit igitur benedicendo: Therefore be blessed you still.*

6 וַיְהִי יוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹא נִסְחָשְׁטָן בְּתוֹכָם :

6. Now there was a day when the Sons of God came to present themselves before the LORD: and Satan came also among them.

*Sons of God*: The Targum saith, Troops of angels: The LXX. Angels of God.

Dr. Lightfoot's comment is, On a sabbath-day, when the professors of the true religion were met together in the public assembly, Satan was invisibly there among them.

When we consider the ministry of good Angels, and consequently the mischief arising from evil Angels; And if we turn our thoughts on our blessed Saviour's temptation, with that power which the devil was permitted to make use of: These considerations will possibly lead us to think, that the history of Job and his sufferings is a real and true history; and that the discourse which passed between God and Satan, was a real discourse; and not what Maimonides and others would have it, *maschal*, a *parable*, or *fable*. But of this you have more in the Preface.

7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן מֵאֵן תָּבֹא וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מִשּׁוֹט בָּאֲרֶץ וּמִהַחֲהִלָּךְ בָּהּ :

7. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

The Targum after the words *from going to and fro in the earth*, very significantly adds, *to try the works of the children of men*. We may imagine from hence, that the ancient Jews did in a literal sense believe the Temptation of Job: The Gospel, we know, mentions the temptations, the wiles, and snares of the Devil; and we may reasonably suppose, St. Peter had considered well the power of the *great Deceiver*, with an eye to the sufferings of Job, as well



as our Saviour's Temptation in the wilderness, when he wrote these words, Your adversary the Devil, walketh about seeking whom he may devour; 1 Ep. 5. 8. This is very expressive of Satan's answer, and the addition made by the Chald. Paraphrast.

*From going to and fro in the earth: mish-shut ba-aretz.* The scourge of the tongue, chap. 5. 21. is call'd *shot lashon*, *flagellum*, *vel scutica linguæ*. — The most odious and detestable character you can give of an insulting and overbearing tyrant is, that such a one is a scourge to mankind. Comp. Isai. 10. 26. The Lord of Hosts shall stir up *shot*, a scourge, for the Assyrian. If we apply this to the Devil, our inveterate enemy; Satan's answer to the question, Whence comest thou? will be to this effect, *à flagellando in terra*; i. e. I am employ'd about my proper business; which is, to harass and distress mankind; to treat them with all the severity I am able; to be a thorn in their eyes, and a scourge in their sides. This elegantly points out the office of a cruel and unmerciful Exactor; or, in some sense, the Grecian *μαστιγοφόρος* who indeed was different in this respect; his office being sometimes to assist the *Agonothetæ*, in keeping peace among the riotous populace; whereas the business of the Devil at all times is to raise disturbances, and promote distractions even among those who are peaceably disposed. The Arab. *Radix sâta*, *scutica percussit*, *flagellavit*, gives great light to the interpretation above-mentioned: and more particularly as *mishwaton* in that language expresses *the Devil presiding over anger*.

Instead then of rendering the two last words of this verse, And from walking up and down in it: we shall say, And from plundering and ravaging in it. Read Schultens, and chap. 5. 5.

8 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הֲשִׁמַּתָּ לְבָבְךָ עָלַי עַבְדִּי אִיּוֹב כִּי אֵין כָּמוֹהוּ בָאָרֶץ אִישׁ תָּם וְיָשָׁר יֵירָא אֱלֹהִים וְסָר מֵרָע:

8. And the Lord said unto Satan, Hast thou considered my servant Job; that *there* is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

*Hast thou considered, &c.* Comp. ch. 7. 17.

*None like him in the earth:* The Targum saith, None like him in the land of the Gentiles. If the Chaldee Interpreter speaks by way of comparison, that the Gentile world could not produce a man so remarkable as Job was for piety and integrity; it may indeed from thence be concluded, that he writes this in favour of the Hebrews, taking it for granted that Job was one of that people. But on the other hand we may argue as if he intimated, that notwithstanding



withstanding he was of the Gentiles, he was yet so distinguished an example of virtue and goodness, that his equal was not to be found among them.

Dr. Lightfoot makes mention, without the least doubt, of Job as a Heathen, viz. In these times, when it went thus sadly with Israel in Egypt, there shone forth the glorious piety of Job in the land of Uz; vol. i. p. 23. — And again, p. 1026. About Israel's being in Egypt, Job lives in Arabia; a heathen man, and yet so good: And so St. Gregory saith, His country is purposely named, that the goodness of the man may be the more illustrated.

*One that feareth &c. Comp. ver. 1.*

9 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר הֲחֵסֵם יְדָא אֱיֹב אֱלֹהִים :

9. Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 הֲלֹא אֵת שִׁבְתָּ בְּעָדוֹ וּבְעָד־בֵּיתוֹ וּבְעָד בְּלֶאֱשֶׁר לוֹ מִסָּבִיב מַעֲשֵׂה יָדָיו בִּרְכָה וּמִקֵּדוֹ פָּרַץ בְּאֶרֶץ :

10. Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. Comp. chap. v. 5.

The care that some of the Jewish Critics took to preserve the genuin sense of the Hebrew, was [as we are told by the Author of *Cofri*, part 3. §. 31. p. 199. Heb. and Lat. by Buxtorf the son] not only to illustrate Scripture by verses, points and accents, but by *massoroth*, i. e. *observations*, to shew what words had either more or fewer letters than they should have. Comp. ch. 10. 20. These Critics take notice of five places where the masculine pronoun *אתה tu*, is written like the feminine *את viz.* this of Job 1. 10. 1 Sam. 24. 19. Nehem. 9. 6. Psal. 6. 4. Eccles. 7. 22. But as it is generally allowed, there are several Arabisms in the book of Job; we may suppose the want of the letter *ה* to be one: [the Arab. pronoun *ant* ending with *t*] especially if the word that follows in our text has its signification from the Arab. verb *shâc*, to guard, or hedge in a wall or garden with thorns. Read the learned Schultens's Comment.

But there is another interpretation, which the Arab. *shâc* gives us; and that is, *se induit panoplia*: Instead then of, Hast not thou made an hedge about him? we shall say, *Annon panoplia illum induisti?* Hast not thou put on him all his armour? Comp. ch. 3. 23. This interpretation gives light to St. Paul's advice to the Ephesians; how to behave themselves when assaulted by the great Deceiver; viz. *Ἐνδύσασθε τὴν πανοπλίαν τῆ θεῆ &c.* Put on the



the whole armour of God, that ye may be able to stand against the wiles of the Devil. ch. 6. 11.

But to make a hedge, &c. may particularly refer to those religious thoughts which Job had conceived of God, and which were to be his guard and defence against all wicked assaults whatsoever. Dr. Lightfoot in the chapter of *the Law broken by Adam*, lvi. p. 1027. saith, God read a lecture of the Law to him before he fell, to be a hedge to him, to keep him in Paradise. Where he observes, that the Jews in their writings use this phrase frequently for the Law, as in *Pirke Aboth*.

This is the title, viz. *Capita Patrum*, of one of the Tracts of the *mishna*; distinguished by that name, because it contains several remarkable opinions, artful sayings, apothegms, and pious axioms of the Fathers; who are said to have received, taught and propagated the Oral Law even from Moses. Three of those axioms are mentioned in ch. i. §. 1. viz. Take time in giving judgment: Multiply disciples: Make a hedge for the Law, i. e. as Maimonides comments, Make decrees and ordinances to draw men from sins. He refers to Lev. 18. 30. *ushemartem etb mishmarti*: Therefore shall ye keep mine ordinance. Which words those Fathers interpreted literally. *Custodiam ergo facite custodiæ meæ, five Legi meæ*, as Bartenora writes: intimating that their Traditions were to be guards to the Law. To instance in one of the Traditions of that nature; The Sabbath by a decree of the Jews was to begin at six of the clock on Friday; but the Rabbins ordered that it should begin a little sooner; for fear that when people were waiting for the precise time, they should do any work on the Sabbath. This was their hedge, their guard upon guard, that they might not transgress the Law: Cap. Patr. as published by Surenhusius, p. 409, 410. where there is another constitution of the same kind; forbidding the Israelites to drink wine with the Gentiles: To keep them from breaking that Law, which enjoins, They shall not enter into covenant with them.

*His substance is increased*: particularly in cattle. Comp. ver. 3. with Gen. 30. 29, 30. Thy cattle *jipbrotz*, is increased [*erupit*, broken forth like a torrent] unto a multitude. Ab. Ezra in his comment on this place of Job, writes, *pāratz* denotes such an increase as is mentioned Gen. 28. 14. where God assures Jacob, Thy seed shall be as the dust of the earth, *uparatztab*, and thou shalt spread abroad to the west and to the east. Comp. ch. 16. 14.

וַאֲמַלְסָם שְׁלֹחַנָא יְדֶךָ וְנָע בְּכָל-אֲשֶׁר-לּוֹ אִם-לֹא עַל פְּנֶיךָ יִבְרָכְךָ :

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And



*And he will &c. im lo, si non.* If he curse thee not; or, he will surely curse thee. If not, or surely, are common expressions in Scripture, when an asseveration is required; as 1 Kings 20. 23. *im lo, surely* we shall be stronger than they. Where Dav. Kimchi observes, that the word *tireh, videbis*, is understood, viz. Thou shalt see if we be not stronger &c. So here we may say, Thou shalt see if he do not curse thee &c. Comp. Jer. 15. 11. Ezek. 36. 5.

12 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הִנֵּה כָּל־אֲשֶׁר־לּוֹ בְּיָדְךָ רַק אֱלֹהֵי אֶלְתִּישָׁלַח יָדָהּ וַיֵּצֵא  
הַשָּׂטָן מִעֵם פְּנֵי יְהוָה :

12. And the Lord said unto Satan; Behold, all that he hath *is* in thy power: only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

*Went forth*: Schultens observes, that *jatza, to go forth*, is used here in a judicial way; comprehending the office of an executor of justice; as in Isai. 37. 36. The Angel of the Lord *jatza, went forth*, and smote in the camp of the Assyrians; Ezek. 30. 9. Messengers, *jetzeu, shall go forth*, to make the careless Ethiopians afraid. And thus did Satan *go forth* to execute the divine judgements on Job.

To this may be added, that the same word is applicable to an enemy going forth to battle; as Gen. 14. 8. *vaijetze, and there went out* the king of Sodom, and the king of Gomorrah, — and they joined battle &c.

13 וַיְהִי הַיּוֹם וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים מִן בֵּית אֲחִיהֶם הַבְּכוֹר :

13. And there was a day when his sons and his daughters *were* eating, and drinking wine in their eldest brother's house.

14 וּמַלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמֶר הַבָּקָר הֵיוּ חֹרְשׁוֹת וְהָאֲתוֹנוֹת רְעוּת עַל־יְדֵיהֶם :

14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them.

*The oxen were plowing*: *babbakar baju choreshoth*. Some will have this to be one of the irregulars in Hebrew; that a noun of the singular number should be joined to a verb and a participle plural. But it is to be considered, that *bakar* signifies *herds* in general male or female; and may therefore be construed with *choreshoth*, the feminine plural. Comp. Exod. 34. 3. Neither the flocks, *ve-babbakar*, nor *herds*.

15 וַתִּפֹּל שָׁבָא וַתִּקַּחֶם וְאֶת־הַנְּעָרִים הָכּוּ לְפִי־חֶרֶב וַאֲמַלְטָה רַק־אֲנִי לְבָדִי לְהִגִּיד לָךְ :

15. And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

*And*



*And the Sabeans fell; vat-tippol Sheba; Et incidit Sheba, i. e. machaneb Sheba: the host of Sheba.* Ab. Ezr.

Schultens observes that *tippol, irruit*, the feminine singular, is an Arabism, being put for the plural masculine. Such a construction is indeed used by the Arabians, as in the Alcoran, ch. LXIV. 7. *tatibim rofolobom; their Apostles came to them:* where the verb is a singular feminine.

But we need not have recourse to the Arabic construction, if instead of *the Sabeans fell*, we read, certain men, or, a number of men fell; *irruit turba*.

This interpretation is grounded on the force of the word *Seba* in the Ethiopic tongue; for example, Psal. 36. 6. Thou preservest man and beast: The Ethiopic version for man is *Seba*, viz. *bominem*, or collectively, *homines*. In Psal. 22. 6. A reproach of *men*; Ethiop. *Seba*. The Targum in both places is, *sons*, or *children of man*. — Mark 8. 2. I have compassion on *the multitude*, ὄκλον Ethiop. *Seba*. — From hence we conclude that *Sheba* in Job signifies a multitude, or number of people; and is therefore regularly construed with the feminine verb singular *tippol, irruit*.

Had the Sabeans been spoken of in this place, we may suppose the Hebrew would have been regular, viz. *vai-jippelu Shebaim; & irruerunt Sabæi*; because in the next verse but one, where the Chaldeans are mentioned as plunderers of Job's substance, we have a regular construction both of the nominative case and verb in the plural number, viz. *casdim samu; The Chaldeans made out*, or, set in order three bands.

The English Translators seem not to have been clear in rendering *tippol Sheba, the Sabeans fell*; because they have added the words *upon them*, to complete the sense: Whereas the version will be easy, if you say, And a number of men *irruit*, came in a hostile and riotous manner.

What still adds to, or rather confirms, the propriety of this construction, is, that the LXX. translate *Sheba*, οἱ αἰκμαλωτεύοντες plunderers. — The Syriac and Arabic versions agree in the same word, *gisa*, or *gis*, which in both languages properly signifies an army, or a number of people assembled together in a hostile manner.

From what hath been premised, we may, I think, fairly argue, that neither the LXX. the Syriac, nor the Arabic Interpreters intended to point out a particular set of people by the name of *Sabeans*.

The Chaldee Paraphrast is indeed very singular; who, instead of the Sabeans, writes, *Lilith the Queen of Zamargad*. There is but one place in Scripture



Scripture where the word *Lilith* is mentioned, viz. Isai. 34. 14. and is rendered *shrich-owl*. — *Lamia*, v. Lat. One would imagine this has some reference to that strange account which the Jews give us of *Lilith*: That it is a female demon, an evil spirit; which in the night seizes on, and murders infants. For this reason the German Jews used to (if they do not still) write on the walls of a child-bearing woman's bedchamber, by way of Amulet, these words in Hebrew; Adam, Eve, get thee hence *Lilith*: intimating herein their desire, if the woman should bring forth a son, that God would give him a wife like Eve, and not like *Lilith*: If a daughter; that she might be as serviceable to her husband, as Eve was to Adam; and not disobedient as *Lilith*, who, they say, was Adam's wife before Eve.

You will read more of *Lilith* in Buxtorf's Lexicon, Chald. Talmud, &c. Col. 1140, (which he quotes from an ancient book of Ben Sira) and in the fourth chapter of his *Synagoga Judaica*.

*Have slain*; *biccu*: in the plural number, i. e. those riotous men have slain.

*The edge of the sword*: A common Hebraism for *the sword*. Luc. 21. 24. *πισυνται σόματι μαχαίρας.*

16 עוד זה מדבר וזה בא ויאמר אש אלהים נפלה מרהשמים ותבער בצאן ובנערים ותאכלם ואמלטה רקצני לבדי להגיד לך:

16. While he *was* yet speaking, there came also another, and said, The fire of God is fallen from Heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

*The fire of God*: It is usual, as David Kimchi writes in his comment on 1 Sam. 26. 12. to join *Elohim*, *El*, *Jehovah*; or *Jab* to the preceding word, *le-bigdilo*, to magnify, or make it emphatical: As in Gen. 30. 8. *Wrestlings Elohim*, or great wrestlings. Psal. 80. 11. Cedars of *El*, or goodly cedars. 1 Sam. 26. 12. The sleep of *Jehovah*, or a very deep sleep; and not as it is rendered, A deep sleep from the Lord. Cantic. 8. 6. *Shalbebethjab*, i. e. *flamma jab*, a most vehement flame; which the Masorets make but one word; but Ab. Ezra divides it, viz. *Shalbebeth jab*. Comp. ch. 41. 29.

17 עוד זה מדבר וזה בא ויאמר כשרים שמו שלשה ראשים ופשטו עלהגמלים ויקחו ואתהנערים הכו לפיחרב ואמלטה רקצני לבדי להגיד לך:

17. While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.



*The Chaldeans.* In the fifteenth verse it is observed that the LXX, instead of rendering *Sheba*, *Sabeans*, write, *οἱ αἰχμαλωτεύοντες*, *plunderers*: And in this verse, instead of Chaldeans, we read *οἱ ἵππεις*, *horsemen*. The reason why they made such a construction in the fifteenth verse was owing, as I supposed, to the force of the word *Sheba* in the Ethiopic tongue, denoting, *a riotous number of people*.

But why they should translate *Casdim*, *ἵππεις*, (which all the other Interpreters render *Chaldeans*, is not so easy to apprehend; unless we have recourse to the same word *Seba*, which in Ethiopic not only signifies, a number of people in general; but likewise *horsemen* in particular. For example, Acts 23. 23. Make ready two hundred soldiers to go to Cesarea, and *horsemen*; Ethiop. *Seba*. — The conclusion which I would draw from hence is, that the LXX considered these *Casdim* (if they were Chaldeans) as so many horsemen; in opposition to that riotous company (it may be of footmen) spoken of in the fifteenth verse.

*Made out three bands:* literally, Disposed, or set in order three heads. This puts one in mind of the Roman *Cuneus*, or *caput porcinum*, viz. when an army was placed in the figure of a wedge, or triangle, to break with more ease the enemies ranks. — Abimelech (Jud. 9. 43.) is said to divide his men into the order of three heads, or companies: And in the next verse, where he and his *company* are mentioned as rushing forward; the author of the *Vulgate*, instead of translating *rashim*, *turmas*, as in the preceding verse, says, *Irruit in eos cum cuneo suo*.

*Fell upon the camels:* The way of those plunderers, as Sol. Jarchi tells us in his comment, was, To form an ambuscade, to separate the cattle from one another into different parts, *poshetim be-merchab*: *falling upon*, or *encompassing them on every side*, some one way, some another, so as to enclose the whole herd.

The same Hebrew word *pashat*, *irruit*, *diffudit se*, is twice used in the forty-fourth verse of the ninth chapter of Judges; viz. Abimelech and the company with him, *pashetu*, *rushed forward*: and with the particle following, *ran upon all*.

18 עד זה מדבר חה בא האמר בניה ובנותיה ארלים ושחים ין בבית אחיהם הבכור:

18. While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating, and drinking wine in their eldest brother's house:



19 וַחֲפָז רִיחַ נְדוּלָה בָּאָה מֵעֵבֶר הַמִּדְבָּר וַיָּנֶע בְּאַרְבַּע פְּנוֹת הַבַּיִת וַיָּפֹל עַל־הַנְּעָרִים  
וַיָּמָוּתוּ וַאֲמָלְטָה רָקְעָנִי לְבִדִּי לְהַגִּיד לָךְ :

19. And behold, there came a great wind from the wilderness, and smote the four corners of the house; and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

*The young men*: i. e. *banim*, the sons, *en tzaric*, there being *no necessity* of mentioning daughters, as Sol. Jarchi writes. But as both sons and daughters are spoken of in the preceding verse, we may suppose they are both included in *neyarim*. No doubt but the Lxx thought so when they render'd it, τὰ παῖδια, as well as the author of the *Vulgate*, in translating it *liberos*. Comp. Psal. 148. 12. Old men, and *neyarim*, *children*, i. e. of both sexes; and *banim*, though properly *fili*, signify daughters as well as sons: As Gen. 3. 16. In sorrow shalt thou bring forth *children*, *banim*.

20 וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מְעָלוֹ וַיִּגַּן אֶת־רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתָּחוּוּ :

20. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped;

*Shaved his head*: Sol. Jarchi compares this with Jerem. 7. 29. Cut off thine hair, and cast it away, and take up a lamentation. See also Isai. 15. 2. — This custom of shaving, or cutting off the hair was, we know, commonly used as a token of sorrow and mourning.

Τῆτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι

Κείρασθαι τε κόμην, βαλέειν τ' ἀπὸ δάκρυ παρειῶν. Hom. Odyf. 4. 197.

The rites of woe

Are all, alas! the living can bestow

O'er the congenial dust enjoined to shear

The graceful curl, and drop the tender tear. POPE.

21 וַיֹּמַר עֹרִים יָצֵאתִי מִבֶּטֶן אִמִּי וְעֹרִים אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיְהוָה לָקַח יְהִי שֵׁם יְהוָה  
מְבֹרָךְ :

21. And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD.

After the words, Naked shall I return thither, the Lxx. add, Even as it seemeth good to the Lord, so it is come to pass.

*Out of my mother's womb*: some, says Ab. Ezra, interpret this, *Out of the womb of the earth*: And no wonder, when we read, Gen. 3. 19. Till thou  
B 2 return,



return, unto the ground; *εἰς τὴν γῆν' LXX.* For out of it wast thou taken; for dust thou art, and unto dust shalt thou return: *ὅτι γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ.* Philo [de Mundi Opif.] supposes that the Greeks called the earth *δημήτηρ*, as being the common parent of mankind.

When Cefar dreamed he had ravished his Mother; the interpreters told him, it portended his dominion over the world; for by his Mother, was to be understood the *Earth*, quæ omnium Parens haberetur: Sueton. Jul. Cæs. §.7. Read Kidder's Demonstration of the Messiah. Part 1. pag. 99. fol. ed.

Ib. *Naked shall I return thither*: i. e. *To the Grave*; Ab. Ezra. or, according to the Chaldee Paraphrast, *le-beth keburta, ad domum, vel, locum sepulturæ*; which words the same Author uses to explain *beth moyed, domum conventus*, Job 30. 23. viz. Thou wilt bring me to death, and to the house appointed for all living.

בְּכָל־זֹאת לֹא־חָטָא אִיּוֹב וְלֹא־נָתַן תַּפְּלָה לְאֱלֹהִים:

22 In all this Job finned not, nor charged God foolishly. Literally, Nor attributed *insulfitatem*, any thing absurd or unreasonable to God. Ab. Ezra's comment is, He spake nothing *sheen lo tayam, cui non fuit gustus, vel ratio*: Nothing out of tast, or against reason. He did not blaspheme God. Targum, Syr. et Arab.

## CHAP. II.

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְיַצֵּב עַל־יְהוָה וַיָּבֹא נֹסֵה־שָׁטָן בְּתוֹכָם לְהִתְיַצֵּב עַל־יְהוָה:

1. Again there was a day, when the sons of God came to present themselves before the LORD; and Satan came also among them to present himself before the LORD.

*The sons of God*: Chap. 1. 6.

וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן אֵי מִזֶּה תָּבֹא וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מִשּׁוּם בְּאֶרֶץ וּמִדֶּה־הַלֵּל בָּהּ:

2. And the LORD said unto Satan, From whence comest thou? and Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

*From going to and fro in the earth, &c.* Chap. 1. 7.

וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲשִׁמָּתָ לְבָרָךְ אֶל־עֲבָדֵי אִיּוֹב כִּי אֵין כְּמֹהוּ בְּאֶרֶץ אִישׁ תָּם וְיָשָׁר יֵרָא אֱלֹהִים וְסָר מִדַּע וְעִדְנוּ מִחֲזִיק בְּתַמָּתוֹ וַתִּסְתִּינִי בּוֹ לִבְלָעוֹ תַּנָּם:

3. And



3. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

*Hast thou considered my servant, &c.* Hebr. Hast thou set thine heart on my servant, &c.

The translation of this verse will be more agreeable to the Hebrew, if with the vulgar Latin we place the Interrogation after *Integrity*; viz. *Ti-mens Deum, et recedens a malo, et adhuc retinens innocentiam?* For thus do the three participles in Hebrew follow one another. Instead then of rendering the next word *although thou movedst me*: The emphasis will be stronger if we say, And yet thou movest me; Or, to continue the interrogation, viz. And dost thou, or, wilt thou move me against him, to destroy him without cause?

4 וַיַּעַן הַשָּׂטָן אֶת־יְהוָה וַיֹּאמֶר עוֹר בְּעַד־עוֹר וְכָל אֲשֶׁר לְאִישׁ יֵתֵן בְּעַד נַפְשׁוֹ :

4. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

*Skin for skin*: Limb for limb. Chal. Par. Comp. ch. 18. 13.

5 אִלָּם שְׁלַח־נָא יָדְךָ וְנַע אֶל־עֲצָמוֹ וְאֶל־בָּשָׂרוֹ אֶסְדֹּא־לִפְנֶיךָ יְבָרְכֶךָ :

5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

*He will curse thee*: Chap. 1. 11.

6 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן הִנֵּה בְיָדְךָ אֵךְ אֶת־נַפְשׁוֹ שָׁמֶר :

6. And the LORD said unto Satan, Behold he *is* in thine hand, but save his life.

7 וַיֵּצֵא הַשָּׂטָן מֵאֵת פְּנֵי יְהוָה וַיִּךְ אֶת־אֵיּוֹב בְּשֹׁחַן רַע מִכַּף רַגְלוֹ וְעַד קִדְקֹדוֹ :

7. So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.

*From the presence of, or, from the Lord*; ἀπὸ τῆς κυρίας LXX. Compare Acts 5. 41. They departed ἀπὸ προσώπου τῆς συνεδρίας *with sore boils*: ulcere, vel inflammatione mala. *Shechin* hath no radix in Hebrew. In Chaldee and Syriac it signifies, *to wax warm, to raise blisters*. In Arabic, *to be hot, or feverish*.

8 וַיִּקַּח לוֹ חֶרֶשׁ לְהִתְגַּדֵּד בוֹ וְהוּא יֹשֵׁב בְּתוֹךְ הָאֵפֶר :

8. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.



*To scrape himself: le-bithgared:* This is one of the ἀπαξ λεγόμενα in the Bible; but it is frequently used in Chaldee and Arabic, in the sense of pulling off bark or leaves from trees.

One of the traditions of the Scribes and Pharisees, was, That on the Sabbath-day men might use their hands in the service of the body, so long as they did not fatigue, *velo mitbgaredin, nor scratch themselves to a violent degree:* [*mishna de Sabbato. cap. 21. § 6.*] i. e. Says Bartenora in his Comment, So long as they did not make use of a strigil, like Job, when he took a *potsherd*, &c.

9 וַיֹּאמֶר לוֹ אִשְׁתּוֹ עֲדָךְ מִחַיִּיק בְּתַמְחָךְ בְּיַד אֱלֹהִים וּמָת :

9. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

*His wife;* whose name was *Dinah*, if we believe the *Chaldee Paraphrast*.

*Curse God:* Or in a softer expression, be not so devoted to God. *Valedic Deo.* εἰπὼν τι ῥῆμα εἰς αὐτὸν LXX.

But those interpreters have made a large addition to this verse; viz. A good while after, his wife said to him, How long wilt thou be so patient? behold I have waited a little time in hopes of safety: for as to thy memory, it is blotted out of the earth, viz. Sons and Daughters, the sorrows and labour of my womb, for whom I have struggled in vain with great anxiety. And with regard to thyself, worms and corruption have seized thee, passing thy nights in the cold, open air: whilst I and my servant wander from place to place, from house to house; expecting the Sun to set, that I may rest from my labours and sorrows, which are a grievous oppression to me. But say something against the Lord, and die.

10 וַיֹּאמֶר אֵלָּהּ כְּדַבֵּר אַחַת הַנְּבִלֹת תְּדַבְּרִי נָם אֶת הַטּוֹב נִקְבַּל מֵאֵת הָאֱלֹהִים  
וְאֶת־הָרָע לֹא נִקְבַּל בְּכִלְזָאת לֹא־חָטָא אִיּוֹב בְּשִׁפְתָּיו :

10. But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

*Not sin with his lips.* Sol. Jarchi says, he sinned in his heart: but this doth not appear from any thing yet mentioned.

11 וַיִּשְׁמְעוּ שְׁלֹשָׁת רֵעֵי אִיּוֹב אֶת כָּל־הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ  
אֵלָּיו הַתִּימְנִי וּבְלֶכְד הַשּׁוּחִי וְצוּפֵר הַנְּעֻמִּיתִי וַיָּעֲדוּ יַחְדָּו לְבֹא לְנוֹדֵלּוֹ וּלְנַחֲמוֹ :

11. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and



and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

*When Job's three friends heard of all this evil that was come upon him: After these words R. Joseph Cæcus, (if he was the Chaldee Paraphraft) is so extravagant as to add; When they saw the trees of their gardens withered, and the bread they should eat changed to living flesh, and the wine they should drink turned to blood. But as extravagant as he is; Galatinus is much more so, when he makes use of this Paraphrase to prove Transubstantiation.*

וַיִּשְׂאוּ אֶת-עֵינֵיהֶם מִרְחוֹק וְלֹא הִכִּירוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ וַיִּקְרְעוּ אִישׁ מְעִלּוֹ וַיִּזְרְקוּ  
עָפָר עַל-רֹאשֵׁיהֶם הַשָּׁמַיְמָה :

12. And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

Compare 2 Sam. 1. 12. Then David took hold on his cloths and rent them, &c. and they mourned and wept.

Tum pius Æneas humeris abscindere vestem. Æn. 5. 685.

Ib. *Sprinkled dust upon their heads.* Josh. 7. 6. 1 Sam. 4. 12. Jonah 3. 6.

Ἀμφοτέρησι δὲ χερσὶν ἔλῶν κόνιν αἰθαλόεσσαν

Χεῦαίῃ κακκεφαλῆς πολλῆς, ἀδινὸν συναχίζων. Odyss. ω. 315. et Il. Σ. 23.

Caniciem immundo deformat pulvere, et ambas

Ad cælum tendit palmas. Æn. 10. 844.

וַיִּשְׁבּוּ אִתּוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלֹת וַאֲזַן דָּבָר אֶל־יְדָבָר כִּי רָאוּ כִּי-גָדֹל  
הַכָּאֵב מְאֹד :

13. So they sat down with him upon the ground, seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

Seven days was the time observed, the Scripture informs us, both for Mourning and Rejoicing upon any extraordinary occasion. Joseph made a mourning for his Father seven days, Gen. 5. 10. comp. 1 Sam. 31. 13. The house of Israel lamented her seven days, Judith 16. 24. If you declare the riddle (says Sampson) within the seven days of the feast, Judg. 14. 12. Comp. note on Job 1. 4. When Laban said to Jacob, Fulfil her week, Gen. 29. 27. His meaning was, [as the Jerusalem Targum, and that which is called Jonathan



nathan Ben Uziel's, interpret the words] keep the seven days feast. This solemnity of feasting (like that of mourning for the dead seven days) was one of the Nuptial ceremonies observed before the institution of the law of Moses. Selden de Jure Nat. et Gent. Juxta Disciplin. Hebr. lib. 5. cap. 5.

The number SEVEN had as it were a Divine sanction, when God blessed the Seventh day and sanctified it, Gen. 2. 3. The blood of the red Heifer was to be sprinkled seven times, Num. 19. 4. At the siege of Jericho seven Priests were ordered to bear before the Ark seven trumpets — and on the Seventh day to compass the City Seven times. As the Seventh day, so was the Seventh year sacred; and seven times seven years were reckoned to the Jubile. Lev. 25. 4, 8. Vid. Outram de Sacrif. l. 1. c. 16. § 5. Ainsworth on Lev. 4. 6. et Spencer de Leg. Heb. l. 2. c. 26. de vacca rufa. p. 497.

The same number was likewise held in great esteem among the Gentiles. Hierocles in his Com. on the Golden Verses, speaking of the numbers One and Seven, saith, the properties belonging to them are most beautiful and excellent. That number One, as it is the beginning of every number, comprehends the powers of All: and that number Seven, having no mother, and a virgin, is second to it in dignity. Needham's Edit. p. 168.

Apuleius, Metam. l. 11. gives this reason for dipping the head seven times in the sea by way of purification: *Quod eum numerum præcipue religioni aptissimum divinus ille Pythagoras prodidit.* No doubt but this doctrine was borrowed from that of the law of Moses. Comp. Patrick on Lev. 4. 6.

Philo the Jew is [as Lightfoot observes, vol. 1. p. 861.] a Pythagorean for numbers; and is even bewitched with the number Seven.

### CHAP. III.

וַחֲרִיבוֹ פִּתַּח אִיּוֹב אֶת־פִּיָּהּ וַיְקַלֵּל אֶת־יוֹמוֹ :

1. After this opened Job his mouth, and cursed his day.

וַיֵּן אִיּוֹב וַיֹּאמֶר :

2. And Job spake, and said :

יֵאבֶד יוֹם אֲוִלְדִּי בּוֹ

וְהַלֵּילָה אָמַר הִרָה נָבֵר :

3. Let the day perish wherein I was born,

And the night in which it was said, There is a man-child conceived.

*Let the day perish, &c.* The change of style here is so manifestly different from what went before, that the metre is with good reason supposed to begin



begin with this verse; and to end with the fifth, or as some think, the sixth verse of the forty second chapter. In the Preface is mentioned St. Jerom's opinion concerning the Metre. Read Dr. Rich. Grey's Preface to the Book of Job; who with a great deal of care and ingenuity hath obliged the Learned with the measures of this Divine Poem, [as he hath likewise with those of the book of Proverbs] together with Alb. Schultens's Latin version, and such notes taken from his very excellent work, as seemed necessary to illustrate the argument, the sense, or style. To these are added his own annotations which particularly have regard to the Metre.

*And the night, &c.* The pronoun *asher* is understood in the first part of the verse: viz. *Pereat dies (quo) natus fui in eo*, for, *in quo natus fui*. A construction very frequent in Hebrew. Comp. ch. 5. 17. Happy the man *jocibennu eloah, corripit eum Deus*, for, *quem corripit*.

Our translation of the second part of the verse supposes the same pronoun to be wanting, viz. *in which*. But then the Hebrew should have been, *And the night amar bo, dixit, vel dictum fuit in illa*: for, *in qua dictum fuit*: in which it was said, There is a man-child conceived. But surely such a conception must (without a very bold figure) be above any ones discovery. I should be unwilling to make any alteration in the Text. But some liberty may possibly be indulged when no injury can arise from it; which seems to be the case here. The sense will be easy and natural, if by the change of a letter, we read the pronoun *אשר* instead of *אמר* we shall then say,

Let the day perish wherein I was born,  
And the night [*asher barab*] which conceived a man-child.

If you object against the expression of *the night's conceiving*; I answer, it is no more inconsistent with Scripture-phrase, for the night to conceive, than it is for the day to bring forth. Thou knowest not what *jeled jom, pariturus sit dies*. Prov. 27. 1.

To celebrate a Birth-day with great tokens of rejoicing and triumph, was the custom of former ages: *ἡμέραν δὲ ἀπασέων*, &c. Of all days they [the Persians] shew the highest regard to their Birth-day: Herodot. l. 1. § 133. who gives us an account of the particular ceremonies which were appropriated to that Festival. Correspondent to this Alex. ad Alexandro writes, *Nec solum urbis natalis, sed singulorum dies natalitii erant hilaritatis et lætitiæ pleni dies*. Genial. D. l. 2. c. 22. Pharaoh, we read, on his Birth-day made a feast for all his servants. Gen. 40. 20. Comp. Mat. 14. 6.



4 הַיּוֹם כִּהְיוֹא יְהִי חֹשֶׁךְ  
אֲלֵי־יָדְרֶשְׁהוּ אֱלֹהִים מִמַּעַל  
וְאֲלֵי־תוֹפֵעַ עָלָיו נִהְרָה :

4. Let that day be darkness ;  
Let not God regard it from above,  
Neither let the light shine upon it.

*Let that day* : *hai-jom bahu* : Emphatically, that day : or, as to that day, let it be darkness. Comp. x. 6.

*Regard it* : search for, or enquire after it : *jidreshebu*.

*Light* : *neharab*. This is one of the ἀπαξ λεγόμενα in Scripture : *nabar* signifies a river : the radix is, *to enlighten*, as well as *to run*, or *flow*. vid. Psal. 34. 5. and Isa. 2. 2. Therefore we consider *neharab*, light, or a ray of light issuing from the sun, as a river flows from a spring. *Al-nabar* in Arabic, emphatically denotes that light which continues from the rising to the setting of the Sun. Lexic. Al. Kamus. vid. not. ver. 25.

5 יִנְאֲלֶהוּ חֹשֶׁךְ וְצִלְמוֹת  
תִּשְׁכֵּן עָלָיו עֲנָנָה  
יִבְעֲתֶהוּ כְּמִרְיֵי יוֹם :

5. Let darkness and the shadow of death stain it ;  
Let a cloud dwell upon it ;  
Let the blackness of the day terrify it.

*Shadow of death* : from *tzal*, a shadow, and *maveth*, death. Proper names in Hebrew are generally compounds. There are but few common ones of this kind.

*Stain it* : *jigalubu*. *gaal* signifies, to be avenged of an enemy, as well as to stain or pollute. Num. 35. 19. *goel*, the revenger of blood, &c.

*A cloud* : *yananab* : The radix which is wanting in Hebrew, is supplied from the Arab. *yanna* : signifying any thing that appears to the eye broad and expanded.

*Dwell* : *tishcan* : or, fix a tabernacle. From *shacan*, is derived *mischan*, a tent, or tabernacle. The devout Psalmist in a wonderful sublimity of style, contemplating the fabric, the motions, and influences of the heavens ; breaks out into this poetic rapture, Ps. 19. The heavens declare the glory of God, and the firmament sheweth his handy-work. In them hath he set *obel*, a  
tabernacle



*tabernacle* for the sun. The literal interpretation of *obel* is an ambulatory, or moveable tent, such as was used by Shepherds and Travellers. Gen. 25. 27. Isai. 38. 12. Instead of *obel*, the Syriac in Ps. 119. is *masbcan*, from *shecan*, supervenit, infedit. *Mishcan* in Hebrew denotes any habitation in general: but particularly That where God vouchsafes his more immediate presence; Psal. 46. 4. Jerusalem, the city of God is called emphatically in the plural number *mishcene*, the *tabernacles* of the most High. From hence the Rabbins give the name of *Shecinah* to the Divine presence, to the Divinity itself, and to the Holy Spirit *dwelling* in the Prophets. To consider the full import of *tishcan* in our Text, Job's desire will be, That the day of his birth may not only be darkened, but that it may be enclosed, and confined within a dark covering or tabernacle. This is agreeable to that elegancy of language among the Arabians. In the history of Timur [commonly called Tamerlane] p. 57. Edit. Arab. the Historian in his description of the night's passing away, and of the day approaching, expresses himself in these words; *falamma fawada allailo chijamabo*, "When the night had dissolved [or removed] its tabernacles, and the day had elevated its signals." And again, *chaina jafowdo aldalâmo chijamabo*, "When darkness had removed its tabernacles, and the morning in pursuit as it were of forrage, had displayed its signals.

*Let the blackness of the day terrify it*: Terreant eum atrores diei: i. e. tenebræ densissimæ. *Cimrire* is derived from *camar*, or *cimmer*, nigrescit. The letter *r* is doubled, as in *sagrir*, very rainy. Prov. 27. 15. Vid. Bochart. Geog. P. 11. l. 1. c. 33. p. 654. Ed. Cadom.

This seems to be a better translation than what we read in the margin of the Bible; viz. "Let them terrify it as those *who have* a bitter day." As if the letter *caph* in *cimrire* was a particle of similitude: *sicut amaritudines*, vel, *amari diei*, from *marar*, *amarum esse*. Such a construction is not parallel to Amos 8. 10. [referred to in our English version] where the Hebrew is regular, *cijom mar*, as a bitter day.

There is another translation, which several Commentators take notice of, and which gives strength and beauty to the Text; viz. *the priests of the day*, instead of the blackness, or the bitterness of the day; i. e. *annotent ut terribilem*. Grot. An allusion is supposed to be made to the custom of the *Sacrificuli atrati*, or *genethliaci et mathematici*, *qui diem candido, sive atro lapillo signare solebant*. It was their province to observe and determine the fate of particular days; and from the sable Robes which they put on, they assumed the name of *Chemarim*: *De Dieu* in Zephan. 1. 4. where we read of



the *chemarim* with the Priests. These are esteemed the same with the *chemarim*, or idolatrous Priests in 2 King. 23. 5.

The learned Schultens entertains the reader with this as well as other interpretations in his large and excellent notes.

6' הַלֵּילָה הַזֶּה יִקְחֶהוּ אֶפֶל  
אֶל־יָחִיד בְּיָמֵי שָׁנָה  
בְּמִסְפָּר יָרֵחַ אֶל־יָבֵא :

6. *As for that night*, let darkness seize upon it ;  
Let it not be joined unto the days of the year,  
Let it not come into the number of the months.

As for *that night* : literally, *that night* ; with a peculiar emphasis. Comp. y. 4. Parallel to this is Psal. 18. 30. viz. God, i. e. as for God ; his way is perfect. And Eccles. 2. 14. the wise man, i. e. as for the wise man, his eyes are in his head. Comp. 1 Joh. 2. 27. καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει· which should be translated, “ And you, i. e. as for you, the anointing which ye have received of him, abideth in you.” Read Masclef's Heb. Gram. p. 254. Comp. ch. 15. 20.

As Job had thrown out his resentment against the day in which he was born ; so now the severity of his censure falls on his birth-night : and his style, we find, increases and grows stronger. — Our Translation indeed makes no difference in the expression of darkness ; viz. “ Let that day be darkness : as for that night, let darkness seize upon it.” But the Hebrew is very different : For *choshec* is applied to the day, and *ophel* to the night, which hath no radix in Hebrew. In Arabic it is, *occidit sol*. From which we may infer that when Job saith, “ Let *ophel* seize upon it,” he intends to express such darkness as is consequent on the setting of the Sun : which from the sudden change that is made in the Heavens, may be said to be great darkness. Comp. Not. on ch. 10. 21, 22. The beauty of expression arising from thence is, that *ophel* intimates a greater degree of darkness than *choshec*. Comp. Job. 28. 3. He setteth an end to *choshec*, and searcheth out all perfection : the stones of *ophel* and the shadow of death ; i. e. “ He who diggeth in the mines, spares no pains till he penetrates the dark recesses of the earth ; till he searches out that which will make his work perfect. Nay, he is not at rest till he finds out the stones of *ophel*, which are concealed in the most secret and abstruse parts. Vid. Joel 2. 2. The day of the Lord cometh, a day  
*choshec*



*chosbet vaaphelah*, of darkness and of gloominess : i. e. a day of dreadful and terrible darkness.

7 הַיָּה חִלָּה הַהוּא יְהִי גַלְמוֹד  
אֵל תָּבוֹא רִנָּה בּוֹ :

7. Lo, let that night be solitary !  
Let no joyful voice come therein.

*Solitary* : *galmud* : which Schultens from the Arabic renders, *Dura filice vastior*. *Galmud* does indeed in that language signify *a rock*, or *great stone* : But the words following, Let no joyful voice, &c. sufficiently justify our English version. Comp. ch. 30. 3. For want and famine they were *galmud*, solitary : Rather, for want and solitary famine : because *galmud* is in the singular number.

8 יִקְבְּרוּ אֲרֵי־יוֹם  
הַעֲתִידִים עִיר לִיָּתָן :

8. Let them curse it that curse the day,  
Who are ready to raise up their mourning.

Instead of *their mourning*, some read *leviathan* according to the literal Hebrew. *Nominatim defigant eam imprecatores diei promptissimi quique excitatricem Leviathanis*. Schultens. Intimating as if that night was to be stigmatized, which [by way of Adagy] raised the Leviathan, *diram dirissimorum malorum matrem*.

*Let them curse it* : *nakab* properly signifies, *effodit*, *perfodit* : Therefore *perfodere diem* must be an elegant expression ; being the same with *maledictis eum petere*.—*Maledicus enim perfodit illum quem conviciatur*. Schindler.

*That curse the day* : Hebr. *Cursers of the day* : Alluding we suppose, to those mourners, who were hired to attend funerals ; and for the greater solemnity made use of set forms of execrations ; as several Commentators take notice of. Comp. Ezek. 30. 2. Num. 22. 6. and Amos 5. 1, 16. where the Prophet representing a great mourning, saith, They shall call such as are skilful of lamentation, to wailing. The literal Hebrew being there figuratively expressed ; viz. They shall call wailing to such as are skilful of lamentation. Vid. ch. 8. 10. Ab. Ezra in his Comment, writes, it is very probable, These *orere jom* were the same with the *ba-sephadinim* : whose office it was to curse particular days. But this was not the only business of the *Siticines* :



*ticines*: For they used to sing funeral songs in honour of the deceased, by way of comfort to the mourners. You have some specimens of that kind in Buxtorf. Lex. Chald. from the word *sephad*; one of which runs thus: Lament ye mourners, but not for the deceased; for he is at rest; but we are in sorrow and sighing. Comp. Matt. 9. 23. where mention is made of the minstrels lamenting the death [as they supposed] of the Ruler of the synagogue's Daughter.

*Their mourning*: *livjathan*, from *livjab*, *luctus*, with the Chald. affix. I should think this a better translation than that of a *Leviathan*. To raise up mourning, or promote sorrow, is a common phrase among the Hebrew writers. For instance, Let no woman *teyorer livjathab*, raise up her mourning at a feast: Talm. Jerus. *moyed katon* cap. i. where you observe that *teyorer livjathab* is the same expression with that in Job.

To the same purpose we read in the *Mishna* of the same title cap. i. § 5. Let no one *jeorer*, raise up over the deceased, nor lament for him thirty days before the feast. *Raise up* is expressed here emphatically without *livjathab* as mentioned in the Talmud. But Bartenora in his Comment sufficiently explains what is understood: *viz.* Let no one bring a mourner to *raise*, or set him over the deceased, who hath been some days dead; to disturb his friends, according to the usual way of a mourner, which was to cry out aloud,—Come and lament with me, all ye that are grieved in spirit.—From whence I beg leave to argue, that had this place of Job, we are now considering, ended with *yorer*, *raise up*; and the next word *livjathan* not been expressed; Bartenora or any other learned Hebrew commentator, would certainly have supplied it either with *livjathan* [not in the sense of Leviathan, a Sea-monster] from *livjab*, mourning, or *ablam*, with the Hebrew affix; a word of the same meaning, and which R. Levi in his comment produces as synonymous to it. What still adds weight to this interpretation, is, that the Chald. paraphrast never thought of the Leviathan, when he rendered *livjathan*, by *iljuthbon*, *their lamentation*. Comp. Not. on ch. 17. 3.

9 יְהִשְׁכּוּ כּוֹכְבֵי נֶשֶׁף

יִקְרָא אֹר וְאֵין

וְאֵל־יִרְאָה בְּעַפְעַפ־שָׁחַר :

- 9 Let the stars of the twilight thereof be dark:  
Let it look for light, but have none;  
Neither let it see the dawning of the day:

*Dawning*



*Dawning of the day*: Eye-lids, or rays of the morning. Hebr. So called from their vibrating swift motion, compared to *flying*, from *yuph*.

10 בִּי לֹא סָגַר דִּלְתִּי בִטְנִי  
וַיִּסְתֵּר עֵמֶל מֵעֵינַי :

10. Because it shut not up the doors of my *mother's* womb,  
Nor hid sorrow from mine eyes.

*Because it shut not up &c.* Sol. Jarchi in his comment on Gen. i. i. writes, "You have certain verses in the Bible, the sense of which is abrupt for want of a word." [This is what the Grammarians call *mikra katzer*; *an elliptical way of speaking*] He instances in this verse as one, who saith, "There is no mention who it was that should have *shut up the doors*." He likewise appeals to Isai. 8. 4. The riches of Damascus *jissa*, *shall be take away*; without any reference to the person who was to do this. In answer to which it may be alledged, that the verb active is frequently used instead of the passive. Therefore we may say, Because the doors &c. *were not shut up*: in the same manner as we do read that place of Isaiah, The riches of Damascus shall be taken away; *vid.* Hottinger. Thesaur. Philolog. p. 200. and 232. — But we want no solution of that kind; for *it shut not up &c.* plainly relates to *the night* in v. 7.

*My mother's womb*; *bitni*: as if the word expressed the same with *beten immi*, ch. i. 21. But this I think supposes too much; for it would be hard to persuade any one, that there is no difference between *uterus meus*, and *uterus matris meæ*. If therefore instead of בִּטְנִי with the affix, we read only בִּטֵּן leaving out the *jod*, [which by mistake might easily have been added, there being no less than three words in the verse that end with the same letter] the sense is clear; *viz.* "Because it shut not up the doors of the womb." The author of the *Vulgate* gives us a just translation; *Quia non conclusit ostia ventris*, not *ventris mei*; and consequently he must read *beten*, and not *bitni*.

11 לָמָּה לֹא מָרַחֵם אֲמוֹתַי  
מִבֶּטֶן יָצֵאתִי וְאֲנוּעַ :

11. Why died I not from the womb?

*Why* did I *not* give up the ghost when I came out of the belly?

Whoever considers this translation, cannot but see a manifest tautology. "Dying from the womb, and giving up the ghost when we come out of the belly," are the same thing expressed in different words.

*From*



*From the womb; me-rechem.* It is true that *from* is a common interpretation of the particle *mem*. But it is equally true, that *mem* in different places of Scripture is found to have different senses; for example, Gen. 5. 29. This same shall comfort us *mimmayasenu umeyitztebon*: concerning our work and toil of our hands. Instead of which one would rather say, In our work, and in the toil &c. Again Prov. 25. 17. Withdraw thy foot *from* thy neighbour's house: This is more of a paraphrase than a translation. The Hebrew is, Make thy foot rare or precious *mibbeth*, in the house of thy friend. Comp. 2 Cor. 2. 4. ἐκ πολλῆς θλίψεως out of, rather, in much affliction.

From hence I would observe, that to read, *in the womb*, as both the LXX and the author of the *Vulgate* do, viz. ἐν κοιλίᾳ in vulva; will add a peculiar weight to Job's words; especially if we make the *vau*, prefixed to the following verb, a disjunctive. The text will then be, Why died I not *in the womb*, or gave not up [nor gave up] the ghost when I came out of the belly? [Comp. the following verse] Psal. 8. 4. What is man that Thou art mindful of him? *uben*: or the son of man, as it should be expressed; agreeably with the Apostle, τί ἐστιν ἄνθρωπος — ἡ υἱὸς ἀνθρώπου; Heb. 2. 6. — *From the womb* would indeed have been a proper translation, had the verb *botzi*, to bring forth, been used here as in ch. 10. 18. Wherefore then hast thou brought me forth out of the womb? *merechem botzethani*.

12 מָדוּעַ קִדְמוֹנִי בְרָכִים

וַיִּמְחֶשְׁדִּים כִּי אֵינִקְ:

12. Why did the knees prevent me?  
Or why the breasts that I should suck?

*Prevent me; kiddemuni. Quare præ me venerunt, vel obtulerunt se.* Comp. Deut. 23. 4. Because lo *kiddemu*, they met you not with bread &c. *Non præ vobis venerunt cum pane*; vel, *Non obtulerunt vobis panem*. — Schindler in בָּרךְ expresses the sense of the first part of the verse: "*Quare me exceperunt, cum in lucem ederer, genua obstetricis incurvata, ne caderem.*" To this R. Levi's comment agrees, which I shall give you in the paraphrase.

13 כִּי־עַתָּה שָׁכַבְתִּי וְאֶשְׁקוּט

יִשְׁנָתִי אִזְּנִי יָנוּחַ לִי:

13. For now should I have lien still and been quiet;  
I should have slept; then had I been at rest.

*Lien*



*Lien still*: in the grave. S. Jarchi. — A remarkable gradation, as Schultens observes; *Recubarem, quiescerem, dormire*. — But our English version increases it: *Lien still, been quiet, have slept, been at rest*; to which the Hebrew corresponds.

*Then had I been at rest*: Hebr. *Tunc quiesceret mihi*: Then had there been a resting-place for me. *Tunc mihi fuisset πληροφορία*. Comp. the last verse of this chapter.

עִמְּלָכִים וְיָעֵצ׃ אֶרֶץ 14

הַבָּנִים חֲרָבוֹת לָמוֹ :

14. With kings and counsellors of the earth,  
Which built desolate places for themselves;

“That their names might be inscribed on them.” R. Levi.

*Qui loca seu ædificia devastata instaurant, eisque sua imponunt nomina, in sui memoriam.* Schindler in חרב

אוֹ עִם־שָׂרִים וְזָהָב לָהֶם 15

הַמְּמַלְאִים בְּתֵיהֶם כֶּסֶף :

15. Or with princes that had gold,  
Who filled their houses with silver:

“Whose prosperity was only outward pomp; having no excellency in the grave.” R. Levi.

אוֹ כְּנָפֶל טָמֹן לֹא אֶהְיָה 16

בְּעֵלְלִים לֹא־דָאוֹ אֹר :

16. Or as an hidden untimely birth I had not been;  
As infants *which* never saw light.

Here is no connexion with the preceding verse: The words are possibly misplaced; for the sense brings us back to the eleventh verse, unless we include the twelfth to the sixteenth in a parenthesis; viz. “Why died I not in the womb, or gave not up the ghost when I came out of the belly? [Note on ver. 11.] Or as an hidden untimely birth I had not been; as infants *which* never saw light.”

*An hidden untimely birth*: *Abortivum absconditum*. V. Lat. ἔκβολον. *Fætus ex utero excidens* [naphal, cecidit] quem mater ejicit et occultat. Schindler. Comp. Psal. 58. 7. Let them pass away like *nephel*, the untimely birth of a woman.



17 שם וישעים וידלו וינו

ושם ינחו וייעי כח :

17. There the wicked cease *from* troubling :  
And there the weary be at rest.

*There the wicked cease* &c. These words follow with ease from the fourteenth and fifteenth verses; where reference had been made to the sepulchres of kings, &c.

*There*: in the grave; ch. i. 21.

*The wicked*: *hamithnoyayim*, *sui exagitatores*. Ab. Ezra.

*Cease from troubling*: *deserunt commotionem*. Comp. ver. 26. and ch. 14. 1.

*The weary*: *defessi vires*.

The Chaldee Paraphrase of this verse is, There the wicked who have repented, are at rest from the distraction of hell. And there those disciples are at ease, whose virtue had fatigued itself in the Law.

18 יחד אסירים שאננו

לא שמעו קול גוש :

18. There the prisoners rest together ;  
They hear not the voice of the oppressor.

*Prisoners*: *vinculis ligati*. Heb. — *Rest*: *maxima tranquillitate gaudent*. Jer. 30. 10. Jacob *shakat veshaanan*, *shall be in rest and quiet*, and none shall make him afraid.

*Oppressor*: Pharaoh's task-masters, Ex. 5. 6. are called *ba-nogeshim*, the same with *οἱ βασανισαί* *flagellatores*.

19 קטן וגדול שם הוא

ועבד חפשי מאדניו :

19. The small and great are there.  
And the servant is free from his master.

*There*: the same; as 2 Sam. 7. 28. Thou art *bu*, *the same* God: as the words should be translated. Correspondent to this is *αὐτός* viz. Heb. 1. 12. Thou art the same: *οὗ ἐστὶν ὁ αὐτός* &c. — Jesus Christ the same; *ὁ αὐτός* 13. 8.

20 למה יתן לעמל אור

וחיים למרי נפש :



- 20 Wherefore is light given to him that is in misery,  
And life unto the bitter *in* soul?

*Is given* : Heb. Why doth he give?

*In misery* : *ad miseriam usque laboranti tum corporis tum animi.* ch. 5. 7.

*Bitter in soul* ; Prov. 31. 6. Give wine *le-mare nâpbesb*, to those that be of heavy hearts. The same phrase is used in a different sense, Jud. 18. 25. The children of Dan said, Let not thy voice be heard among us, lest *anashim mare nepbesb*, angry fellows, (*homines amari animam*, men of an exasperated spirit) run upon thee.

21  
הַמְּחַכִּים לַמָּוֶת וְאֵינֶנּוּ  
וְיִחְפְּרוּהוּ מִמַּטְמוֹנִים :

21. Which long for death; but it cometh not :  
And dig for it more than for hid treasures.

*Which long &c.* *Qui ægre expectant, inbiant morti.* — Psal. 33. 19. Our soul *chiccethab*, waiteth for the Lord, with eagerness and impatience. Hof. 6. 9. as troops of robbers *chacce*, wait for a man.

*But it cometh not* : *Sed non illa.* Heb.

*Dig* : Seek for it. Ab. Ezra. — *חפר Seeketh the prey.* ch. 39. 29.

22  
הַשִּׂמְחִים אֱלֹהֵי לֵיל  
יְשִׁישׁוּ כִּי יִמָּצֵא קֶבֶר :

22. Which rejoyce exceedingly :  
And are glad when they can find the grave.

Here are three different words to express *rejoicing* ; viz. *samach*, *gûl*, *sûs*, which we may suppose have each their distinct meaning. David in that sublime Psalm (16.) which he calls a jewel or sculpture; *i. e.* a Psalm worthy to be engraved in letters of the finest gold [gold of Ophir. Psal. 45. 9.] saith, my heart *samach*, is glad, and my glory [*γλῶσσά μου LXX.*] *jagel*, *rejoiceth* ; *i. e.* Not only my heart conceives inward satisfaction; but my tongue utters forth triumphant joy.

*Are glad* : The Prophet Isai. 65. 18. having a prospect of the new Jerusalem, saith, *sifu ve-gilu yade yad* : Be you glad and rejoice for ever. Zech. 9. 9. *gili meod*, rejoice greatly O daughter of Zion. From hence I argue that *gûl* intimates a higher degree of joy than either *samach*, or *sûs*.

Schultens, together with the three words above-mentioned, considers the force of two more, viz. *yalaz* and *yalatz*, in this order : *Samach*,



*enodem esse*; signifying a smooth, easy mind, *curis tanquam nodis exsolutum, in lætitiāque diffusum*. *yalaz* and *yalatz*, *exultavit*. *gûl*, *saltavit in orbem, choreas duxit*. *sûs*, *obliquavit oculos præ nimio gaudio natantes*. *Cum superbia quadam exultante lætatus fuit*. — In this order you see he places *sûs* a degree inferior to *gûl*, and promises in his ORIGINES, to justify the several interpretations from the Arabic language.

The Chald. Paraphrase is, Those who used to rejoice exceedingly, do now rejoice because they have found the grave. This corresponds well with the Hebrew; there being no copulative in the text. As if the men of pleasure are at last weary of their diversions of life, and are glad to exchange them for death.

This sense may possibly lead us to think that the 21st and 22d verses relate to each other, so as that neither of them have any connexion with the 20th. If so, we shall read them in this manner, *viz.* ver. 21. Those who have longed for death, and it comes not; now dig for it; are very desirous of it. ver. 22. Those who have rejoiced exceedingly, will be glad when they find the grave.

Schindler writes, *gûl, exultavit; animi lætitiā gestu corporis expressit; cum quis subita felicitate exhilaratus nimio corporis motu præter consuetudinem exultat*. This agrees with the Arab. *gâl*, to turn round: and with Ab. Ezra's comment; *viz.* Some will have *gâl* to signify a sudden motion either of joy or sorrow, as the word *rinnah* expresses both the voice of singing and lamentation. Others, that it is applicable to those who divert themselves in going round a circle. This will help us to explain what the Prophet Hosea means, when he advises Israel not to rejoice *el gâl ceyammim*, ch. 9. 1. *i. e.* Let not thy rejoicing be in extravagant gestures and motions of the body, *ce-yammim, like the Gentiles*: not, as it is rendered, *as other people*; there being no Hebrew for *other*. With good reason he gives such advice. For, saith he, Thou hast gone a whoring from thy God; thou hast loved a reward upon every corn floor. Schultens elegantly translates *ba-semechim ele gâl, qui lætantur ad choream usque*. Alluding to those festival-dances which were celebrated in honour of certain idols.

It is very probable that *ele gâl* might be a common expression, applied to those whose excess of joy shew'd itself in a quick circular motion of the body; according to Schindler's interpretation of *gûl*.

23 לְנֶבֶר אֲשֶׁר-דָּרְכוּ נִסְתָּרָה

חֶסֶד אֱלֹהִים בְּעֵדוֹ :



23. *Why is light given to a man whose way is hid:*

And whom God hath hedged in?

Having separated the 21st and 22d verses by a parenthesis, the 23d will readily follow the 20th, without the repetition of *why is light given*, for which there is no Hebrew; viz.

ver. 20. Wherefore is light given to him that is in misery,  
And life unto the bitter in soul?

ver. 23. To a man whose way is hid,  
And whom God hath hedged in!

To a man: *le-geber*: endowed with great power and abilities, ch. 4. 17.  
and 10. 5.

Whose way: *cujus via ejus*. Heb. *cujus vitæ cursus*. Psal. 91. 11.

Is hid: *nistârah*: *clypeo sive velo obtegitur*. Arab.

And whom God: rather, For God hath hedged him in; as Jer. 17. 8.  
Blessed is the man, &c. *ve-hajah*, for he shall be as a tree. Comp. ch. 1. 10.

כִּי־לִפְנֵי לַחֲמִי אֲנַחֲתִי תָבֹא 24

וַיִּתְּכוּ בַמַּיִם שְׂאֲנָתִי :

24. For my fighting cometh before I eat:

And my roarings are poured out like the waters.

Before I eat: rather, *with my bread*; as Josh. 1. 14. Ye shall pass over *liphe*, with your brethren; as it should be rendered. *Nibil enim usitatus in lingua sacra, quam ut τὸ Liphe non locum anteriorem, sed præsentiā significet. Masius cum Drusio. Vid. Nold. Annot. p. 1019.* — If we read, My fighting cometh with my bread: This will help us to understand what the Psalmist means when he saith, Thou feedest them with the *bread of tears*, Psal. 80. 5. For as tears, in a poetical way of speaking, was the bread of Asaph; so was fighting the bread of Job. Comp. Psal. 42. 3. My tears have been my meat day and night.

Poured out: Comp. ch. 10. 10.

כִּי פֶחַר פִּחְדִּי וַאֲתֵינִי 25

וְאִשֶּׁר יִגְרֹתִי יָבֹא לִי :

25. For the thing which I greatly feared is come upon me;

And that which I was afraid of, is come unto me.

*I greatly feared*: *timorem timui*. Heb.

The



The first part of the verse would be better translated; For I was in great fear, *et mihi supervenit, and it hath overtaken me.* — Even that which I had the utmost dread of. The very words which David used Psal. 119. 39. when he thought he should be charged as one who had lost his integrity. Turn away my reproach *asher jogorti, which I fear.* The Hebrew for *is come upon me,* is indeed strangely pointed; but take away the points, and it is no other than Arabic in Hebrew characters, viz. *jatini*, from *ata, venit.* This consideration will perhaps add some force to our text, because Firauzabadius in his *Al-kamus, the ocean*, [a MS. Arabic Lexicon, so called from the multitude of words which it contains] from *ata, venit,* derives *atwon*, a word of large signification, viz. death, adversity, trouble, a violent disease, a great misfortune. vid. Gol. Lex. & Schul. Com. ch. 4. 5.

לֹא־שָׁלוֹחַתִּי וְלֹא־שָׁקֵטִי 26

וְלֹא־נִחָתִי וְיָבֹא רָעִי :

26. I was not in safety, neither had I rest,  
Neither was I quiet: yet trouble came.

Not to be in safety; to have no rest; nor to be quiet; are expressions that carry with them much the same meaning. But we may imagine that Job in writing three different words, had formed to himself so many different ideas of his own unhappy condition.

*I was not in safety: lo shalavti: non tranquillus fui.* I was not slothful and indolent. 2 Chr. 29. 11. My sons, *al tishshalu, be not negligent.* *Ne pigrescatis, otiosi sitis, obliviscamini.* Schindler.

*Neither had I rest: velo shakatti: neque tacitus quievi.* To encourage Ahaz, when the kings of Syria and Israel were preparing to make war against Jerusalem; the Prophet is commissioned by God to say to him, Isai. 7. 4. Take heed, *ve-bashket,* and be quiet. *Vide ut fileas.* V. Lat.

*Neither was I quiet: velo nachti: neque placidus vixi, plena animi satisfactione.* In this sense we understand Exod. 20. 11. In six days the Lord made heaven and earth, *vai-janach, and rested* the seventh day. Instead of which we read Gen. 2. 2. *vai-jishboth, and he rested, et Sabbatum celebravit;* He kept the Sabbath. This enlarges our view; for herein we see that peculiar fullness of satisfaction; that divine complacency, or πληροφόρημα in the creation of the world.

Yet



*Yet trouble came* : No wonder that trouble should come, when he was not in safety, had no rest, &c. The translation should rather be, *when*, or *before* trouble came. The particle *vau* has several meanings, to which the context must direct us. Jud. 2. 21. I will not drive out the nations which Joshua left, *vai-jamoth*, *when*, or *before* he died. Joh. 4. 35. There are yet four months, *kai* (which answers to the Hebrew *vau*) ὁ θερισμὸς ἔρχεται and then cometh harvest ; or, *before* harvest cometh. vid. Nold. de Partic. p. 271.

*Trouble* : *trepida corporis et animi commotio*. — Ezek. 12. 18. Eat thy bread with quaking, and drink thy water, *be-rogzab*, with trembling: *in conturbatione*. V. Lat.

One cannot but observe in this and the verse above, a peculiar elegance and variety of expression ; setting forth such disorders as arise from fear, terror, &c. which may be mentioned as one instance that the Hebrew tongue is not so very defective, as it is generally esteemed. Comp. Not. on ch. 9. 6.-

## CHAP. IV.

יַעֲזַב אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר : 1. Then Eliphaz the Temanite answered and said :

הֲנִסָּה דָבָר אֵלַי תִּלְאָה  
וְעֵצֶר בְּמִלֵּן מִי יִכְלֶה :

2. *If we assay to commune with thee, wilt thou be grieved?*  
But who can withhold himself from speaking?

*If we assay* &c. This is the sense, but not the construction of the Hebrew ; which is this : *Annon aggrediemur sermonem (aliquid) adversus te ; fatisces?* Shall we not ? (or, we shall certainly) offer something to thee irksome and disagreeable. The interrogation includes a strong affirmative ; as 2 Sam. 23. 17. *ha-dam, annon sanguis* : Is not this, or, Is it not the blood ? *i. e.* This is certainly the blood of the men that went in jeopardy of their lives.

*Wilt thou be grieved? fatisces, vel fatigaberis?* If we render *tileh*, in the third person future, as we may do ; we shall say, *Annon aggrediemur sermonem adversus te fatigabit?* This will exactly correspond with the third future in Arabic, which hath the force of a participle ; viz. *fatigabit, vel fatigantem*. Alcor. cap. 2. ver. 119. We have given evident tokens *li-kawm-in jowkinowna*, to a believing people. In Arab. *populo, five gentibus credent*. — Exod. 3. 8. I am come down to bring them to a land flowing with milk and



and honey. *Ad terram fluet*, according to the Arabic version. Comp. the eighth verse of this chapter.

*But who can withhold &c.* The Hebrew literally translated is, But to refrain from *millin*, words, who can? Comp. ch. 8. 10. where I have endeavoured to shew that *millim*, or *millin*, with the Arab. and Chald. termination, do probably include sometimes more than *words* that pass in common discourse; and are rather sentences or instructions of wise men, delivered from one age to another.

What Eliphaz advances in this and the following chapter seems to be taken from those *millim* of the ancients.

3 הִנֵּה יִסְרָתָּ רַבִּים  
וְיָדִים רַפּוֹת תַּחֲזִיק :

3. Behold, thou hast instructed many,  
And thou hast strengthened the weak hands.

4 בּוֹשֵׁל יִקְמֹן מֶלֶךְ  
וּבְרַכִּים בּוֹרְעוֹת תִּתְּמֵץ :

4. Thy words have upholden him that was falling:  
And thou hast strengthened the feeble knees.

*Thou hast instructed*: or, hast bound. *Reprehendisti verbis aut verberibus tanquam vinculis*. Schindler. Comp. Hos. 7. 15. *jissarti, chizzakti*, I have bound, I have strengthened their arms. Parallel to this we may say, Thou hast bound many, thou hast strengthened the weak hands; *manus laxas, remissas*. — The Prophet Isai. 13. 7. sets forth *hanging down of hands*, as one certain token of despair; viz. The day of the Lord is at hand; it shall come as a destruction from the Almighty; therefore all hands *tirpenah, debiles, remissæ erunt*; shall be weak, or hang down: Not, as we read, *shall faint*.

*Him that was falling*: *coshel*: One who stumbles, or makes a false step. And in a more enlarged sense, a man of no power or strength; or one who falls by error or sin. Isai. 31. 3. He that helpeth, *cashal*, *shall fall*. Mine enemies *jiccashelu*, *shall fall*. Pf. 9. 3.

*Feeble knees*: *bircajim coreyoth*, or *cosheloth*. Isai. 35. 3.

*Thou hast strengthened*: *teammetz*: applied to the knees, as *tecbazzek* is to the hands. — The reason why I am so particular in taking notice of the several significations of the words above-mentioned, is, to shew the elegance and propriety of the Hebrew language. So great is this propriety; that should

we



we apply *chazak* to the knees, and *amatx* to the hands: and instead of *jadajim techazzek*, and *bircajim teammetx*, read, *jadajim teammetx*, and *bircajim techazzek*: This would be as false Hebrew, as ὑπόδησαι τὸ ἱμάτιόν σου, καὶ περιβαλεῖς τὰ σανδάλιά σου. Bind on thy garment, and cast thy sandals about thee, (Acts 12. 8.) would be false Greek, and false English.

Whoever attends duly to the two verses now before us, must be satisfied, as J. Rhenford ingeniously writes; that Eliphaz grounds his discourse on the custom of those who preside over wrestlers, or prize-fighters. They take a great deal of pains in forming others for certain exercises, when they themselves refuse to enter the combat; or if they do, quickly lose their courage. I beg leave to transcribe what he alledges on this occasion; which perhaps will not be ingrateful to the reader. — *Metaphora à re Agonistica; ubi Eliphaz Jobum Palestræ præfecto comparat; qui alios fortiter pugnare docuerit, & fessis, deficientibus, ac jam desperantibus, monendo, hortando, animum semper addiderit. Ecce, inquit, erudisti multos; manus remissas confortasti. Labentem excitabant verba tua; genua subsidentia confirmare solebas. Nunc vero, cum ad te (ordo) venit, defessus es. Ad te, inquam, pertigit, & statu deturbatus es. Quibus verbis Eliphaz nihil aliud quam quod Ser. Sulpicius Ciceroni inculcat, Ep. ad Famil. Lib. 4. 5. Denique noli te oblivisci Ciceronem esse, & eum, qui aliis consueris præcipere, & dare consilium. Neque imitare malos medicos, qui in alienis morbis profitentur tenere se medicinæ scientiam, ipsi se curare non possunt: sed potius, quæ aliis tute præcipere soles, tute tibi subijce, atque apud animum propone.*

This puts us in mind of the same comparison which our blessed Saviour in few words applies, as well known, to the prejudiced Nazarens; viz. Ye will surely say unto me this Proverb, Physician heal thyself. Luke 4. 23.

If we interpret *jissarta* in the third verse, so as to include both *binding* and *instructing*; the allusion to those who preside over wrestlers, or prize-fighters, will still be stronger than what Rhenford proposes.

5 בִּי עָתָה תָּבוֹא אֵלַי וְתִלָּא  
תִּגַּע עֲדָיִךְ וְתִבְהִל :

5. But now it is come upon thee, and thou faintest:  
It toucheth thee, and thou art troubled.

*It is come*: If we ask, What is come? the fourth verse does not satisfy us; viz. Thy words have upholden him that was falling, and thou hast  
E strength-



strengthened the feeble knees. Here is no connexion with what follows, nor any thing to agree with *tabo, is come*. But if we look back to the twenty-fifth verse of the third chapter; there we shall possibly find it; where Job declares, That which I was afraid of, is come upon me. Eliphaz therefore to provoke him by an elegant, and yet a stinging sarcasm, uses, we may imagine, part of his words, leaving him to guess at the rest. But now it [*asher jagorta*, that which thou hadst such terrible apprehensions of] is come upon thee. It is evident that both the authors of the LXX. and the Vulgate, thought this verse was defective; when the former wrote, ἤκει ἐπὶ σὲ πόνος. The latter, *Venit super te plaga*. Comp. ch. 16. 3.

We must not omit that *Rbenford*, by the example of *Cocceius*, supplies the place from Ezek. 7. 7, 10. viz. *venit ad te batzpirah, circulus, ordo, vel series*; which is a better translation than that in our Bible; *The morning is come upon thee*.—*Nunc vero cum ad te (ordo) venit*, &c. as mentioned above. The consequence is just from the metaphor which he pursues.

*Thou faintest: laboras, defessus es corpore et animo*. Gen. 19. 11. *jilu, they wearied themselves* to find the door. *Anxietate maxima laborabant*. *παρελύθησαν*. LXX. *defecerunt*. Eliphaz uses the same word in the second verse.

*It toucheth thee: tiggay: plaga supervenit tibi*.—I will bring one *negay, plague* more. Ex. 11. 1.

*Thou art troubled: tibbonel: terrore subito vel præcipiti turbatus es*. Prov. 28. 22. *Nibhal, he that hasteth to be rich, i. e. he that gives himself much trouble, or is very anxious about it*.

6 הלא יראתך כסלתך

תקותך ותם דרכיך:

6. *Is not this thy fear, thy confidence,*

*Thy hope, and the uprightness of thy ways?*

*Thy fear*: was fear to be understood here in the sense of dread and terror, as the translation suggests; we may suppose that instead of *jiratheca*, we should have read *pachadeca*, the word that Job himself uses to express his great fear, ch. 3. 25.—*jirah* is generally applied when religious fear, or awful reverence of God is intended, as ch. 6. 14. *jirath, the fear of the Almighty*; we may therefore imagine that Eliphaz by way of irony is putting Job in mind of that *fear* he laid so great a stress on. In this sense the verse will run with ease; the last words explaining the first, viz. *Is not, (or rather) was not thy fear (pietas tua) thy confidence, thy hope? ve-thom, nempe integritas,*



*tas, even the uprightness* of thy ways. The particle *vau* hath this power among others, of explaining what went before. Jud. 6. 25. Take thy father's young bullock, *u-par ha-sheni, even the second bullock*. Deut. 3. 25. That goodly mountain, *ve-hal-lebanon, even Lebanon*; as it should be translated. *Kai*, which answers to *vau*, hath sometimes the same construction; Rom. 15. 6. That we may glorify God, *καὶ πατέρα even the Father*.

If we translate *cislatheca, thy folly*, (which is indeed the primary sense of the word) instead of *thy confidence*; this will add a peculiar force to the paraphrase. Comp. ch. 8. 13, 14.

זְכַרְנָא מִי הוּא נִקְי אָבִיר

וְאִיפֹה יִשְׂרָיִם נִכְחָדוּ:

7. Remember, I pray thee, whoever perished, being innocent?  
Or where were the righteous cut off?

*Cut off*: ὁλόρηζοι ἀπώλοντο LXX. *radicitus perierunt*. Or, were hid and concealed, so as to appear no more; to be no longer seen or heard of. Ps. 69. 6. My fins *lo nicchadu, are not hid*.

בְּאֲשֶׁר רָאִיתִי חֲרָשִׁי אֲוֶן

וְזֶרַעַי עֲמַל יִקְצְרוּהוּ:

8. Even as I have seen, they that plow iniquity,  
And sow wickedness, reap the same.

*That plow iniquity*: Heb. *Aratores iniquitatis magnæ*. Ch. 11. 14.

*Sow wickedness*: *seminatores sceleris*.—They that sow trouble or sorrow, as ch. 3. 10. *Seminant dolores*. Vulg. Ps. 55. 10. *Aven ve-yamal, mischief* (iniquity) also and *sorrow* are in the midst of it.

*Reap the same*: *ipsam (molestiam) metentes, vel messuisse*. Such is the construction in Arab. which expresses both the participle and the infinitive by the future tense. For example, *Alcor. chap. Joseph, v. 16*. They (Joseph's brethren) came to their father *jabkowna, weeping*; the literal Arab. being *flebunt*. 1 Cor. 1. 17. Christ sent me not *to baptize*, but *to preach*: In the Arab. version, *oammido, obashshiro: baptizabo, prædicabo*. Comp. v. 2. of this chapter.

מִנְשֵׁמַת אֱלֹהִים יִאֲבִדוּ

וּמִרוּחַ אָפֹו יָכֻלוּ:



9. By the blast of God they perish :  
And by the breath of his nostrils are they consumed.

*His nostrils* : Heb. his anger or indignation. *Iræ ejus*. V. Lat.

Both the verbs here are of the future tense: *peribunt*, *consumuntur*. It would therefore carry a stronger emphasis to read them as participles: Especially if the words of this verse are, as they should be, a continuation of the other; in this manner,

Even as I have seen the plowers of iniquity,  
And the sowers of trouble, reaping the same :  
Perishing by the blast of God,  
And consumed by the breath of his nostrils.

The Author of the Vulgate, it is evident, thought that the verbs should be connected, by translating the Hebrew :

Vidi eos qui operantur iniquitatem,  
Et seminant dolores, et metunt eos,  
Flante Deo periisse,  
Et spiritu iræ ejus esse consumptos.

יִשְׁאַנַּת אֲרִיָּה וְקוֹל שִׁחַל  
וְשִׁנֵּי כַפְרִים נִתְעוּ :

10. The roaring of the lion, and the voice of the fierce lion,  
And the teeth of the young lions are broken.

לִישׁ אֶבֶד מִבְּלִיטָהּ  
וּבְנֵי לָבִיא יִתְפָּרְדּוּ :

11. The old lion perisheth for lack of prey,  
And the stout lions whelps are scattered abroad.

The Hebrew tongue is complained of as defective, (and perhaps not without reason) because of the few words which it contains. It cannot therefore well be avoided but that the same word must be applied sometimes to various meanings. But the two verses now before us, furnish us with one very remarkable instance to the contrary. [comp. ch. 5. 5.] Here we have no less than five different words to express a Lion, viz. *arjeh*, the lion, *shachal*, the fierce lion, *cephir*, the young lion, *lajish*, the old lion, *labi*, the stout lion. The most obvious reason why Eliphaz uses so many distinct words, is, no doubt, as Commentators observe, to insinuate, that



that Job and his family had tyrannized over mankind ; some in one way, some in another, according to their several stations ; like so many lions of different ages, fierceness and strength. For which crime he and all belonging to him are now punished.

It is well worth observing how significantly, we may say accurately, (though some will not allow it) the Hebrew writers distinguish Lions by their several ages, together with the qualities peculiar to them, Gen. 49. 9. we read of the *gur arjeh*, the lions whelp, which is said Jer. 51. 38. not *shaag*, to roar ; but *nayar*, to yell, i. e. to roar imperfectly, or rather, to bray, *nayer* being properly applied to asses. — But besides this, the Hebrews reckon six more (five of which Eliphaz mentions) and the order they place them in is this, viz. The FIRST, *cephir*, or as it is called, Jud. 14. 5. *cephir arajoth*, *juvenis leonum*, a young lion ; which is there described *shoeg*, roaring. In this place of Job and Ps. 58. 6. with teeth full grown, to tear in pieces the prey : forsaking his covert, Jer. 25. 38. and learning to catch the prey, Ezek. 19. 6. Amos 3. 4.

The SECOND, *ari*, or *arjeh*, the greater and more adult lion : having whelps, eager in pursuit of prey for them, Nahum 2. 12. Valiant, 2 Sam. 17. 10. Arrogantly lifting up herself. Num. 23. 24.

The THIRD, *shachal*, Job 4. 10. — The FOURTH, *shachatz*, Job 28. 8. both of a middle age, and explained by the fierce lion. — The FIFTH, *labi*, the stout lioness, [Arab. a lioness, from *laba*, to give suck] somewhat old, but yet having whelps, Job 4. 11. with cheek-teeth, or grinders, Joel 1. 6. so fierce that none dare rouse him up, Gen. 49. 9. — The SIXTH, *lajish*, the old lion, spoken of immediately after *labi*, Isa. 30. 6. As yet having strength, Prov. 30. 30. but losing it, perisheth for lack of prey, Job 4. 11. Vid. Talmud in Sanhedrin, ch. 11. fol. 95. col. 1.

The Lion was esteemed by the Eastern people a creature of so much strength and courage ; so far superior to the beasts of the earth ; that the Arabians put their invention to the utmost stretch, to find out names suitable to the qualities of this stately animal. And indeed they have done it with great success. For there are, as it is said, more than five hundred appropriated to him. Vid. Golii Lexic. in *Asâmah*.

We must not wonder then to find so many comparisons in Scripture drawn from the Lion, as well as other animals of various kinds.

Comparisons was one of the principal methods of instruction, agreeable to the simplicity of those times in which the holy Writings were delivered. To produce the several instances which our Bible affords us of this sort,  
would



would indeed be an endless labour. Permit me therefore to mention only two, Gen. 49. 9, 10. Judah is a lion's whelp: From the prey my son thou art gone up. He stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, &c. The Patriarch is supposed here, and very justly, to allude to the manner of the lion's couching to secure his prey, which he holds between his fore-feet, when he saith, The scepter shall not depart, &c.

The other remarkable passage is in Dan. 7. 6. where the Prophet compares the THIRD monarchy to the Leopard. For as this is a beast of extraordinary swiftness, leaping hastily and briskly upon his prey; so did ALEXANDER the founder of that Monarchy overcome DARIUS, and extend his conquests in a surprising short space of time; bearing down all opposition before him. Read Lamy Apparat. Bibl. l. 3. ch. 2. But it is, I think, carrying the comparison too far, to intimate, as Lamy does, that the spots of the Leopard marked out the different people of whom Alexander formed his Empire.

12 וְאֵלַי דָּבָר יָנֹכַח

וַתִּקַּח אָזְנִי שָׁמָּעַ מִנֶּהוּ :

12. Now a thing was secretly brought to me,  
And mine ear received a little thereof.

There are different opinions concerning this *dabar*, *thing*, word, or oracle, as it may be interpreted; and whether it was real or imaginary only.

The circumstances attending it, though misapplied by Eliphaz, would incline one to think, it was more than a speculative imagination. Do but read what follows: In thoughts from the visions of the night, when deep sleep falleth on men; Fear came upon me, and trembling, which made all my bones to shake. Then a Spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof. An image *was* before mine eyes; *There was* silence, and I heard a voice, &c. Revelation by dreams was, we are assured, one of the means that God vouchsafed to make use of, to signify his divine will and pleasure; several instances of which might be produced. — As to Revelations, they were not always made to the best of men: Witness the corrupt and deceitful heart of Balaam. And if this was a true Revelation, Eliphaz's great fault was in not applying it to a right purpose; but rather to vex and disquiet a virtuous good man.

When



When Abraham's servant had signified the full purport of his message with regard to Isaac and Rebekah, the answer that Laban and Bethuel made was *bad-dabar*, *the thing*; τὸ πρὸς αἶμα MS. Al. The authority, the ordering of this affair proceedeth from the Lord, Gen. 24. 50. The ten Commandments are called *bad-debarim*, *the words*, or revelations, Ex. 34. 28. or, λόγια ζῶντα the lively oracles, Act. 7. 38.

*Was secretly brought to me*: The Hebrew expression is elegant, viz. *stole in upon me*.

*A little*: *shemetz*. We read this word but once more in the Bible. viz. ch. 26. 14. *mah shemetz dabar*, *how little a portion?* *parum verbi?* The Arab. construction of *shemets*, which denotes *hastiness of speech*, *sermonem raptim prolatum*, favours our English version of *a little*. Symmachus translates it here ψιθύρισμόν and in ch. 26. ψιθύρισμα. From whence one would imagine, that instead of שמץ he had read שמע *a sound*; or *rumour*: the letters *tzade* and *ajin* being so like one another, as to be easily mistaken. *Suscepit auris mea venas susurri ejus*, V. Lat.

13 בְּשֵׁעִפִּים מַחְזִינֹת לַיָּלָה  
בְּנֶפֶל תִּרְדָּמָה עַל-אָנָשִׁים :

13. In thoughts from the visions of the night;  
When deep sleep falleth on men.

*Thoughts*: *seyiphim*: The Hebr. is expressed here with a *sin*, as in ch. 20. 2. but in other places of Scripture with a *samech*. It properly intimates the several branches of a tree; and from thence is applied to *ramos mentis*: to various thoughts of the mind. Isa. 10. 33. Behold the Lord *mesayeph*, *shall lop the branches* of the bough with terror: as the translation should be. It likewise signifies a *summit*, or precipice, as Jud. 15. 8, 11. *The top* (*seyiph*) of the rock. — From hence we perceive the comprehensive force of *seyiphim*, including that great variety and perplexity of thoughts, which a person must necessarily have, when any night-vision is presented to him: Or, when having climbed up to the top of a steep place, he is every moment in danger of falling headlong.

*When deep sleep falleth*: Literally, *in cadere soporem*. Prepositions are often joined to infinitives; as Gen. 5. 4. *Post gignere ipsum Seth*. Hebr. i. e. *Postquam genuit Seth*.

14 פֶּחַד קָרָאֲנִי וַרְעָדָה  
וַרְבַּ עֲצָמָתִי הַפֶּחֶד :

14. Fear



14. Fear came upon me, and trembling;  
Which made all my bones to shake.

*Fear came upon me*: The Hebr. is very poetical: viz. *Fear called to me*. Job expresses himself in the same language, 17. 14. I have said, *karathi*, I have called to corruption. Comp. Jer. 30. 5. We have heard a voice of trembling, of *fear*. When Job 3. 25. speaks without a figure, Fear came upon me: he joins *pachad* to *athah*, *venit*; and not to *kara*, *vocavit*.

*All my bones*: Hebr. *multitudinem*, vel *magnam partem ossium meorum*: several of my bones. Did the words intimate *all*; instead of *rob*, we should read *col*, as Ps. 22. 14. *col yatzmothai*, *all my bones* are out of joint.

15 וְרוּחַ עָלַפְנִי יִתְּלֵהָ

תִּסְמַר שְׁעַרְתָּ בְּשָׁרִי :

15. Then a spirit passed before my face:  
The hair of my flesh stood up.

*Stood up*: *tesammer*: rather, as the conjugation requires, He (the Spirit) caused, or made the hair of my flesh to stand up. *Horripilare faciet*. Vers. Interlin. *Samar* does indeed in the first conjugation signify *to stand up*: as Ps. 119. 120. My flesh *samar*, standeth up, [not, trembleth] for fear of Thee, i. e. The hair of my flesh.

It is objected that instead of *tesammer*, in the fem. gender, it should have been *jesammer*, in the masculine; because Spirit is construed immediately before with a verb masculine: viz. *ruach jachaloph*, a Spirit passed. In answer to which it has been thought sufficient to say, that we find *ruach* joyned both to an adjective masculine and feminine: as 1 Kings 19. 11. *ruach gedolah ve chazak*: *spiritus*, sive *ventus magnus et fortis*. But the general construction of *ruach*, when it properly implies a Spirit, is made with verbs of the masculine, as, 2 Chr. 18. 20. *jetze ha-ruach vai-jayamod*: a Spirit came out and stood. If by a change of points we read *tismor*, in the first conjugation; it will then regularly agree with the following word *sayarath*, the hair. Such is our English as well as the LXX. and other versions.

Visa mihi ante oculos imago. —

Obstupui, steteruntque comæ. —

Arrectæque horrore comæ. Æn. 2. 772. et 4. 280.



16 יַעֲמֹד וְלֹא־אֶכִּיר מַרְאֵהוּ

תְּמוּנָה לְנֶגְדַּי עֵינַי

דָּמָמָה וְקוֹל אֲשָׁמַע :

16. It stood still, but I could not discern the form thereof:

An image *was* before mine eyes;

*There was* silence, and I heard a voice, *saying* :

*I could not discern the form thereof: An image was before mine eyes.*

A strange paradox, as some think: For the image being placed before his eyes, must discover its form. Therefore to make one part of the verse consistent with the other, some read, I could not discern the form thereof; *neither* was there any image before mine eyes. This negative sense is supplied by the particle *vau*, which Dr. Grey in his Annotations saith should be prefixed to *temunah*, an image; and by the carelessness of transcribers is omitted; because the preceding word ends with one. This is the more insisted on, because the LXX expressly write, ἐκ ἧν μορφὴ πρὸ ὀφθαλμῶν μου. To which agree both the Syriac and Arabic Interpreters. The fourth chapter of Deut. v. 12. is appealed to as a parallel place; viz. Ye heard the voice of the words, but saw no similitude: only ye heard a voice. But this text is not parallel, because the reason here given why no similitude was seen, only a voice heard, is, because the Lord spake out of the midst of the fire. Ye heard the voice, &c. Whereas in this passage of Job, if Eliphaz had seen no similitude; How could he say in the fifteenth verse, A Spirit passed before my face; and in the next, It stood still. He might possibly not exactly discern the form thereof; yet we must imagine, there was an image or similitude, though not a perfect one, before his eyes. As the LXX &c. by their versions instead of *temunah*, read *u-temunah*: I should for that reason read so too. But then I would not choose to put a negative construction on the particle *vau*, because the sense will carry a stronger emphasis if we understand it in the affirmative, viz. It stood still, but I could not discern the form thereof, *u-temunah*, *et tamen similitudo erat*: and yet, or notwithstanding, an image or similitude was before mine eyes. comp. Cant. i. 5. I am black, *ve-navah*, but yet comely. Deut. i. 26. *ve-lo*, notwithstanding, ye would not go up. The Greek καὶ which answers to the Hebr. *vau*, is frequently used to the same purpose. Mat. 6. 26. The fowls of the air sow not, καὶ ὁ πατήρ, &c. yet your heavenly Father, &c. 2 Cor. 6. 8, 9, 10. as deceivers, καὶ ἀλη-



θεῖς and yet true. As unknown, καὶ ἐπὶ γινωσκόμενοι and yet well known. As having nothing, καὶ πάντα, &c. and yet possessing all things.

There was *silence*, and I heard a voice: The Hebrew for silence stands without a verb substantive. Would it not therefore be better to take Mercer's translation, viz. *Silentium et vocem audiui*. This perhaps may seem to be a contradiction; but yet it is no more than *vocem silentii*, a small still voice: The very same phrase that we meet with, 1 King. 19. 12. And after the fire, *kol demamah dakkah*: literally, *Vox silentii tenuis*. Ab. Ezra in his Comment on our verse refers to that as a parallel place, and saith, This was *nebuah ketonah*, *prophetia parva*, a low degree of prophecy. We may imagine, he gives it this title, according to the sentiments of the Talmudists, and latter Rabbies; who frequently mention that low degree of prophecy, or revelation, by the name of *bath kol*, the daughter voice, or, the daughter of a voice; in opposition to what they call *Gradus Mosaius*, or the highest degree of revelation: such as was delivered to Moses, when God in the clearest and most familiar manner communed with him, viz. face to face. This was esteemed the mother voice; the other, the daughter.

They likewise speak of the *bath kol*, as the only revelation they had during the second Temple; when the oracle of URIM and THUMMIM had ceased, and prophecy was upon the decay.

It was this *bath kol*, say the Jews, which Hyrcanus the high Priest heard from Heaven, as he was offering incense in the Temple, informing him that his sons had gained a victory over Antiochus.—Josephus indeed mentions this as a point of history, but does not seem to give much credit to it. For he introduces it as a paradox, rather than a matter of fact. Παράδοξον δὲ τὸ περὶ τοῦ ἀρχιερέως Ὑρχανῆ λέγεσθαι &c. Ant. Jud. l. 13. c. 10. §. 3. ed. Hudson.

I am sensible several objections may, and have been made against the Jews opinion of this *bath kol*: because a revelation by a voice from Heaven, was so far from being the last, and of the most inferior kind; that such a one was both the most ancient, and the most honourable. Witness the Angel who called to Hagar, Gen. 21. 17. and to Abraham, 22. 11. Witness the voice of God speaking out of the midst of the fire, Ex. 20. 22. Deut. 4. 33, 36. Read Lightfoot's Harmony of the Evangelists, p. 485. and of the New Test. p. 253. where he writes, The *bath kol*, or heavenly voice that the Jews commonly speak of, is in the most, if not all the instances they give of it, but a fiction of their own brain, to bring their Doctors and their Doctrines into credit.

In



In what manner, and to what weak purposes some of the Jews applied this *bath kol*, as the Heathens did their *Sortes Virgilianæ*, you will see in Pri-deaux's Connection, &c. part 2. book 5.

That Revelation gradually decayed among the Jews, is a point not to be disputed. But whether this tradition holds good, that the Daughter voice succeeded in its room, is not so clear.

We have instances in the New Test. of revelation by a voice from Heaven, which seemingly agrees with the Jews account of *bath kol*.

When our Saviour said, Father, glorify thy name; there came a voice from Heaven, *saying*, I have both glorified *it*, and will glorify *it* again; Joh. 12. 28. At his baptism, the voice from Heaven was, This is my beloved Son, in whom I am well pleased; Matt. 3. 17. We find the same gracious words delivered at his Transfiguration, ch. 17. 5. which voice St. Peter heard; being one of the three Disciples who were present at that great solemnity.

If the Disciples, as some think, were not then raised up to the degree of prophecy; but only made partakers of a voice which was reckoned inferior to it: This might possibly throw some light on that much controverted text of St. Peter's, 2 Ep. 1. 19. *viz.* We have also a more sure word of prophecy. In the seventeenth verse the Apostle mentions the transfiguration of *Christ*, and the voice which descended from Heaven at that time. This voice, saith he, we heard, when we were with him in the holy Mount, *v.* 18. To all which he subjoins, We have also a more sure word of Prophecy.

Mr. Smith in his Discourse of Prophecy, ch. 10. p. 253. seems to think, the Apostle was drawing a comparison between the gifts he was now possessed of, and those that were indulged at the beginning of Christianity. "True prophesie (he writes) was counted much more authentic than this *bath kol*; as being a Divine inspiration into the mind of the Prophet; which this was not, but only a voice that moved their exterior senses; and by the mediation thereof informed their minds."

This comparison of Mr. Smith's is entirely built on the Jews way of reasoning about the decay of prophecy. But from what has been already suggested, that the *bath kol* was not an inferior kind of revelation, it is far from being satisfactory. Several attempts have been made to explain what St. Peter means by a MORE SURE word of prophecy. But if you read Bishop Sherlock's interpretation of his first Discourse on the Use and Intent of Prophecy; you will, I am persuaded, find it the clearest and most rational of any that has yet been given. He argues, That the coming of Christ in power



and glory to deliver the faithful, and to take vengeance of the ungodly and unbelievers, as foretold by the Prophets under both Testaments, is the main, the only great point that St. Peter aims at in his second Epistle.

St. Peter, as before mentioned, was one of the disciples who were eye-witnesses of the majesty of Jesus Christ at his transfiguration on the Mount; where He received from God the Father honour and glory; when there came such a voice to Him from the excellent Glory, This is my beloved Son, in whom I am well pleased: And this voice which came from Heaven we heard, when we were with him in the holy Mount.

From this manifestation of Christ only, the Bishop justly infers, That the Apostle might presume, He would come again in Glory, having already seen him Glorified. And as to his power to deliver his servants, no doubt could be made of that, since God had openly declared him to be his well-beloved Son. But the Apostle's assurance that he would indeed *so come*, and *so use* his power, was this; *viz.* We have a more sure word of Prophecy, *i. e.* We have the very word of God, to whom all futurity is known, to assure us of this future event.

17 הַאֲנוֹשׁ מֵאֱלֹהִים יִצְדָּק

אִם-מַעֲשָׂהוּ יִטְהַר נָכַר :

17. Shall mortal Man be more just than God?  
Shall a Man be more pure than his Maker?

Such a comparison as this, it is remarked, could not well be made; to suggest that Man should be more just than God, or more pure than his Maker. For this reason it is thought much better to understand the particle *mim* before *eloab* and *yosebu* in the sense of *lipbne*, *ante*, *in conspectu*: *viz.* Shall mortal Man be just *before*, or, *in the sight* of God? Shall a Man be pure *in the sight* of his Maker? This is the language of the Psalmist; *lipbneca*, *in thy sight* shall no man living be justified: Ps. 143. 2. To which may be added, that this no doubt is the sense of Elihu, ch. 32. 2. where he condemns Job for justifying himself *me-elohim*, not, as it is rendered, *rather than God*; but, *before God*. For Job, ch. 31. 35. appeals to God, Oh that one would hear me! Behold, my desire is that the Almighty would answer me. *i. e.* that my innocence may appear before him.

*Mortal man*: *enosb*. *God*: *Eloab*. *A man*: *gâber*. *Maker*: *yoseb*. Why, it may be asked, is *enosb* translated *mortal man*, and *gâber* only *man*? For mortality



talities must equally belong to both. It is evident our Translators thought that the Hebrew required some difference.

We may indeed very well imagine, it was not without reason that *enosh* is placed in opposition to *Eloah*, and *geber* to *yoseb*. This is accounted for if man was called *enosh* from his weakness and imperfection after his Fall. It is certain that *anash*, from which *enosh* is easily derived, signifies, To labour under a desperate disease, To be loaded with grief and calamity. And what disease so great as that which was consequent on the fall of Man? What grief and calamity so afflicting as that for the loss of Innocence; which Man was possessed of, when he came out of the hands of his Maker? *Dolor*, vel *morb*us *desperandus*, is named, Is. 17. 11. *ceeb anush*. The heart is *anush*, desperately wicked. Jer. 17. 9.

*Enosh*, in the sense of lapsed, distempered, fallen man, is well opposed to *Eloah*, the Deity, or Object of divine worship. For the Arab. radix *alaba*, (which is wanting in Hebrew) does very emphatically denote, To worship and adore. By the same way of reasoning we shall judge that there is a peculiar fitness of expression in the other part of the verse; viz. Shall a Man be more pure than his Maker? As *enosh* and *Eloah* were opposed to one another; So *geber*, *vir*, and *yoseb*, *factor*, are likewise opposites. For Man being properly named *geber*, from the power and abilities he is endowed with, which the Hebrew *gabar* comprehends: we from thence see a beautiful antithesis between *geber*, the Man of power; and *yoseb*, the Maker, or Former of that power.

Give me leave to add, that this will help us rightly to understand the holy Psalmist; when in considering the wonderful works of God, he breaks out into this devout meditation, Ps. 8. 4. *mab enosh*, what is man that thou art mindful of him, *u-ben adam*, and the son of man, that thou visitest him? comp. the note on ch. 3. 11.—Notwithstanding his being made a little lower than the Angels, crowned with glory and honour, and his having dominion over the works of the Creation; (which the following verses mention) yet in comparison with the excellency of his Maker, spoken of in the last verse, he might justly say, *mab enosh*, *u-ben adam*. From hence I would observe that *enosh* and *ben-adam* are words of the same import, signifying the Fallen, desperately low condition of Man. For this reason the verse would have more force, did we read it with this translation, viz.

What is fallen Man that thou art mindful of him?

Or the son of Adam that thou visitest him?

The



The emphasis would still be stronger, should we instead of Son of Adam, read *Son of the earth: Terræ filius, Terrigena*. No question but David had his thoughts intensely fixed on the formation of man in Gen. 2. 7. where it is said, The Lord God formed *eth ba-adam yapbar min ba-adamah*: man of the dust of the ground; rather, *from the ground*. Here it is plain that Adam owed his name to *adamah*, the ground from whence he was taken. St. Paul then might justly say, 1 Cor. 15. 47. ὁ πρῶτος ἀνδρῶνος ἐκ γῆς, χοϊκός. The first man is of the earth, earthy. *Ex terra, pulvereus*; i. e. *pulvis*: which corresponds exactly with the Hebrew *yapbar min ba-adamah*.

18 הֵן בְּעַבְדָּיו לֹא יָאִמֵּן  
וּבַמְּלָאכֵי יֵשִׁים תְּהִלָּה :

18. Behold, he put no trust in his servants;  
And his Angels he charged with folly:

*Folly*: Various have been the interpretations of *tobelab*. It is one of the ἀπαξ λεγόμενα and consequently the more difficult to be understood. The Chaldee Paraphrast renders it *iniquity*. Ab. Ezra, *folly*.

Schultens derives it from the Arabic *thablah*, *lapsing*, in opposition to *emunab*, which in Hebrew denotes *constancy* and *steadiness*; viz. *In angelis suis notat lapsationem, omissionem*. Or by another derivation from Arabic, *bala*, he thinks it may signify a *deficiency*, when compared with the perfections of the Deity.

The sense will appear equally just, should we with R. Levi take it from *balal*, and translate it as he doth, *light, splendor, or glory*.

But then to make one part of the verse consistent with the other, we must examine the text, which stands thus, — Behold in his servants he put no trust; nor in his Angels did he put *light*. — As in the margin of our Bible. Hereby intimating, that notwithstanding their brightness, and their glory, they are greatly inferior to the perfections of God. Comp. ch. 15. 15. Behold in his servants he putteth no trust, *ve-shamajim lo*, &c. Yea, the heavens are not clean, &c. Or, *ve-lo, nec*. Neither are the heavens &c. This is a parallel place, only with this difference, that the negative *lo* is repeated here; which is not so in the text we are considering. But a repetition, we shall see, is not always necessary; as Isai. 42. 8. My glory, *lo etten*, *will I not give* to another, *u-tehillathi*, *neither my praise* to graven images. Here *u-tehillathi* is the same with *ve-lo tehillathi*. So Job 32. 9. Great men *lo jechamu*, are not wise, *u-zekenim*, *neither do the aged* understand judgement. — We have a similar



similar case in the Greek *καὶ* viz. He hath blinded their eyes, and hardened their heart; that they should not see, *καὶ οὐκ ὠνόμασαν* nor understand. Joh. 12. 40.

19 אִף שְׁכֵנֵי בֵּית־חָמֶר

אֲשֶׁר בְּעֶפֶר יִסְדָּם

יִדְבָּאוּ לִפְנֵי־עֵשׂ:

19. How much less in them that dwell in houses of clay;  
Whose foundation is in the dust;  
*Which* are crushed before the moth.

20 מִבֹּקֶר לְעָרֶב יָבִתוּ

מִבְּלִי מַשִּׁים לְנֶצַח יֵאָבְדוּ:

20. They are destroyed from morning to evening:  
They perish for ever without any regarding *it*.

*How much less in them &c.* By the addition of *in*, the reasoning must be, If he put no trust in his servants; How much less in them that dwell in houses of clay? But what difference is there between *his servants* (or inhabitants of the earth, in opposition to Angels) and those who *dwell in houses of clay*? For their dwelling is the same; only their manner of life is different. The consequence would be just, if you draw it from the latter part of *ψ. 18.* in the sense I have there mentioned; viz. Neither did he put light or perfection in his Angels; How much less in them who dwell in houses of clay! But admit our English translation, And his Angels he charged with folly: Instead of rendering *aph*, *How much less!* The conclusion must be, How much more; viz. If he charged his Angels with folly: How much more will he charge those who dwell in houses of clay?

The particle signifies one as well as the other. 1 Sam. 23. 3. David's men said unto him, Behold we be afraid here in Judah, *aph ci*, *How much more then* if we come to Keilah.

*Which are crushed:* There would be no occasion to add *which*, was *ψ. 19.* to end with, Whose foundation is in the dust. This is Dr. Grey's opinion in regard both to the sense and metre. And indeed upon that supposition, what follows will be evidently clearer and better connected. We shall then read the 20th *ψ.*

They are crushed before the moth;  
They are destroyed from morning to evening;  
They perish for ever without any regarding *it*.

*They*



*They are crushed before the moth.* The literal Hebrew is, *Conterunt eos ante tineam*. The same, as Commentators observe, with *Conteruntur ante tineam*. But why this harsh version? when the following verbs are regularly passive, viz. *joccatu*, *they are destroyed*. *jobedu*, *they perish*, or, are taken away. For this reason one would imagine, that instead of reading *mem* as an affix to *jedacceu*; viz. *jedacceu-m*: *conterunt eos*: we should rather make it a prefix to *lipbne*; viz. *jedacceu mil-lipbne yash*: *Conteruntur à conspectu tineæ*: vel, *tineâ*. This is agreeable to Masclef. Gram. Heb. p. 238. To which let me add, If you read the verb *jiddacceu*, as it is pointed ch. 5. 4. and 34. 25. it will then properly have a passive signification: *They are crushed*.

On a review of those words, *Are crushed before the moth*, It might be as well, perhaps, to render *lipbne*, *tanquam*, *instar*; *Are crushed like the moth*. This being an insect so hurtful and injurious, that every one is ready to crush and destroy it. Such a comparison represents man with all his glory in a very uncertain, perishing state. Read Noldius in *lipbne*. Comp. ch. 8. 12.

*They are destroyed*: bruised, or broken in pieces. Mic. 1. 7. The graven images *joccatu*, *shall be beaten to pieces*.

*Without any regarding it*: or, laying it to heart; say the Hebrew Commentators. But the literal interpretation is preferable, viz. *absque imponente*: Or, according to Junius and Tremellius, *Nemine disponente*. Without any one's imposing on, or adding to their misery. Without any one's ordering, or appointing it.

21 הֲלֹא-נָפֶס יִתְּרָם בָּם

יָמוּתוּ וְלֹא בְחָכְמָה :

21. Doth not their excellency *which* is in them, go away?  
They die, even without wisdom.

*Their excellency*: Or, *reliquiæ illorum*. Their remains. Jud. 7. 6. *col jether*, *all the rest* of the people.

*They die*: *jamuthu*: *morientur*, vel, *morientes*: As in Arabic, where the future tense is used for the participle. Comp. the second y. of this Chap.

*Even without wisdom*: Literally, and which is more emphatical, *But not in wisdom*.



## CHAP. V.

קראנא דיש עונך  
ואלמי מקדשים תפנה :

1. Call now, if there be any that will answer thee ;  
And to which of the Saints wilt thou turn ?

*Call now : clama quæso. Comp. ch. 12. 7. — Wilt thou turn : faciem convertes. Heb.*

2 בי לאויל יהרג כעש  
ופחה תמית קנאה :

2. For wrath killeth the foolish man,  
And envy slayeth the silly one.

We may imagine that Eliphaz chooses to distinguish Job by the characters of *evil* and *potheb* ; to insinuate that all his misfortunes are owing to his *folly* and *weakness* ; i. e. in a religious sense, his vices. — *Fools, evilim*, because of their iniquities, are afflicted. Psal. 107. 17.

*Envy slayeth the silly one* : rather, The zeal or jealousy (of God) destroyeth the man who speaketh simply. Zephani. 1. 18. The whole land shall be devoured by the fire *kinathu*, of his jealousy.

As to *potheb*, no doubt but he is the same whom Solomon mentions, Prov. 20. 19. Meddle not with him, *potheb sephathâu*, that flattereth with his lips. Literally, *Flexili labiis suis*. Have no communication with the silly vain-babler.

Some are of opinion, that the first *vs.* of this chapter should be the conclusion of the fourth. Others on the contrary, that there is a manifest connexion between the first and second *vs.* as indeed there seems to be. Besides, it is evident, that the voice of the Spirit, or Apparition, ceases with the 21st *vs.* and consequently what follows must be the words of Eliphaz.

3 אנני ראיתי אויל משריש  
ואקוב ניהו פתאם :

3. I have seen the foolish taking root :  
But suddenly I cursed his habitation.

G

Suddenly



*Suddenly &c.* The translation will be fuller, to say, I soon pierced through, or, penetrated into, his pleasing habitation. ch. 41. 2. Canst thou *tikkob*, bore, or penetrate into his jaw. — *His habitation* : or, pleasant dwelling. Hof. 9. 13. Ephraim is planted *be-naveh*, in a pleasant place.

4 יִרְדּוּ בְּנֵי מִישַׁע  
וְיִדְכָּאוּ בַשַּׁעַר וְאֵין מַצִּיל :

4. His children are far from safety,

And they are crushed in the gate, neither *is there* any to deliver *them*.

*Crushed in the gate* : i.e. They are condemned in court. The gate of the city being the place where causes were tried. Psal. 69. 12. *joshabe shayar*, *seffores portæ* : They that sit in the gate (even the Judges themselves) speak against me. Prov. 22. 22. Neither oppress [*tedacce*, crush, or condemn] the afflicted in the gate. For, as it follows, the Lord will plead their cause. From hence we understand what Job particularly means, ch. 31. 21. where, among several arguments used in vindicating his integrity, one is, If I have lifted up my hand against the fatherless, when I saw my Help in the gate ; i.e. If I have passed sentence upon the innocent orphan, when I sat as Judge in the gate of the city ; which by the help of my assessors, had I demanded it, I could easily have done.

*Neither any to deliver* : Heb. *absque liberatore* : Without any Advocate to plead for them. 2 Sam. 14. 6. Thy handmaid had two sons, and they strove together in the field, *veen matztzil benehem* : and *there was* none to part them. Literally, *There was* no Judge, or Arbitrator, between them.

5 אֲשֶׁר קָצְרוּ רֵעַב יֹאכֵל  
וְאֶל-מִצְנִים יִקְחֶהוּ  
וְשֹׂאף צָמִים חִלָּם :

5. Whose harvest the hungry eateth up,

And taketh it even out of the thorns ;

And the robber swalloweth up their substance.

As this verse hath occasioned a good deal of perplexity, it requires our closer attention.

*Even out of the thorns* : This, no doubt, is the proper construction of the particle *el* with that of *mem* prefixed to the following word. Instead of reading Josh. 15. 3. The south border of the children of Judah went out *el min-negeb*, to the south side to *mayaleb yakrabbim* [the ascent of the Scorpions : a mountain



so called from the number of Scorpions that infested it: *yakrabon* being in Arab. a Scorpion] we should render *el min-negeb*, even out of, or, from the south side. This appears from Num. 34. 4. to which Joshua refers; where *el* is omitted; viz. Your border shall turn *min-negeb*, from the south, to the ascent of *yakrabbim*.

*Taketh it even out of the thorns*: Even from the fields fenced about with thorns, as the words are generally understood. Such indeed is an expression of some difficulty. But, To take a thing out of the thorns, seems rather as a Proverb to signify more than the words literally suggest. The wise man writes, Prov. 15. 19. The way of the slothful is *cimfucath chadek*, *sicut sepimentum spinæ (paliuri)*, as a hedge of thorns; i. e. a slothful man, when he has any business in hand, imagines there is so much difficulty in it, that he can never overcome it. I will hedge up thy way *בסורים* with thorns, Hof. 2. 6. [with crooked thorns like hooks, Amos 4. 2.] Intimating the hardships that God would bring on the ten Tribes. When Satan said ch. 1. 10. Hast not thou made an hedge about him? He intended to point out the greatest security that man could possibly have for defending himself against an adversary.

In this sense we understand the phrase (though indeed it is stronger expressed) of plucking out of the burning, Amos 4. 11. and of being saved, yet so as by fire. 1 Cor. 3. 15. Jud. 23. For we are from hence instructed, how hard it is for such persons as the Prophet, &c. are describing, to make their peace with God.

The Arabians, as Schultens in his Comment observes, speaking of a very formidable man, would say, His *thorn* is strengthened: And to express any difficult enterprise, they would describe it by taking off the bark from a knotty *thorn*.

*And the robber swalloweth up their substance*: There is a peculiar beauty of expression in these words. The literal interpretation of *shaaph*, is, To draw in the air, To pant after, To swallow greedily. Jer. 14. 6. The wild asses *shaaphu*, *snuffed up* the wind. Eccles. 1. 5. The sun *shoeph*, *hasteth to*, or, pants after his place. Ps. 56. 1, 2. Be merciful to me, for man *sheaphani*, *anbelat mihi*, pursues me with eagerness, to swallow me up, to devour me.

*The robber: tzammim*. We find this word but once more, viz. ch. 18. 9. where Bildad taking it for granted, that Job must be a wicked man; amongst other reflections says, *tzammim* shall prevail against him. If we derive it from *tzammah*, *coma*, *crinis*, as R. Levi doth; this will indeed represent to us, *virum crinitum*. One, who to appear, as he writes, with a terrible countenance,



nance, suffers his hair to grow long and squalid. But this interpretation doth not include that of a robber. If therefore we add to it the Arab. sense of *tzamma*, To smite with a club, a stone, or any other instrument; we have then a strong representation *hirsuti et horridi grassatoris*, of a person disguising himself with an intent to rob and murder.

We may suppose that Eliphaz had the same thought with Bildad, in saying, that *tzammim* swalloweth up their substance; because he is pursuing the same subject, viz. The calamities that must unavoidably happen to those who lose their integrity.

This possibly will account for that expression in Ps. 68. 22. God shall wound *kodkod seyar*, *verticem capilli (capillatum)* the hairy scalp *mitbhallec*, of one going on in his trespasses. — *Vertex capilli*, or, *vertex capillatus*, the hairy scalp, was peculiar to those Arabians, who suffered their hair to grow on the top of the head; that by stretching it out, and raising the hair, they might shew their savage temper and disposition. Read Sim. de Muis, and Bishop Hare's Notes.

We may observe, that *mitbhallec*, which the Psalmist uses, and is rendered *going on*; intimates the eagerness and boldness of one who is desperately wicked. For this reason we judge, the same word is properly applied (ch. 1. 7.) to the restless, officious malice of Satan; *walking up and down* in the earth; i.e. *grassantis, undique depopulantis*. Ravaging every where for his prey with the utmost violence.

But there is another interpretation of *tzammim*, derived from the Arabic; viz. a net, or dragg. Instead of the robber, we shall then say, The net, or dragg, swalloweth up their substance. Schultens gives this construction the preference, because, To be entangled in a net, was a peculiar phrase among the Arabians, to point out any one's misfortunes. And to signify *death*, or any calamity inflicted by a Divine power, they would call it *Fatum contortum*: A calamity of the most intricate and perplexed kind. It is farther urged, that *tzammim* must be understood of a net or dragg, because ch. 18. Bildad comparing Job to a presumptuous person, saith v. 8. He is cast into *resheth*, a net. He walketh upon *sebacab*, a snare. v. 9. *pach*, the gin shall take him by the heel. *tzammim* shall prevail against him. v. 10. *chablo*, the snare [his snare] is laid for him in the ground, *u-malcudto*, and a trap [his trap] for him in the way.

From which it may indeed be argued, that as five of the words are confessedly to be taken in the sense of a net or snare, a gin, a trap; we may presume that *tzammim* is to be interpreted in the same manner.

But



But to this it may be replied, that as several words, both in Hebrew and Arabic, will admit of different constructions: And *tzammim* being found only twice in Scripture, and in no other Book except in Job; we need not wonder if different meanings are applied to it. — The Chaldee Paraphrast renders it, *lifestin*, robbers, which is a Greek word (from ληστής.) with a Chald. plural termination.

6 כִּי לֹא-יֵצֵא מִעָפָר אֵן  
וּמִאֲדָמָה לֹא-יֵצֵא עָמַל :

6. Although affliction cometh not forth of the dust,  
Neither doth trouble spring out of the ground :

7 כִּי אָדָם לְעָמָל יוֹלֵד  
וּבְנֵי רֶשֶׁף יִגְבְּהוּ עוֹף :

7. Yet man is born unto trouble,  
As the sparks fly upward.

8 אֲוִלָּם אֲנִי אֶדְרֹשׁ אֱלֹהִים  
וְאֶל-אֱלֹהִים אֲשִׁים דְּבָרָתִי :

8. I would seek unto God,  
And unto God would I commit my cause :

*Affliction* : *aven* : rather, Great iniquity. ch. 11. 11, 14.

*Man* : *adam* : Weak, fallen man. ch. 4. 17.

*As the sparks fly upward* : Heb. *As the sons of the burning coal raise themselves up to fly*. — Instead of sparks, or sons, &c. the Author of the Vulgate writes, *Homo nascitur ad laborem, et avis ad volatum* : reading *yoph* for *yuph*. To the same purpose is the interpretation of the LXX. Syr. and Arab. This possibly may justify Sol. Jarchi's observation; who in his comment here saith, That *resheph* denotes whatever flies, including even arrows. He refers to Ps. 76. 3. There brake he *rishepe kasheth*, the arrows of the bow; i. e. arrows that flie like sparks : *Ferra sagittarum, quæ incalescunt instar carbonis : aut carbonibus inflammata*. Schindler. Comp. Cant. 8. 6. *reshapheba rishepe esh* : The coals thereof (of Love) are coals of fire : rather, The arrows thereof are arrows of fire.

*Unto God* : The Deity, or Object of Divine worship. ch. 4. 17.

Both the 6th and 7th v. begin with the particle *ci* ; and are differently translated. But coming so near together, one may imagine they should have the same



same construction; viz. *although*. On this supposition the 8th  $\psi$ . will appear in a much better light; especially, if we take in *ulam*, *nevertheless*, which is the first word of that verse; but passed over by the Translators. This will shew us the connexion of the three verses; viz.  $\psi$ . 6. *Although* affliction &c. —  $\psi$ . 7. *Although* man &c. —  $\psi$ . 8. *Nevertheless* I would seek &c.

*Sons of the burning coal*,  $\psi$ . 7. is one of those beautiful metonymies, with which the Hebrew language abounds. To instance in some. Job 41. 28. *The arrow* [Heb. Son of the bow] cannot make him flee. Lam. 3. 13. *Arrows* (sons) of his quiver. Gen. 18. 7. *A calf* (son of a cow) 1 Sam. 20. 31. He shall surely die. Heb. He is the son of death. Isai. 21. 10. *The corn* (son) of my floor. 2 Kings 14. 14. *Hostages*, sons of suretyship. Comp. Math. 9. 15. οἱ υἱοὶ τοῦ νυμφῶνος *children*, or, *sons of the bridegroom*.

The Arabians are particularly remarkable for the same turn of thought. They call *Satan*, the father of bitterness. *A pot-companion*, the father of complement. *A husband*, the father of a woman. *A wolf*, the father of curled hair. *A horse*, the father of craving. *A cock*, the father of watchfulness. *Rain*, the father of life. *Sugar*, the father of wholesomeness. *A city*, the father of defence.

They pay the same compliment to the Mother. *A sheep*, the mother of cattle. *An army*, mother of the standard. *Wine*, mother of evils. *Top of the head*, or *a mountain*, the mother of them. *Ignorance*, mother of baseness. *Knowledge*, mother of excellencies. The *Via Lactea*, mother of heaven. *A difficulty*, mother of patience. *The stomach*, mother of food. The *first chapter*, mother, of the Alcoran. *Fire*, mother of hospitality, &c. Gol. Lex. Arab. Col. 148.

They express themselves in the same language with regard both to *sons* and *daughters*. *A stranger* is the son of the earth. *A select friend*, son of familiarity. *Misfortune* or *trouble*, son of evil. *A soldier*, son of war. *An innocent man*, son of liberty. *An exposed*, or *spurious child*, son of the porch, or, son of error. *The morning*, son of Sol. *The youngest son of a family*, son of impotence. *A traveller*, son of the way. *Rain*, son of the clouds. *A flea*, son of agility. *A sword*, son of the scabbard. *The moon*, son of night, &c.

And as to *Daughters*; they distinguish *gravel*, by the daughter of the earth. *A Siren* is daughter of the sea, or water. *An echo*, daughter of the mountain. *Speech*, daughter of the lip. *Wine*, daughter of the grape, or vine. *Counsel*, *Prudence*, *a Poem*, daughters of thought. *A fever*, the daughter of death. *Rivulets*, daughters of the earth. *Cares*, daughters of the breast. *Tears*, daughters



daughters of the eye. *Musical instruments*, daughters of mirth, &c. Gol. col. 331. — Pinus, silvæ filia. Hor. Carm. l. 1. c. 14.

I must not omit that Schultens in the 7 *y*. instead of *is born to trouble*, renders *le-yamal jullad*, *is perversely obstinate in wickedness*, from the Arab. *lawida*, *contumax est*. And instead of *sparks*, or sons of the burning coal, interprets the Hebr. *sons of vibration*; viz. thunderings and lightnings: in the same sense with Ps. 78. 48. He gave their flocks to *reshaphim*, *hot thunderbolts*, or *vibrating thunders*. Admit this interpretation, we shall say; Because of the perverse wickedness of man, the thunderbolts of Divine vengeance are pointed against him. But the comparison of the trouble of life with the motion of sparks being very just and easy, I shall make the paraphrase agreeable to it.

9 עֲשֶׂה גְדֵלוֹת וְאֵין חֶקֶר  
נִפְלְאוֹת עַד-אֵין מִסְפָּר :

9. Which doth great things and unsearchable;  
Marvellous things without number.

*And unsearchable*: *Et non est perscrutatio*. Hebr.

*Without number*: *Usque dum non sit numerus*. Hebr. — Job himself, ch. 9, 10. speaks of God in the same words, only with this difference: Instead of *ve-en*, he saith *yad-en*, in both parts of the verse. — Elihu in the same language writes, ch. 37. 5. Great things doth he, which we cannot comprehend. Comp. Rom. 11. 33. How unsearchable *are* his judgements, and his ways past finding out!

*Great things*: *marvellous things*: Femin. plurals in the Hebr. which express the neuter gender.

10 הַנָּתַן מָטָר עַל-פְּנֵי אֲרֶץ  
וַיִּשְׁלַח מַיִם עַל-פְּנֵי הַחוּצוֹת :

10. Who giveth rain upon the earth,  
And sendeth waters upon the fields:

11 לָשׂוּם שְׂפָלִים לְמָרוֹם  
וּקְדָרִים שְׁגֹבֵי יָשַׁע :

11. To set up on high those that be low;  
That those which mourn may be exalted to safety.

Upon



*Upon the earth*: Literally, *upon the face of the earth*.

*Upon the fields*: *The face of the fields*, or out-places, from *chutz*, *foris*, *extrinsecus*.

Some of the Jewish Rabbies were so vain as to make this one of their traditions; viz. The land of Israel was in so peculiar a manner the object of Divine Providence, that God took the immediate care upon himself to refresh it with dews and rains: But as to all other parts of the world, he committed that trust to an Angel. To this purpose they apply *Job* 5. 10. *Hannothen, Qui ipse dat*, who himself giveth rain upon the earth, (i. e. the land of Israel) and sendeth (by an Angel) waters upon the *fields*; i. e. *regiones extrinsecas*: Countries that are separated from Judæa. Read *Wagenfeil's* Notes on that Tract of the *Mishna*, entitled *Sotah*, or, *The woman suspected of adultery*. cap. 9. § 12. p. 302. Edit. Surenhus.

*Those that be low*: *Shephalim*: *ignobiles, pars infima populi*, as the Arabic word *sapala* denotes. Comp. *Malac.* 2. 9. I have made you contemptible *u-shephalim*, and *base* before all the people. *Pf.* 75. 7. God is the Judge, *zeb jashpil* he putteth down one, *ve-zeb jarim*, and setteth up another.

*Those which mourn*: *koderim*: in obscurity. *Mic.* 3. 6. The sun shall go down over the prophets, and the day *kadar*, *shall be dark* over them. i. e. The day of calamity and affliction shall come upon them. — *koderim* from the Arab. *kadara*, or *cadara*, signify, *sordibus inquinatos*, who by poverty of apparel are squalid and despicable.

What difference, it may be asked, is there in the text between Giving rain upon the earth, and sending waters upon the fields? I answer, the difference is obvious, if we consider the opposition of the Hebrew words, *matar* to *majim*, and of *eretz* to *chutzoth*. By *matar* we understand the rain which falls from the clouds upon *eretz*, *the earth* in general: and by *majim*, rivers or springs that water *chutzoth fields*, or distinct places of the earth. Comp. *ch.* 18. 17. His remembrance shall perish *minni âretz*, *from the earth*, in general: and he shall have no name *yal pene chutz*, *in the street*, i. e. in any particular place.

By the influence of such a general and particular providence, we shall observe a more immediate connexion between the 10th and 11th verses.

מִפֶּר מַחְשָׁבוֹת עָרוּמִים 12

וְלֹא־תַעֲשֶׂנָּח יְדֵיהֶם תּוֹשִׁיָּה :



12. He disappointeth the devices of the crafty ;  
So that their hands cannot perform *their* enterprise.

*Enterprise : tushijab* : A word of large signification ; comprehending that which is solid and substantial ; that which is essentially good and virtuous. Comp. ch. 6. 13.

לִכְרֹךְ חֲכָמִים בְּעֵרָמָם  
וְעֵצָת נִפְתָּלִים נִמְהָרָה :

13. He taketh the wise in their own craftiness :  
And the counsel of the froward is carried headlong.

*He taketh : loced : reti capiens, sine involvens.* Prov. 3. 26. The Lord shall keep thy foot *mil-lâced, from being taken.* Literally, from the net.

*The wise* : Pretenders to wisdom. Ex. 7. 11. Pharaoh called *chacamim*, the wise men : τῶς σοφιστῶν LXX. κρυφιστῶν Aquil. viz. Occultorum cognitores, vel patratores. vid. Fl. Nobil. Not. in Verf. LXX.

*The froward* : There is a peculiar beauty in the Hebr. *niphtal* ; signifying that which is turned awry or distorted : Like one who in wrestling and struggling with another changes his body into different postures : Gen. 30. 8. Rachel said, *Niphtule elohim niphtalti, great wrestlings* (wrestlings of God) *have I wrestled* : And she called his name *Naphtali, my wrestling.* From hence it is applied to the various and crafty turns of the mind. Prov. 8. 8. All the words of my mouth *are* in righteousness : *There is nothing niphtal, froward (distortum, that has a wrong turn) in them.*

The LXX render the Hebr. πολυπλόκων : those, who, as Olympidorus writes, for their obliquity and perverse way of thinking were named ἀγκυλογνώμονες. Nobil. Not. *Is carried headlong* : *Cito, temere agit.* Hab. 1. 6. I raise up the Chaldeans, a bitter and *ban-nimbar, hasty nation.* i. e. a rash, unthinking people.

יִמְסוּ יְפִנְשׁוּ-חֹשֶׁךְ  
וּכְלִילָה יִמְשְׁשׁ בַּצֹּהֲרִים :

14. They meet with darkness in the day-time ;  
And grope in the noon-day as *in* the night.

*The noon-day : tzoborâjim* : Duale, ob tempus antemeridianum et pomeridianum, cum sol in medio cæli consistens, orientalem et occidentalem mundi partem collustrat ; cui duas horas, quintam et sextam tribuunt Judæi. Schindler.

*As in the night.* Hebr. *As if it was night.* The time for errors and mistakes. ch. 19. 4.



וַיִּשַׁע מִחֶרֶב מִפִּיהֶם

וּמִיַּד חֹזֶק אֲבִיּוֹן :

15. But he saveth the poor from the sword;  
From their mouth, and from the hand of the mighty.

As the Hebr. stands, this is the translation:

But he saveth from the sword, from their mouth,  
And from the hand of the mighty the poor:

Lud. Cappell. Crit. Sacr. instead of *me-cherab*, from the sword, reads *mochorab*, *desolatum*: a participle from *charab*. He thinks the text by this alteration will be improved, as *mochorab*, the *desolate* is synonymous to *ebjon*, the *poor*. viz.

But he saveth the desolate man from their mouth;  
And from the hand of the mighty the poor man.

But as Buxtorf argues, there is no reason why we should look for a new and unknown reading, when the Hebrew text gives us a plain, commodious, agreeable sense. It is an obvious phrase in Scripture, to stigmatize reproachful language by the name of a *sword*. Ps. 64. 3. who whet their tongue like a sword: and 57. 4. whose teeth *are* spears and arrows, and their tongue a sharp sword. In Ps. 22. 20, 21. you have the same words with those in Job, mentioned as instruments of cruelty and oppression. viz. Deliver my soul from the *sword*; my darling from the *power* (hand) of the dog: Save me from the *mouth* of the lion: Buxtorf. Fil. Vind. Verit. Hebr. adversus Lud. Cappel. Crit. Sacr. P. 2. c. 13. p. 881.

*The poor*: *ebjon*: generally understood of a necessitous, indigent person. It is said y. 13. He taketh the *wise* (pretenders to wisdom) in their own craftiness; but he saveth the *poor*. Therefore the *poor* in opposition to the *wise*, must denote one who in a religious sense is poor in spirit; one of a modest, contented, easy temper. This interpretation of *ebjon* may I think be supported from the radix *abab*, *voluit*, *acquievit*. Comp. Ps. 81. 11. My people would not hearken to my voice, and Israel *lo abab li*, would none of me; *Non acquievit mihi*, was not easy and satisfied with my government: Such a construction of *ebjon* suggests to us that Eliphaz intended to represent Job, as a restless, uneasy, discontented man.

וְהָיָה לְדָל תִּקְוָה 16

וְעוֹלָתָהּ קִפְצָה פִּיהָ :



16. So the poor hath hope ;  
And iniquity stoppeth her mouth.

*So the poor* : or rather, *even the poor*. In the verse above *ebjon* is translated the *poor*, i. e. poor in spirit in a religious sense. *Dal* signifies one who is deprived of his strength either by poverty or sickness : in Arabic, He who is submissive and humbleth himself in a low abject manner. — Instead then of reading, *So the poor hath hope* ; The emphasis would be very strong, if you say, *Even the abject contemptible man hath hope*. Eliphaz by this interpretation would have Job look upon himself as the *dal*, the very abject person he is speaking of.

*And iniquity* : *But iniquity stoppeth her mouth*. We have the same phrase, Ps. 107. 42. with the change only of *yavlah* (or *yolah*, as it may be pointed) for *yolathah*, and the addition of *col* : viz. *ve-col yavlah*, and *all iniquity*. It is farther observable that the fortieth verse of this Psalm contains the very same words that make part of the twenty first and twenty fourth verses of the twelfth chapter of Job. viz. *Shophet buz yal nedibim* — *vai-jathyem betbohu lo darec*. Pouring contempt upon princes, — and causeth them to wander in a wilderness *where there is no way*.

The question that naturally arises here is, whether the Psalmist took the words from the book of Job ; or these in Job were copied from the Psalmist. If it is one part of true criticism, (as is generally allowed) to point out the genuine Author of a book by his style ; this method will determine us to think that the Author of Job was more ancient than he who wrote the 107 Psalm.

Job in the 17th, 19th, 20th, 21st, &c. of the twelfth chapter displays the wonderful power of God : where each verse in the Hebr. begins with a participle. From which one would conclude that *shophet*, *effundens*, in the 21<sup>st</sup>. corresponds with the verses that go before, and those that follow.

But according to the style in the above mentioned Psalm ; Instead of the participle *shophet*, it should rather be *jishpoc*, *effundet*, in the future tense, to agree with the preceeding and following verses ; which in the Hebrew of that Psalm begin with the same tense. And consequently the Psalmist took the words *shophet buz* from the book of Job. — This is Bp. Hare's way of arguing (read his note) in opposition to Le Clerc, who in *Les Sentiments* &c. on F. Simon's Crit. History, gives the antiquity to the Psalmist.

But there may possibly be another method of reconciling the difficulty : and that is, by supposing that neither the Author of Job copied the words



from the Psalmist; nor the Psalmist from Job. For if (as I shall shew in the note on ch. 8. 10.) it is very probable that certain forms of speech, peculiar sentences of instruction were transmitted from one age to another: why may we not imagine that *Iniquity stoppeth her mouth*, &c. were used as common and well known expressions? *ψ. 14.* we read, They grope in the noon-day as *in* the night: and *Isa. 59. 10.* We stumble at noon-day, as in the night. — The language is the same, though the Hebrew be somewhat different. Such I reckon were Proverbial forms of speech. And we need not scruple to say, that neither the Prophet borrowed from Job, nor Job from the Prophet. Comp. the note on ch. 7. 10. and 19. 4.

17 הִנֵּה אִשְׁרִי אֲנֹשׁ יוֹכִיחֵנִי אֱלֹהִי  
וּמוֹסֵר שְׂרִי אֶל־הַמָּאֵם :

17. Behold, happy *is* the man whom God correcteth:  
Therefore despise not thou the chastening of the Almighty.

*Man*: Weak, imperfect man. ch. 4. 17. — *God*, the adorable Deity. *ib.*

*The Almighty*: Comp. ch. 8. 3. and 11. 7.

*Despise not* &c. We have the same advice, with the same words, *Prov. 3. 11.* only with *Jehovah* instead of *Shaddai*. — This instruction was (comp. the Note on the *ψ.* above) so common, and so proverbially applied to those who were impatient under afflictions; that St. Paul blames the Hebrews for not remembering it. Ye have forgotten (saith he) the exhortation which speaketh unto you as unto children; My son, despise not thou the chastening of the Lord. ch. 12. 5.

18 כִּי הוּא יַכְאִיב וַיַּחַבֵּשׁ  
יָמָיו וַיַּחַבֵּשׁ תַּרְפִּינָה :

18. For he maketh sore, and bindeth up:  
He woundeth, and his hands make whole.

*Maketh sore*: *dolore sine vulnere afficit.* Gen. 34. 25. When (by circumcision) they were *coabim*, *sore*. *Prov. 14. 13.* In laughter the heart *jicab*, is sorrowful. *caab* in Arab. expresses great sorrow and dejection of mind. It is *fractio animi ob mærorem*, as Giggeius writes from the most approved Arab. Lexicons.

*Bindeth up*: *jecbbash, fasciabit.* Ar. Mont. — *Fasciis vulnera ligabit.* The Targum is, *medicinam afferens.*

*He woundeth*: *jimbatz, Sauciat, transfigit.*

*Make*



*Make whole* : Comp. Deut. 32. 39. *Machatzti, I wound* : *ve-ani erpa, and I heal*. It is obvious that these are forms taken from the practice of Surgeons and Physicians ; being promiscuously used either with regard to the body or the mind ; as Ps. 147. 3. *ba-rophe, he bealeth*, or maketh whole the broken in heart : *u-mechabbesh, and bindeth up* their sorrows.—Layeth a plaister on the wounds. Targum. Comp. Isa. 1. 6.

19 בִּשְׁשׁ צָרוֹת יַצִּילֶךָ

וּבְשִׁבְעָה לֹא יַגִּיעַ בְּךָ רָע :

19. He shall deliver thee in six troubles :

Yea, in seven there shall no evil touch thee.

20 בְּרָעָב פָּדֶךָ מִמָּוֶת

וּבְמִלְחָמָה מִיַּד הָרֶב :

20. In famine he shall redeem thee from death :

And in war, from the power of the sword.

21 בְּשׁוֹט לְשׁוֹן תִּתְחַבֵּא

וְלֹא-תִירָא מִשּׁוֹר כִּי יָבוֹא

21. Thou shalt be hid from the scourge of the tongue :

Neither shalt thou be afraid of destruction when it cometh.

22 לְשׁוֹךְ וּלְכַפֵּן תִּשְׁחַק

וּמַחֲיִית הָאָרֶץ אֵל-תִּירָא :

22. At destruction and famine thou shalt laugh :

Neither shalt thou be afraid of the beasts of the earth.

We find from other places of Scripture that it was customary in ancient times, to add one number to those mentioned before ; in order, we may imagine, to make the emphasis stronger, and to heighten the reader's attention. We have four instances of this kind in Prov. 30. 15, 16. There are three *things that* are never satisfied : *yea, four things say not, it is enough*. The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* saith not *it is enough*.—*℣. 18, 19*. There be three *things which* are too wonderful for me : *yea, four which I know not* : The way of an eagle in the air ; the way of a serpent upon a rock ; the way of a ship in the midst of the sea ; and the way of a man with a maid. —*℣. 21, 22, 23*. For three.



three *things* the earth is disquieted, and for four *which* it cannot bear: For a servant when he reigneth, and a fool when he is filled with meat; For an odious *woman* when she is married, and an handmaid that is heir to her mistress. — *ŷ. 29, 30, 31.* There be three *things* which go well; yea, four are comely in going: A lion *which* is strongest among beasts, and turneth not away for any; a grey-hound; an he-goat also; and a king; against whom *there is* no rising up. Comp. Amos ch. 1. 6.

Prov. 6. 16, &c. There is the same gradation of numbers with those in Job. viz. These six *things* doth the Lord hate; yea, seven *are* an abomination to him: A proud look, &c.

Our English version of Job specifies only five troubles in the verses above-mentioned: viz. Famine and war, *ŷ. 20.* an evil tongue and destruction, *ŷ. 21.* ravenous beasts, *ŷ. 22.* — Some are of opinion that the 23d verse is to be taken in to make up the seven troubles. But the words of that verse seem only to alledge a reason why there should be a deliverance from the seven troubles: viz. For thou *shalt be* in league with the stones of the field; and the beasts of the field shall be at peace with thee.

The difficulty is removed by observing that Destruction and Famine in *ŷ. 22.* are not the same with Destruction and Famine in the two verses before. In *ŷ. 20.* *famine* is *rayab*. In *ŷ. 22.* *capban*. The former is frequently used; the latter but twice: here, and ch. 30. 3.

If we allow the distinct sense of these words which the Hebr. interpreters give us; the text will be free from that tautology which stands in our translation. — *Rayab* properly denotes such a famine as arises from the scarcity of provisions. Comp. *ŷ. 5.* of this chap. Whose harvest *rayeb*, *famelicus*, he who is ready to perish with hunger, eateth up. — Gen. 41. 55. And when all the land of Egypt *tiryab*, was famished.

If we may judge from the radix of *capban*, *to collect*, *to contract*: it will signify not so much a *scarcity*, as the *dearneys* of provisions when monopolized or hoarded up. — This sense corresponds with the Arabic *caffân*, *acervus*, vel *congeries rerum quarumcunque*. We read the verb only in Ezek. 17. 7. Behold, this vine *capbenab*, *did bend* (gathered or contracted) her roots.

The difference in the Hebrew for Destruction is indeed very small. In *ŷ. 21.* it is *חש* and in 22. *חש* without the *vau*, both which are pronounced *shôd*. — The former, saith Cocceius, intimates a destruction that threatens us: the latter, That which is really come, together with its effects, particularly Famine. — Mercer interprets *חש* a public calamity inflicted by God on mankind



kind in general: and ~~to~~ that which is occasioned by the riot and plunder of an enemy. But these are only conjectures without authority to support them.

The text will be more intelligible if the Destruction spoken of in the 21st verse, is considered as having an immediate regard to a virulent tongue. We shall then read Destruction in the 22d verse in its full extent, arising from several causes; whether war, pestilence, famine, &c.

*At destruction and famine thou shalt laugh.* Is it possible for that pleasure which proceeds from a consciousness of ones integrity, to be expressed in a more elegant, or poetical manner? The Almighty himself in the same beautiful style is represented as disdaining the politic intrigues of Kings, and the studied counsels of the Rulers of the earth. viz. He that sitteth in the heavens shall laugh: The Lord shall have them derision. Ps. 2. 4. Comp. Ps. 59. 8.—The Leviathan, so far from being terrified, is said to laugh at the shaking of a spear. ch. 41. 29.

According to the several interpretations above mentioned, the *seven troubles* will be clear and distinct, viz. §. 20. Scarcity of provisions occasioned by a general famine; Perils of war.—§. 21. An evil tongue, and the destruction that it produces.—§. 22. Destruction in general by war, pestilence, famine, &c. Dearness of provisions when monopolized: Desolation by ravenous beasts.

כִּי עִם־אֲבֵי הַשָּׂדֶה בְּרִיָּתָךְ  
וְחַיַּת הַשָּׂדֶה הַשְׁלָמָה־לָּךְ :

23. For thou shalt be in league with the stones of the field:  
And the beasts of the field shall be at peace with thee.

The Prophet Hosea describes the Almighty in the same style reconciling himself to his people. ch. 2. 18. I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and the creeping things of the ground. Should it be asked, what difference is there between *chaijath ba-aretz*, the beasts of the earth, §. 22. and *chaijath bas-sadeh*, beasts of the field? §. 23. It is answered, The former include beasts in general; The latter, serpents in particular; whether basilisk, snake, adder, &c. This is the peculiar signification of *chaijah* in Arabic. Vid. Bechart. Animal. P. 2. l. 3. c. 2.

The translation then would be better, to read, *serpents*, instead of *beasts* of the field.

*In league with the stones*: i.e. as R. Dav. Kimchi explains the words: The guardian Angels shall protect thee, lest thou dash thy foot against a stone. Comm. on Ps. 91. 12.

To



To be in league with the stones of the field, according to some Interpreters, is, To reap the fruits of the earth plentifully, even from stony ground. But this sure is a forced construction.

If we believe Sol. Jarchi in his Comment, we are to understand by *abne bas-sadeb*, not, *stones of the field*, but a particular set of men called by that name. *Mîn adam ben : species hominis est : viz. the same with those adne bas-sadeb, homunculi agrestes*, which are spoken of in that Tract of the Mishna, *cilaim*, or *heterogenea*, ch. 8. § 5. where Maimonides observes, They are an animal like to man ; having as Authors write, some resemblance with human voice ; and called by the Arabians, *al-nafnas*. Bochart from Maimonides gives the same account. *Animal. P. 2. l. 6. c. 13.* But as the learned Guise in his Notes on that Mishna tells us, The Arabian *al-nafnas* differs from the Homunculus in the Mishna : *That* signifying half a man wandering about, swift of foot : *This* is both animal and plant produced from a root. Admit either of these Fables, (for with Guise such we must call them) it will be difficult to conceive what consolation it would be to a righteous man in distress to be in league either with those Pygmies, or those Animal-Plants.

There is no great stress to be laid on Ulpian's opinion (quoted by Schultens) though an ingenious one ; as if the *stones of the field* had regard *ad scopelismum* in Arabia. They were reckoned stones of ill omen ; being placed in a man's field by an enemy, as a signal to discourage him from cultivating his land. Intimating that if any one attempted it, he should certainly perish by those men who fixed the *scopuli*. From whence came the phrase, *prædium σκοπελίζεν*. An agreeable paraphrase may be drawn from the interpretation just mentioned. viz. Notwithstanding such stones are placed by way of terror, to any one who shall presume to cultivate the field : a righteous good man will not be in the least concerned, having as it were made a league or covenant with them, that the injury threatned shall not hurt him.

The words are capable of a very different construction, if by the change of a single point only, instead of אבני *abne*, *stones* ; we read *ibne*, *sons* : viz. *ibne bas-sadeb*, sons of the field.

A son in Arabic is *ibnon* : *sons, banowna*. The proper termination of the oblique case in that language, in *Regimine*, as the Grammarians speak, will be *bene*, and from *ibnowna*, *ibne* : which may possibly persuade us to think, that *ibne* should be the word in our text, and not *abne*. Vid. *Elementa Ling. Arab. &c. p. 59.*—*Sons of the field* may signify either *Husbandmen* or *Shepherds*, or any whose dwelling is in the fields. Vid. *Not. on this ch. v. 7. Comp. Gen. 4. 20.* Jabal was the father of such as dwell in tents. The change then  
of



of *abne* to *ibne* may have respect to those savage Arabians who were distinguished by the name of *Scenitæ* : viz. *Arabes camelorum pastores* ; [Eratosthenes apud Strabonem] *Scenitas Arabes, quos Saracenos nunc appellamus*. Ammianus l. 22. Bochart Phaleg. P. 1. l. 4. c. 2.

From the desolation that was to come upon Babylon, the Almighty threatens, Isai. 13. 20. it shall never be inhabited,—Neither shall the Arabian pitch tent there. The Prophet Habakkuk, to shew the majesty and power of God over the boldest and most daring enemies, saith, I saw the tents of Cushan in affliction. i. e. When the Israelites approached, I observed, The Arabian *Scenitæ* were in great fear and consternation. Ch. 3. 7.

וְיָדַעְתָּ בִּי-שְׁלוֹם אֶהְיֶה 24

וּפָקַדְתָּ נֹדֶךְ וְלֹא תַחֲטָא :

24. And thou shalt know that thy tabernacle *shall be in peace* :

And thou shalt visit thy habitation, and shalt not sin.

*Thy tabernacle shall be in peace* : Hebr. *Peace* is, or shall be *thy tabernacle*. A tabernacle or tent was *domus vaga, ambulatoria*. Hezekiah saith, Isai. 38. 12. *Mine age [dori, my habitation] is removed from me, ce-obel royi, as a Shepherd's tent* : Referring to the Shepherds moving from one place to another for fresh pasture.

*Thy habitation* : *Naveh* signifies *a habitation* in general ; but particularly *caula, a sheep-cote*. 2 Sam. 7. 8. I took thee *min ban-naveh, from the sheep-cote*. It is very evident that *obel* and *naveh* are words that allude to the pastoral life : which was the life and occupation of the greatest and best of men in old time : their substance consisting in flocks and herds.

*And shalt not sin* : The construction of *chata* is indeed to be guilty of sin. But in Arabic and Ethiopic, as well as Hebrew, it will admit of a milder interpretation : viz. To be guilty of an error which is not sinful. To be disappointed. To be destitute, or in want. Not to compass what we aim at. Comp. ch. 13. 23. — If with *De Dieu* we understand the word in this latitude ; one part of the verse will be more dependent on the other, as will appear in the Paraphrase.

וְיָדַעְתָּ בִּי-דָבַר זֶרַע 25

וְצִאֲצִאֶיךָ כְּעֵשֶׂב הָאָרֶץ :

25. Thou shalt know also that thy seed *shall be great* ;

And thine offspring as the grass of the earth.

I

Seed :



*Seed: zeray:* A word of general meaning, including the produce of herbs, animals, and men.

*Offspring: germen.* viz. *quicquid ex terra jatza, egreditur.* Isai. 34. 1. The world *ve-col tzeetzaeba, and all things that come forth of it.* All that dwell in it. Targ.

*Grafs: yeseb.* Without a radix in Hebrew: which the Arabic supplies; viz. *yashiba,* The earth brought forth herbs, grafs, or green food.

*As the grafs of the earth.* We read the same comparifon in Pfal. 72. 17. They fhall flourish like grafs of the earth. Which words though they immediately regard the prosperous reign of Solomon; yet no doubt are a type of the happy days of the Meffiah. To this purpose the whole Pfalm is explained by fome, as R. Dav. Kimchi acknowledges in his Comment on *yl. i.*

26 תבא בקלח אלי-קבר  
בעלות נריש בעתו :

26. Thou fhalt come to *thy* grave in a full age,  
Like as a fhock of corn cometh in, in his feafon.

*Thy grave:* Hebr. *The grave.*— *In a full age: be-celach.* Interpreters are much divided in giving us the true fenfe of *celach.* It is found but once more in the Bible, viz. ch. 30. 2. where it is rendered *old age.* The tranflation either of a full, or old age is juftified, not indeed from the Hebrew, which affords us no radix; but from the Arabic; in which language it fignifies, To grin or fhew one's teeth: To knit the brows: To have an auftere, rugged, fhrivelled countenance: fuch as St. Jerom [Ep. 2. ad Nepotianum] being advanced in years elegantly describes his own. viz. *Jam cano capite, et arata rugis fronte, et inftar boum pendentibus à mento palearibus.* Alluding to that verfe in Virgil,

*Et crurum tenuis à mento palearia pendent.* Georg. 1. 3. *yl. 53.*

The Arab. verb in feveral conjugations points out the fame meaning, as you fee in Schultens; who quotes them from the Lexicon *al-camus, the ocean.* If we interpret *celach* from the Syriac, viz. *integritas, fanitas:* we fhall fay, Thou fhalt come to the grave, found both in body and mind.

Should we with *De Dieu* tranflate *be-celach, cum clamore,* with a noife or fhout; our verfe will be, Thou fhalt come to the grave with a fhout, (acclamation or applaufe) like as a fhock of corn, &c. i. e. With the fame expreffions of joy as are fhewn when the husbandman in harveft gathers the  
pro-



produce of his fields into the garner. — But to this it may be objected, Why should there be so many tokens of joy at a good man's funeral : instead of which his death should be the occasion of public sorrow.

*De Dieu's* construction is formed from *calab*, in Ethiopic, *clamavit, vocem magnam edidit* : as Mark 10.47, 48. He began to cry out. — He cried the more. And Luke 1.4. She spake with a loud voice. In which places the radix in the Ethiopic version is *calab*.

Admit that *celach* signifies *a noise or clamour* : This would possibly give some light to Job 30.2. where the version is really obscure, viz. Yea, whereto might the strength of their hands profit me, in whom *celach*, *old age* was perished. — The first verse begins with Job's complaining of the ill treatment he met with from those who were younger than himself ; Whose fathers (he saith) I would have disdained to have set with the dogs of my flock. Yea, whereto might the strength of their hands profit me, in whom, or, with whom *abad celach, periit clamor*, i. e. The strength of their hands, which was inferior to mine, could not profit me. My calling to them for help ; a mean despicable set of people, so much below me in all respects ; in age, in fortunes, in station and character : My calling to them, I say, would have been to no purpose. It was not in their power to assist me.

*A shock of corn : gadish* : Or, stacks of corn. Exod. 17.6.

*Like as a shock &c. Sicut ascendere acervum tritici*, Ar. Mont. which is the literal version. — There is no radix in Hebrew for *gadish*. But we find it in Chaldee, *gedash* : and in Arabic, by a change of *g* to *c*. viz. *cadasa* : Both which signify *accumulavit, coacervavit*. *Cudson* is, *tumulus segetum demessarum*. *Cudasa*, *quicquid in cumulum ascendit, aliud super alio*. Lex. Arab. *Al-camus*. Agreeably to which Schindler renders our verse, *Sicut aufertur acervus frugum demessarum, et in horreum reponitur morieris in extrema maturitate*. Lexic. in *gadish*.

*In a full age : be-celach*. That the Talmudists understood the word in this sense, appears from the reason they alledge [though indeed a strange one, having no better foundation than the mystic cabbala] why old age begins in the fixtieth year of a man's life. The Reader perhaps will excuse me if I set down their method of arguing, taken from the four consonants in *בבל* which when numbered make threescore : viz. *ב* two. *ב* twenty. *ל* thirty. *ת* eight. Read Bartenora's Notes on Mishn. Tract. Patres. c. 5. § 21. p. 483. Edit. Surenhus. — The ancient Jews however indulged this humour so far, as to celebrate the day they arrived at such an age with feasting



and much joy. Buxtorf. (Lex. Hebr. et Chald. 8vo in כלה) tells us that the wealthiest of them used to observe this ceremony; esteeming it as a punishment inflicted by God, if a man died before he was threescore.

Give me leave to add, how careful the Jews were in assigning distinct provinces to the several parts of life. They express themselves in this concise manner. viz. — FIVE years old to the Bible. TEN to the Mishna; [or traditional Law; the particulars of which as well as the written Law they hold, were dictated by God to Moses from mount Sinai.] THIRTEEN to Precepts, 248 affirmative, 365 negative: which they say are contained in the law of Moses. Buxtorf. Synag. Jud. c. 3. and Leusden's Not. on Mishn. Patres. c. 1. §. 1. Ed. Surenhus. vol. 4. p. 409.] FIFTEEN to the Talmud, [or Rabbinical Comments on the Mishna, called the Gemara, or Complement. As the Mishna is a collection, in short Theses, of the Jewish canon and civil Law: So does the Gemara more at large explain those Laws, by the decisions of several Rabbies; which may be called Traditionary Institutes. TWENTY to Riches. THIRTY to Strength, or the vigor of Youth. FORTY to Prudence. FIFTY to Counsel. SIXTY to old Age. SEVENTY to grey Hairs. EIGHTY to the Extreme; as Bartenora in his Comment on the Mishna writes; referring us to Psal. 90. 10. If by reason of strength Fourscore years. NINETY to the Pit or Grave.

They assign no situation for one of a Hundred years, looking upon him as dead, and having left this world. Bartenora with Leusden's and Fagius's Notes on Mishn. c. 5. § 21. ut supra.

הִנֵּה-זֹאת הִקְרַנּוּהָ כִּי-הִיא 27  
שִׁמְעֶנָּה וְאַתָּה רַע-לָךְ :

27. Lo this, we have searched it, so it is;  
Hear it, and know thou *it for thy good*.

There is no Hebrew for *it*, nor *for thy good*. Literally, *Audi id, et tu nosce tibi*. Or, *nosce teipsum*: a comprehensive piece of instruction adopted by the wisest men in all ages. To which the Arabians were no strangers, as you see in the Arab. Sentences, published by Erpenius and revised by Golius, p. 56. Sent. 62. We have the same kind of phrase Genes. 12. 1. The Lord had said unto Abraham, *lec leca, ito tibi*, Get thee (go to, or for thyself) out of thy country. The words seem to be emphatical, so far as to call for Abraham's particular attention to the instructions in a matter of so great importance, as that of leaving his native country, his kindred, his father's house;



house; and removing to one where he was an entire stranger; and where the Divine benevolence was to flow in so full and plentiful a stream, that from Him not only a great nation was to arise, but in Him all families of the earth were to be blessed. When Eliphaz therefore concludes his address to Job with *day leca, nosce tibi*: we may imagine that he suggests to him, How careful and solicitous he should be in examining well the situation he was now in, and the sudden, great change of life which had happened to him.

## CHAP. VI.

וַיַּעַן אֵיּוֹב וַיֹּאמֶר :

1. But Job answered and said :

לֹא שָׁקוֹל יִשְׁקָל בְּעֵשִׂי

וְהִנֵּנִי בַמֵּאֲזֵנִים יִשְׁאָר־יָחַד :

2. Oh that my grief were thoroughly weighed,  
And my calamity laid in the balances together !

*My grief: cayfi.* Eliphaz in the preceding chap. v. 2. had intimated as if Job's misfortunes were owing to *cayas, the wrath* of God, because of his sins. In answer to which, Job by using the same word may be supposed to mean the same thing. We shall then read, *Oh that my wrath &c.* By this change we shall observe a peculiar emphasis in the sense; for one part of the verse will be read in opposition to the other. As if Job's *calamity* would appear much heavier, when weighed in the balance with his *wrath* and indignation.

*Were thoroughly weighed: Librando libraretur.* Hebr.

*And my calamity laid:* Literally, That they would elevate, or poize my calamity. Comp. Luke 12. 20. Thy soul shall be required. Or, They shall require thy soul. *καὶ ψυχὴν σου ἀπαίτουσίν.*

כִּי עַתָּה כִּמְחֹל יָמִים יִכָּבֵד

עַל-כֵּן דִּבְרִי לְעוֹ :

3. For now it would be heavier than the sand of the sea :  
Therefore my words are swallowed up.

*Heavier:* The question here is, What would be heavier? Commentators differ in their opinion. Some refer the verb *jicbad*, which is of the masculine gender



gender, to *sayfi*, my grief, or *wrath*: and not to *havvathi*, my calamity, which is feminine. But as in other languages, so it is in Hebrew: when two substantives are of different genders, the verb, though applicable to both, shall agree with the masculine. Prov. 27. 9. ointment and perfume rejoice the heart: where the verb *jesammach*, rejoice, agrees with *shemen*, ointment, a masculine, as more worthy than *ketoreth*, perfume, the feminine.

*Are swallowed up*: *layu*. Or, as it is well paraphrased in the margin of our Bible, I want words to express my grief: This supposes the radix instead of *לע* to be *ל* *absorberi*. S. Jarchi explains *layu* by *megangemin*, in Chaldee, *stammering words*; or, words that have no articulate sound. The Hebr. *ל* doth not indeed give us this construction. But as those verbs which the Grammarians call *quiescent*, and those which are defective in the second Radical, are sometimes used promiscuously: And as *לע* may be the third plural of both: Sol. Jarchi's interpretation must be taken from the defective verb *לע* which though not used in Hebrew, yet in Arabic and Ethiopic signifies, To have an impediment in one's speech, or, to stammer.

The Arab. verb *לע* as Schultens observes, expresses any inward burning of the heart; or grief arising from love, anxiety or disease. This will represent Job saying, Therefore my words burn within me.

4 כִּי חֲצִי שִׁרִי עֲמָדִי

אֲשֶׁר הִמָּתֵם שָׁתָה רוּחִי

בְּעוֹתֵי אֱלֹהִים יַעֲרֹכֵנִי :

4. For the arrows of the Almighty are within me:

The poison whereof drinketh up my spirit:

The terrors of God do set themselves in array against me.

No one sure can read this verse without observing the sublimity of style, and the beautiful vein of Poetry that runs through it.

There is something peculiar in the change of the words applied to God, which are worthy our notice. — The arrows of the Almighty, The terrors of God, according to R. Levi and Ab. Ezra, are Powerful arrows, Strong terrors. This possibly may be true in some cases: as ch. 1. 16. The fire of God may denote a great fire. It being usual, as D. Kimchi writes, to join *Elohim*, *El*, *jehovah* or *jah*, to the preceding word, *le-bagdilo*, to magnify it, by way of emphasis. Vid. Note on ch. 1. 16. But something more particular seems to be intimated to us by the arrows of *shaddai*, and the terrors of *eloah*.



*eloab.* The former will rather signify the avenging power of an omnipotent Being; the latter, the dread of an awful, adorable Deity. Comp. ch. 8. 3.

S. Jarchi in his comment resembles the arrows of the Almighty to the arrows of the Persians, [such as we may suppose were designed for instruments of war] whose custom it was to dip them in the poison of a serpent. — Ovid gives the same account of the Scythians:

Qui, mortis sævo gement ut vulnere causas,  
Omnia vipereo spicula felle linunt. Pont. l. 1. ep. 11.

Non eget Mauri jaculis neque arcu,  
Nec venenatis grvida sagittis — pharetra. Hor.

*Within me: yimmadi:* from *yamad, stetit*; as if the arrows stood fixed in him. — *Hæret lateri letbalis arundo.*

*The poison whereof drinketh up my spirit:* or, as the Hebr. may be rendered, The poison whereof my spirit drinketh up. This is the construction of Pagninus and the Targum. But to say that, The poison drinketh up the spirit [or, the blood, according to the LXX. which is called the life, Gen. 9. 4.] is more poetical, and quite agreeable to that sublime expression, Deut. 32. 42. where Moses in his Divine Song represents God as taking vengeance on his enemies, and saying, I will make mine arrows drunk with blood.

*Set themselves in array against me:* Make war against me. Ab. Ezr. and Vulg. Lat. Or, from the radix *yarac, ordinavit, disposuit*; They attack me in the order and disposition of a regular army. The Arab. *yaraca* still adds to the sense, which signifies not only, To enter into a close engagement, but likewise, To conquer in battle.

וְהַיִּנְבָּק פָּרָא עַל־דָּשָׁא 5  
אִם יִנְעַח־שׁוֹר עַל־בִּלְלוֹ :

5. Doth the wild afs bray when he hath grafs?  
Or loweth the ox over his fodder?

*Bray: jimbak.* This and ch. 30. 7. are the only places in Scripture where we read the verb *nabak*. Ab. Ezra in his comment on our *5.* observes, that it is to be understood only in the sense of *braying*: and that it hath the same meaning *bilshon kedar: in lingua Kedar: i. e. Arabica.* To which we may add as an instance of the copiousness of that language, that the particular place



place in the throat from whence the braying of an afs proceeds, is called in Arabic, *nabik*. — *jimbacu* ch. 30. 7. is indeed translated, *they brayed*. But from Ab. Ezra's observation, as well as our own reason, we may conclude it is not properly translated. For though *nabak* when applied to an afs, is *to bray*: The case is different with regard to men labouring under difficult circumstances; as it is in the place referred to. Where instead of, Among the bushes they brayed, one would rather say with the Targum, and the LXX. They sighed, or cried out.

*When he bath grass: super gramine.* Hebr. over grass, as *yal belilo*, over his fodder.

6 הַיֵּאֱכָל תִּפֵּל מִבְּלִי-מֶלַח  
אִם-יֵשׁ-טַעַם בְּרִיר חֲלָמוֹת :

6. Can that which is unsavoury be eaten without salt?  
Or is there *any* taste in the white of an egg?

*Unsavoury: tapbel:* Which in Arabic signifies not only, meat without salt; but in general, any gross food; particularly pulse, which has neither taste nor smell. The radix, which we do not find in Hebrew, is still of larger force; comprehending both that which is without taste or smell, and likewise what by corruption it made unsavoury.

*The white: rîr:* Properly, spittle, rheum, or any defluxion. 1 Sam. 21. 13. David let *riro*, his spittle fall down upon his beard.

*An egg: chalamuth:* one of the ἀπαξ λεγόμενα. A word of an ambiguous meaning, with several others in Job, and in this chap. especially, if in any part of the whole book. This hath been the occasion of so much difficulty, and so great a variety of opinions; that you have almost as many different interpretations, as you have interpreters. Vid. Mercer.

But not to trouble you with the various sentiments of Commentators, there is one that seems to require a closer attention: which is Malvenda's. He translates *rîr chalamuth*, *saliva coaguli*. i. e. a watery, insipid serum, or whey strained off from curdled milk. This version agrees well with the Arabic *chalumab*, which denotes *Lac coactum pressò simile, vel spumam lactis*. Vid. Hottinger. Smegm. Orient. p. 152. and Hinckelman. Præf. ad Alcoranum. Instead then of reading, Is there any taste in the white of an egg? we shall say, Is there any taste in the froth of milk that is curdled? — How low soever the expressions that are used in this verse may appear at first view; yet the com-



comparisons when duly weighed, carry with them a great deal of beauteous and natural simplicity.

מֵאֲנָה לִנְנוּץ נַפְשִׁי

הִמָּה כְּדִי לֶחֶם :

7. The things *that* my soul refused to touch,  
Are as my sorrowful meat.

This verse hath occasioned a great deal of perplexity among Commentators. But nothing seems to be plainer and more obvious, if we attend to the literal interpretation of the Hebrew, which in Latin stands thus :

*Respuit tangere anima mea :*

*Illa (sunt) sicut languores cibi mei :*

Vel, — *Sicut cibus languorum meorum :* vel, *Cibus meus languidus :* We find the same transposition, Lev. 5. 15. He shall bring for his trespass a ram, — with thy estimation by *ceseph shekalim : shekels of silver*. Hebr. Silver of shekels. Comp. ch. 8. 19. — 11. 3.

מִי־יִתֵּן תְּבוּאָה שְׂאֵלָתִי

וְתִקְוָתִי יִתֵּן אֱלֹהִים :

8. Oh that I might have my request!  
And that God would grant *me* the thing that I long for!

*Oh that I might &c.* Hebr. *Utinam adveniat petitio mea.*

*The thing that I long for :* *tikvathi*. My hope, or expectation.

וַיֵּאֵל אֱלֹהִים וַיִּדְבְּאֵנִי

יָתֵר יָדוֹ וַיַּבְצֵעֵנִי :

9. Even that it would please God to destroy me;  
That he would let loose his hand, and cut me off.

Whoever reads this *yl*. with due attention, will, I am satisfied, perceive how careful the Author was in placing the Hebrew, so as that it might have a proper cadence : — which may be used as an argument to shew his taste for Poetry.

*Even that it would please God :* Or according to the Vulgate, and the LXX. Now that God hath begun. For *joel* signifies *cæpit* as well as *velit*. Deut. 1. 5. Moses *boil*, began to declare this law.



The intent of Job's petition is very clear, viz. That to be eased of his troubles, it would please God to take away his life. He wishes, as it is expressed, that God would destroy him: That he would let loose his hand and cut him off. — But should any one ask, What difference is there between destroying and cutting off? I answer, that instead of *destroy me*, *jedacceeni* may be translated *crush*, or *bruise me*. — chap. 5, 4. *jiddacceu*, *they are crushed*. Comp. Isai. 53. 4. *meducca*, *bruised* for our iniquities.

*Let loose: jatter*: from *nathar*. If with S. Jarchi we render *jatter jado*, (from *jathar*) we shall say, *enlarge his hand*: Or, as he explains it, add weight to his hand in the stroke: Referring with Ab. Ezra to Exod. 9. 3. as a parallel place. Behold *the hand* of the Lord is upon thy cattle &c. Comp. 1 Sam. 5. 6. The hand of the Lord was heavy upon them — and he destroyed them.

*Cut me off*: Finish, or make an end of me, as the same Hebr. Commentators just referred to observe. Isai. 10. 12. When the Lord *jebatzatzay*, *bath performed*, or finished his whole work. — From what is premised we may perceive both a regular gradation, and a peculiar fitness in the several words we have been examining.

10 וְהָיָה עוֹד נְחֻמִּי

וְאִסְלָדָה בְּחִילָה לֹא יִחְמוֹל

כִּי־לֹא כִחַדְתִּי אִמְרֵי קָדוֹשׁ :

10. Then should I yet have comfort,

Yea, I would harden my self in sorrow; Let him not spare,  
For I have not concealed the words of the Holy One.

If God had granted Job's request to cut him off: How could he draw this consequence from it; Then should I yet have comfort: Yea, I would harden my self in sorrow. For if his comfort was to be in the destruction of his life, so far from hardening himself in sorrow; on the contrary, the thoughts of death must have been matter of joy to him. Job, it is true, in the two foregoing verses passionately expresses his desire to be cut off. And the tenth verse as it stands in our English Translation, supposes *that* to be his comfort. But upon examining the words we shall perhaps rather think, He was sensible he had carried his passion too far.

*Then should I yet have comfort: u-tehi* &c. Rather, *But* yet it is my comfort. The copulative has the same power, Jer. 2. 27. *u-beyeth*, *but in the time* of their trouble.

*I would*



*I would barden : asaledab :* The only place of Scripture where we meet with the radix *salad*. It is interpreted by some Commentators of *strengthening*, *confirming*, and *perfecting*. By others of *rejoicing*. By some from the Chaldee of *beating*, *burning* &c. By others, from the Arabic *tsalad*, of *prancing* like a horse. This interpretation is favoured by Schultens, who renders *va-asalledab* &c. *Pede terram quatiam cum exultatione, si non pepercerit*. As if Job, though God did not spare him, would by some particular gestures and motions of the body express his joy ; because he had not *denied* (as he explains *cichad*) the words of the Holy One.

But we shall read the verse with more ease, and to better advantage, if we include the second part in a parenthesis, and understand *asalledab* in the sense of strengthening and supporting one self : and *chilah*, either of *affliction* from *chul* : Or of *virtue* and *integrity* from *chajil* ; as we find it in the Syriac and Arab. Versions. — And especially, if with De Dieu we consider *jachmol* as a Participle, *in cruciatu immiti*, viz. *non parcente*, vel *non miserente*. *Nec refert* (he writes) *quod chilah et jachmol genere discrepent*. *Est enim enallage generis frequentissima Hebræis*. To this he might have added, that though the literal construction of *be-chilah lo jachmol*, be, *in cruciatu non parcet* : Yet it is a well known idiom in Arabic, to use the future tense for a participle. Comp. ch. 4. 2, 8, 21.

*For I have not concealed :* Rather, *That I have not concealed*. Jer. 10. 23. I know *ci*, *that* the way of man &c.

*The words of the Holy One : imre kadosh :* Or from the Arab. *amron*, *Res vel Negotia Sancti*.

From what hath been premised, the tenth v. will appear in a more favourable light with regard to Job.

But yet it is my comfort,

[For I will strengthen my self under my incessant affliction]

That I have not concealed those things that belong to the Holy One.

The beauty of this verse seems to consist in a sudden, but elegant turn of thought. It may be considered in such a light, as if Job by some Divine impulse or other, was admonished that he had indulged too great an excess of passion in desiring to be *cut off*, or *finished*.

” מֵהַכֹּחַ כִּי אֶחָל  
וּמֵהַקֶּץ כִּי אֶחָד נִפְשִׁי :



11. What *is* my strength, that I should hope?  
And what is mine end, that I should prolong my life?

*What is* : There being no verb substantive, we may as well say, What will be my strength? What will be my end?

The particle *ci* is read twice; which to render *when*, or *if*, (as it is sometimes done. Gen. 43. 21. Exod. 20. 25.) will set the words in a clearer light. The verse will represent to us a fine scene of that inconstancy and unsettled temper which too often accompanies human frailty.

- What will be my strength, if I should hope?  
And what will be mine end, if I should prolong my life?

אִם-כֹּחַ אֲבָנִים כְּחִי 12  
אִם-בְּשָׁרִי נְחוּשׁ :

12. *Is* my strength the strength of stones?  
Or *is* my flesh of brass?

Both parts of the verse begin with an interrogative, though the particle be not the same with that in the verse above. The translation should rather be; — What, is my strength &c. — What, is my flesh &c.

Such comparisons are frequently used by Poets,

— Χάλκεον δέ μοι ἦτορ ἐνείη· Hom. Il. 2. 490.  
Στήθεα δ' ἐσφαίρωτο πελώρια, καὶ πλατὺ νῶτον  
Σαρκὶ σιδαρεῖη. Theocrit. Id. 22. 47.

*Æs triplex — circa pectus.* Hor.

הֲאֵם אִין עֲזָרָתִי בִי 13  
וְתוֹשִׁיָּה נִדְחָה מִמֶּנִּי :

13. *Is* not my help in me?  
And is wisdom driven quite from me?

Both the verses above set forth how sensible Job was of his own weakness and inability to support himself under his pressing afflictions. With what propriety and consistency then can he say; Is not my help in me? And is wisdom driven quite from me? as if he was not only able, but wise enough to evade the worst of difficulties; as some Interpreters understand his words. But consider the Hebrew, *ba-im, an vero*, But what, Is there no help of my own



own in me? As if he had said: There is none. *Ve-tushijab: And wisdom: or, As to wisdom, Is it driven quite from me? It is.* — These interrogatives, if we consider the 11th and 12th v. do certainly signify to us that Job looked upon himself as dispossessed both of help and wisdom. The Author of the Vulgate writes expressly; *Ecce, non est auxilium mihi in me: Et necessarii quoque mei recesserunt à me.* To the same purpose are the LXX. Chaldee, Syriac, and Arabic Versions.

There is one objection to this interpretation from Isai. 50. 2. where the same form of expression is used: viz. Thus saith the Lord, *ha-im en bi coach: An vero, nulla (est) in me potestas? &c.* But what, Is there no power in me? or, Have I no power? Here no doubt, we understand the words, as if the Lord had said, He had really power in himself. — In answer to which I would reply, that in expressions of this nature, we should always have regard to the Context. — The Divine power in Isaiah is the particular subject treated of: But as Job had been describing his own impotence; he must be guilty of a very great absurdity indeed, should he drop a single word in favour of his own abilities.

*Wisdom: tushijab:* a word of a very extensive signification. We must imagine that the Writers of the Septuagint thought so; because though we meet with it twelve times in the Bible; yet they give us no less than eleven different interpretations: Such as, Truth, Safety, Counsel, Comfort, Help, Power, &c. All which, it is observable, seem to agree in this; That we are to understand by it something solid and substantial; something valuable and excellent; something essentially good and virtuous. And indeed the radix *jashab, est, vel fuit*, from whence it is derived, naturally leads to such a construction. Comp. ch. 5. 12. — 11. 6. — 12. 16.

לָמָס מֵרֵעוֹ חָסֵד

וַיִּרְאֵת שָׂרִי יַעֲזוֹב:

14. To him that is afflicted pity *should be shewed* from his friend:  
But he forsaketh the fear of the Almighty.

This verse, saith Mercer, is so ambiguous, that you will hardly find two, either Hebrew or Christian Commentators, agree in the same opinion.

*To him that is afflicted: lam-mas:* The literal construction of *mas*, is *liquefactus, dissolutus*: a word that corresponds very well with *tushijab* in the preceding verse. It represents to us a person not only under affliction, but under such calamitous and deplorable circumstances, that himself and every thing belong-

ing



ing to him is in a state of *dissolution*. This observation is supported, or rather confirmed by the same complaint that Job makes to God, ch. 30. 22. Thou dissolvest my substance. With this difference only, that instead of *mas*, he uses *mûg*, which is equally expressive of Dissolution. Psal. 107. 26. Their soul *tithmogâg*, is melted (or, dissolved) because of trouble. Psal. 22. 14. David in great agony saith, My heart is *cad-donag names*, like wax melting in the midst of my bowels. Comp. Isai. 13. 7.

*Sic mea perpetuis liquefiunt pectora curis,  
Ignibus admotis ut nova cera solet.* Ovid. Pont. L. 1. Ep. 11. 57.

From his friend: *me-reyebu*: which supposes *mem* to be a preposition. But as De Dieu observes, it may as well be translated, *Amicus ejus*, as, *ab amico suo*. For both *meray* and *ray* signify *Amicus*, *Socius*. Gen. 26. 26. *Abuzzath mereyebu*, his friend, not, as it is rendered, One of his friends. Judg. 14. 20. Whom he had used *le-mereyebu*, as his friend, *Amico suo*. Pity: It is true, *chesed* frequently denotes *pity*. But it is sometimes wickedness, shame or reproach. Lev. 20. 17. *Chesed hu*, It is a wicked thing. *Probrum*, a matter of shame. Prov. 14. 34. *Chesed le ummim*, a reproach to people. Comp. ch. 10. 12.

The Almighty: Comp. ch. 8. 3. and 11. 7.

From what is premised the verse will be literally translated;

*Liquefacto! Amicus ejus opprobrium est:  
Sed &c.*

To one in the utmost distress! His friend is a reproach:  
But he forsaketh the fear of the Almighty.

15 אָחִי בְּגֵדוֹ כְּמוֹ-נָחַל  
בְּאֶפֶס נְהָלִים יַעֲבֹדוּ :

15. My brethren have dealt deceitfully as a brook:  
And as the stream of brooks they pass away.

The comparisons that are made in this and the following verses shew us, to how low a degree friendship, charity, and compassion one of another may be reduced. They express what Schultens elegantly styles, *Tabes amicitiae, et caritatis ac misericordiae defectus, dicam an deliquium*.

Have dealt deceitfully: *bagedu*: *Prævaricati sunt, vel perfide egerunt*.

A brook: *nachal*: A valley, or a torrent of waters running through a valley; occasioned by rains, or descending from mountains. Dry in summer,  
flowing



flowing in winter; in opposition to *nahar*, *fluvius perennis*, a river whose stream is constant and faileth not. Numb. 13.23. They came to *nachal eschol* [not, the brook, but] the valley of Eshcol: Being so called from the abundance of grapes which the valley produced.

The Hebr. radix *nachal*, To possess, or inherit, is quite foreign to the sense of a brook, or a valley. We are therefore obliged to the Arab. *nabil*, To be filled or satiated with drink. And from thence *menhal* is with the Arabians a reservoir, or watering place in a field or desert.

*The stream: apik*: A violent, hasty current; the word itself signifying *validus, robustus*.—The Arabians, as Schultens observes, have several proverbial sayings concerning pretended, false friendship. Some are taken from what they call *gadir* [*gadar*, to deal treacherously] i. e. a Pool, which is filled by sudden, hasty showers, and is extremely grateful to a thirsty traveller: but so deceitful, that when he returns, he finds it quite exhausted.

In the same manner they compare a treacherous friend to *talayh*, a torrent, or land-flood: which is soon raised, and as soon disappears. From hence they say, I put no trust in the flowing of thy torrent: and, O torrent, thy flowing subsides.

On the same occasion they express themselves, More deceitful than *jalmay*: i. e. A flood of water in a field which appears beautiful to the eye at a distance: But so swift is its current, and so much upon the decrease, that you soon lose the agreeable prospect.

To these we may add the two Arabic Proverbs published by Erpenius, viz. 92, and 93. Second Cent. which bear some allusion to those above mentioned: He is like one who catches at water: He painteth, or writeth on water. Both which are applicable to one who deceiveth himself, by taking pains to no purpose. — *Eis ὕδωρ γράφεις*.

The character of Reuben, Gen. 49.4. is *pachaz cam-majim*: *unstable as water*: if that be a right translation. The sense, no doubt, is as Schindler expresses it, *Proclivis ad libidinem, sicut aqua inundans*. The reason is given in the following words: Thou shalt not excel, because thou wentest up to thy father's bed. — *Unstable as water*, will therefore signify, Thy intemperate lust is under no more restraint than a rapid course of water, which breaks down and lays waste the highest banks and the strongest fences. The Syriac radix *pechez*, is, *Salax, lascivus fuit*.

הַקְדָּרִים מִנִּי-קָרָח 16  
עֲלֵמוֹ יִתְעַלֵּם-שָׁלֵג :

16. Which



16. Which are blackish by reason of the ice :

And wherein the snow is hid.

*Blackish: koderim* : A word in Arabic applied to those who make a sordid, despicable appearance. Comp. ch. 5. 11.

*Wherein the snow is hid* : *Illos (quos) involvit, vel (quibus) immiscet se nix.* Hebr. Job's friends are here compared to troubled, dirty waters. So saith the Prophet Isai. 57. 20. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

17 בַּעֵת יִזְכְּרוּ נִצָּמְתוּ

בְּחֹמוֹ נִדְעָכּוּ מִמְּקוֹמָם :

17. What time they wax warm, they vanish :

When it is hot, they are consumed out of their place.

*They wax warm: jezorebu* : The only place in the Bible where we find the radix *zarab*. It is generally interpreted in the sense of warmth or heat, because by changing a letter of the same organ, as the Grammarians write, it hath the same meaning with *tzarab* and *sharab* : both which signify, To be hot, or wax warm. But we shall perhaps be obliged to the Arabians for the proper sense of *jezorebu*. A hedge, an enclosure of wood, a sheep-fold : and likewise a canal is called by them *zarb*, or *zirb*, and *mizrab*. Agreeable to which is Pagninus's Version of *jezorebu*, *effluxerint*. Instead therefore of reading, What time they wax warm ; we shall say, What time they [the ice and snow] flow. Which is indeed a consequence of their waxing warm and dissolving. — To this let me add the translation of *zarab* which our learned Castle produces from the Syriac, and the authority of the Jewish writers : viz. *Friguit, coarctatus est*. This gives a peculiar elegance to the Text. viz. *In tempore quo frigescent, sive coarctantur, Evanescent*. Intimating the sudden change of those waters, which being confined by the frost, as a canal is by banks, are soon dissolved and vanish.

*When it is hot* : Hebr, *in calore ejus, viz. nivis.* y. 16.

18 יִלְפְּתוּ אֲרָחוֹת בְּרָכָם

יָעֻלוּ בַּחֲוָהּ וַיֵּאבְדּוּ :

18. The paths of their way are turned aside :

They go to nothing, and perish,

*The paths: orchobth* : which in the next verse is rendered *the troops*. For this reason, instead of *the paths*, &c. some read, The troops turn out of the way.

It



It is true the Hebrew will admit of both those constructions. But the comparison taken from the waters of the torrents seems still to continue. And it will be difficult to understand in what sense it can be said, That the troops go to nothing and perish.

*Are turned aside : jillapethu :* There are but two places more where we have the radix *lapath*. Jud. 16. 29. Ruth 3. 8. The latter will possibly help us to explain *jillapethu*. Especially if we consider the Arabic *lapat*, which signifies one, *Qui huc illuc se vertit, vultum et corpus distorquens*. — Boaz waking out of sleep, and finding his feet uncovered, was afraid, *vai-jillapeth, and turned himself*, i. e. His surprise was so great as to make him change his countenance, and himself into different postures.

*They go to nothing : Abeunt in vacuitatem.* Hebr. — Mercer's Comment, which seems to be very just, is ; *Quum deficere incipiunt præ calore, hac illac distorquetur eorum (Torrentium) cursus, nec certo ac consueto alveo fertur : Aliis aquis hac, aliis illac præterlabentibus, dum paulatim omnes consumantur et evanescent.*

19 הַבִּיטוּ אֶרְחוֹת תֵּמָא  
הַלִּיכוֹת שֶׁבָּא קִוּוּ לָמוֹ :

19. The troops of Tema looked :

The companies of Sheba waited for them.

*The troops : orchoth.* A company of Travellers or Merchants, such as the Arabians call *kaphila*. The Persians, *carvan*.

The *Scenitæ* who lived in tents may here likewise be understood, who removed with their cattle from one place to another for the convenience of pasture and water. — The following texts serve to illustrate this in Job. viz. Gen. 37. 25. *Orchoth*, a company of the Ishmaelites came from Gilead with their camels bearing spices, and balm, and myrrh, &c. — Isai. 21. 13. In the forest of Arabia shall ye lodge *orchoth*, O ye travelling companies. The inhabitants of the land of Tema brought water to him that was thirsty. y. 14.

Common ways or roads are called *orchoth* and *orachoth*. Jud. 5. 6. *Orachoth*, the high ways were unoccupied. From hence *orach* denotes the way or manner, or custom. Gen. 18. 11. It ceased to be with Sarah after *orach*, the manner of women. — Job 8. 13. So are *orchoth*, the paths, or ways of all that forget God.

*Looked : Avidis oculis prospexerunt.* The thirsty travellers *spem in illis torrentibus posuerunt*, as Cocceius writes. The expectation, or refuge to flee to in time of need is therefore called *mabbat*. Isai. 20. 5, 6. Zach. 19. 5.

L

Waited



*Waited for them: Ægre illos sperabant, Comp. ch. 3.9. Jekav leor: Let it look for light.—I will wait upon the Lord, ve-hivvithi lo: and I will look for him. Isai. 8. 17. — The picture of HOPE in those words, The troops of Tema, &c. is drawn and set off to great advantage.*

20 בִּשְׁוֹ כִּי־בָטְחוּ

בָּאוּ עֲרִידָה וַיִּחְפְּרוּ:

20. They were confounded because they had hoped:  
They came thither, and were ashamed.

*They were confounded: boshu. And were ashamed: vai-jechpāru. Instead of which, one would take the reverse, and say, They were ashamed; and were confounded: Because chapar expresses a higher degree of passion than bosh. Especially when they are placed so near together as in our Text.—Ps. 119. 116. Al tebishani, Let me not be ashamed of my hope. These words are parallel to the first part of the verse: viz. Suffer not my hope to be frustrated, that I may have no reason to be ashamed of the confidence which I had reposed in Thee. In Mich. 3.7. the translation of both words is just, and the order duly observed: Then shall the Seers boshu, be ashamed, and the Diviners chaperu, be confounded.*

*Because they had hoped: ci batach: Literally, Because he had hoped. The singular number, as it is said, being put for the plural. But there will be no occasion for such a change, if instead of the verb batach, we read the noun betach, hope. viz. They were confounded, quia spes: The verb substantive being frequently understood. Gen. 3.6. The woman saw ci tob hayetz, that the tree (was) good.*

21 כִּי־עָתָה הֵייתֶם לֹא

תִּרְאוּ תַחַת וַתִּירְאוּ:

21. For now ye are nothing:  
Ye see my casting down, and are afraid.

*For now: Surely, or, Verily now. Num. 22.23. Unless she had turned from me, ci yattah, Surely now I had slain thee.*

*Nothing: לא The Jewish critics tell us, though this is the written Text, yet we must read לִי illi: to him: the pronunciation of both being the same. This may be true in some instances, as 2 Sam. 16.18. whom the Lord, and all the men of Israel choose לא ארצה his will I be. Whereas the literal translation is, I will not be. But in what sense should we read, For now ye are to him?*

My



*My casting down: chatbath. A casting down, without the affix. A terror, or consternation. [ch. 32. 15. chattu, they were amazed] In the LXX and V. Lat. we have the affix. viz. τὸ ἐμὸν τραῦμα. Plagam meam.*

*And are afraid:* Job's friends were so far from being afraid, that they rather triumphed over him, as one who had lost his integrity. The sense will be just and easy if we read the particle *vau*, *Therefore:* and the verb imperatively; viz. *Therefore be ye afraid. ch. 5. 17. ve-al-timas, Therefore despise not thou the chastening of the Almighty.*

הֲכִי־אָמַרְתִּי הָבוּ לִי 22  
וּמִכֶּחֶם שְׁחָרוּ בְעַדִּי :

22. Did I say, Bring unto me?

Or give a reward for me of your substance?

*For me: bayadi:* The word does not always signify *for*. Sometimes it is only subservient to the verb. As Amos 9. 10. The evil *lo takdim bayadenu*, shall not prevent us. — Job 9. 8. *Bayad cocabim jacbtom*, seaeth up the stars.

וּמִלְטוֹנִי מִיַּד־צָר 23  
וּמִיַּד עֲרִיצִים תִּפְרוֹנִי :

23. Or deliver me from the enemies hand:

Or redeem me from the hand of the mighty.

*Enemy: tzar:* or oppressor, from *tzur, arctare, hostiliter agere, premere.*

*The mighty: yaritzim:* A word that gives the character of men of savage, tyrannical spirits. *Qui potentia sua aliis sunt formidabiles; Qui alios premunt.* Schindler. Comp. ch. 15. 20. — Psal. 37. 5. A wicked man in great power, or a wicked great man, or tyrant, is, *rafhay yaritz.*

הוֹרוּנִי וְאֲנִי אֶחְרִישׁ 24  
וּמִה־שְׁגִיתִי הִבִּינוּ לִי :

24. Teach me, and I will hold my tongue:

And cause me to understand wherein I have erred.

*Teach me: boruni:* Here we have a specimen of the significancy and propriety of the Hebrew Language. The radix *jarab*, is, To cast a stone, a dart, an arrow, or lots, &c. 1 Sam. 20. 36. *jarab ba-chetz*, He shot an arrow. — 31. 3. He was fore wounded *me-bam-morim*, of the Archers. — *Horab*, To water the earth with rain which falls from the heavens like stones or darts, or



arrows : Smiting, moistning, and making it fruitful. Hos. 10. 12. — Till he come *ve-joreb*, and rain righteousness upon you. Joel 2. 23. — He hath given you *moreb*, the latter rain. — *Herab*, To teach, to point out, or shew, &c. Ch. 36. 22. Who *teacheth* like Him? *Mi camobu moreb*, *Quis sicut ipse doctor?*

The application that may be made from such a variety of interpretations is this : viz. As the arrow penetrates the mark against which it is discharged, to the satisfaction of the Archer : As the rain falls, and gradually mixes with the earth ; softens and enlivens the seed, and by that means occasions a fruitful produce. So does learning enter the mind. It is instilled by degrees : It endows, instructs, and enlarges every rational faculty. — Read Schindler's Lex. in ירה, and comp. ch. 4. 3.

25 מַה-נִּמְרֵצוּ אִמְרֵי-יֵשׁוּר

וּמַה-יֹּקִיִּם הֻכְחַ מִבֵּם :

25. How forcible are right words!

But what doth your arguing reprove?

*Forcible* : S. Jarchi with the Chal. Paraphrast instead of *nimretzu*, read *nimletzu*, How *sweet* are right words! No doubt but they had in view Ps. 119. 103. *mab nimletzu*, How *sweet* are thy words! which is the only place where we find *malatz*. From hence it is that the Jewish Rabbins ingeniously denominate a *well disposed, pleasing oration, melitzab*.

*Right words* : *verba rectitudinis*. Hebr. — If Job refers to the words which he had been speaking; though right; yet were so far from being either forcible or sweet : So far from engaging the attention of his friends, or being grateful to them; that what he had urged in defence of his integrity was rather distastful. They paid no regard to it.

For this reason one would choose to take the interpretation of the LXX. *Φαῦλα ἀληθινὰ ῥήματα* : *levia, five vilia veracis verba*: Reading *jashbar* for *jasher*. The construction will then be, How weak and inconsiderable are the words of him who speaks the truth! which indeed is a stronger expression than if you say, Right, or, True words. Agreeable to this is Aquila's Version : *Τί ἐμochaρώθησαν λόγοι εὐθεοῦς*; *Quid, molesta sunt verba recti?*

Admit the Text as it stands: How forcible are right words? we shall then suppose that Job, by way of irony, reflects on what his friends had spoken; intimating that Right words are indeed forcible; But theirs were not Right, and consequently of no force.

If



If any one asks how is it possible that the LXX Interpreters should instead of forcible, give us the sense of trifling, despicable words? Constructions so different, Nay, so contrary to each other! I answer, The reason we may suppose was owing to the common acceptation of *maratz* at that time they wrote. The word being then understood of Strength and Force, as well as of Weakness and Defect. And here we have an instance that teaches us how beneficial it must be to have recourse to Arabic, when we are endeavouring to explain some of the difficult passages of Scripture. In that Language *maratz* signifies to be Weak or Deficient, Sick or Diseased. And without question it had the same meaning in Hebrew, equally with that of Force, when the LXX translated the Bible. This makes good that observation which I have somewhere met with; That the reason why Hebrew the original fountain of Languages, is not copious, does not flow in plentiful streams; is, Because Arabic, the great Ocean, has in a manner drained it, and appropriated it to its own use.

Whoever reads Pocock's (whose name should never be mentioned by a lover of Orientals but with the profoundest respect and veneration) Miscellany Notes, which are added as an Appendix to his *Porta Mosis*; will soon be convinced to what excellent use the study of the Eastern languages may be applied. The Reader perhaps will forgive me, if I produce that Text in Micah 5. 2. which he treats of in his second Chapter. And particularly because in some measure it corresponds with what I have just taken notice of in regard to some words that admit of contrary senses. — And thou Bethlehem Ephratah [though] *thou be tzayir*, little among the thousands of Judah, &c. *tzayir libjoth*, little to be among, &c. — *Tanquam parva*. Targum. — Thou art, or, Art thou little? Syriac. — ὀλιγίστος εἶ. LXX. *Parvulus*. Vulg. — The Arabic Version is more favourable. viz. Thou art not so little as not to be reckoned among the Thousands. — It is evident that all those several interpretations are read in the style of diminishing and lessening the Place, which the Prophet foretold was to give Birth to the Messiah. — How then, it may be asked, could St. Matthew 2. 6. say, Thou Bethlehem *ἐδάμωσ ἐλαχίστη εἶ* art not the least (by no means the least) among the Princes of Juda: Alleging this reason: *ἐκ σὺ γάρ*, &c. For out of thee shall come a Governor that shall rule my people Israel. How shall we reconcile the Prophet and the Apostle, who seem in direct terms to contradict one another? — To solve the difficulty, Some imagine that the Hebrew which St. Matthew refers to, was formerly read in a different manner from what it is now. — Some, that  
either



either the Jews have not preserved the true Text of Micah; Or that the Apostle did not quote it as he really found it. — Others have recourse to various Readings &c. — But the learned Professor hath cleared this point by shewing from good authority, that *tzayir* is one of those words, *Quæ intellectibus plane contrariis atque inter se pugnantibus gaudent*. The signification intimating Great and Excellent, as well as Little and of no Esteem. — From hence we conclude that the Hebrew and the Greek do not interfere with each other. For if we render *tzair*, *Princeps, illustris*; The Evangelist might with great propriety write, *ἡ δαμῶς ἐλαχίστη*. Comp. ch. 8. 3.

*But what doth your arguing reprove?* Hebr. *Quid autem arguet arguere ex vobis?* i. e. *Argumentum vestrum*. — *Cum è vobis nullus sit qui possit arguere me*. Vulg. Lat.

וְלִירוּחַ אֶמְרֵי נֹאֵשׁ 26

וְלִירוּחַ אֶמְרֵי נֹאֵשׁ :

26. Do ye imagine to reprove words,

And the speeches of one that is desperate, which are as wind?

*Do ye imagine to reprove words?* Rather, What, do ye imagine, (or, invent) words to reprove? *An increpandum tantum eloquia concinnatis?* Vulgat.

*And the speeches &c.* And are the speeches of one that is desperate as wind? Thus should we read Jer. 5. 13. The prophets shall become *le-ruach*, as wind. Instead of rendering *millim*, words, and *imre*, speeches: I would take the reverse: viz. Do ye invent speeches to reprove? And are the words of one that is desperate as wind? For *millim* may possibly include more than common words: signifying sometimes Sententious Observations and Instructions; such as the wisdom of former ages produced. Comp. ch. 4. 2. — 8. 10, 11. — 12. 11. — 13. 17.

וְתִכְרוּ עַל רֵעֵכֶם 27

וְתִכְרוּ עַל רֵעֵכֶם :

27. Yea, ye overwhelm the fatherless:

And you dig a pit for your friend.

*Yea: apb.* This word is indeed an affirmative particle. But it is likewise a substantive denoting anger, wrath, spleen &c. I find that both the Chald. Paraphrast, and S. Jarchi understood it so in this place.

*Ye overwhelm: tappilu.* Or, ye cause to fall upon: as in the margin of the Bible.



*The fatherless : jathom :* or a solitary person in distress : which is the sense of the word in Arabic, as well as an orphan ; who in some respects is indeed an object of distress. From what is premised, the first branch of our Text will be, — Yea, you let your wrath fall upon one in distress.

*And you dig a pit :* Here is no Hebrew for *pit*.

*For your friend : yal reyacem :* Or, against your friend. *Subvertere nitimini amicum vestrum.* Vulg. — There will be a good deal of difference, if with some we render *ticru* not in the sense of *digging*, but in that of *feasting*, and *revelling*. As in ch. 41.6. where among the difficulties of subduing the Leviathan, this is one, Shall the companions *jicru yalav*, make a banquet of him. Instead then of, You dig against : we shall say, You feast upon, you make a banquet of your friend. Comp. 2 Cor. 2.20. Ye suffer if any one *κατασθίου* comedat, devour you.

וְעַתָּה הוֹאִילוּ פָנֶי בִי 28  
וְעַל־פְּנֵיכֶם אִם־אֶכְזָב :

28. Now therefore be content, look upon me :  
For it is evident unto you, if I lie.

*Be content, look upon me :* Hebr. *Velitis (incipite) respicite in me.* Be willing, or, Begin to look upon me : The second imperative being put for the infinitive ; which is sometimes the case in two verbs of the third person. Hof. 5. 11. *Hoil balac, voluit ambularvit :* He willingly walked : or, He began to walk. *Cæpit abire.* Vulg.

*For it is evident unto you :* Hebr. *Et super facies vestras, vel, in vosmet ipsos.* This construction will set the verse in a proper light. Now therefore begin to look upon me, And upon yourselves, If I lie ?

שׁוּבוּ נָא אֶל־תְּהִי עוֹלָה 29  
וְשָׁבִי עוֹד צְדִקְיָה בָּה :

29. Return, I pray you, let it not be iniquity :  
Yea, return again, my righteousness is in it.

*Iniquity : yavlah :* great iniquity. Ch. 5.6. — 11.14.

*Yea, return :* *Etiam redito tu fæm.* But the true reading according to the Masorets, is the same as above, *shubu, redite vos.*

*Return again : shubu yod :* As *yod* signifies, *ad hoc, amplius, deinceps*, the verse will be more consistent if we join it with the two last words.

My



*My righteousness is in it : tzidki bab.* In what we may ask is his righteousness? *yavlab*, iniquity is the only thing mentioned; in which there could be no righteousness. Should we instead of *צדק בַּהּ tzidki bab*, by a transposition of the *jod* and *be*, read *tzidkab bi* : Righteousness is in, or with me. Job's reasoning will be clear, and agree with what he mentions was his practice in the days of his prosperity, ch. 29. 14. That he put on *righteousness*, and it clothed him. When the Psalmist saith of God, *lo yavlatbah bo* : There is no unrighteousness in Him. Psal. 9. 15. It is the same as if he had affirmed, *tzidkab bo* : Righteousness is in Him. From the observations above mentioned we shall read the verse:

Return, I pray you, let it not be [or, Let there be no] iniquity :  
yea, return : still *there is* righteousness in me.

30 הֲשִׁבְלִישׁוֹנִי עוֹלָה

אִם־דָּחִי לֹא־יָבִין הַחַיִּת :

30. Is there iniquity in my tongue?

Cannot my taste discern perverse things?

*Cannot my taste* : There is a stronger emphasis in the Hebrew than the translation expresses. viz. What, my taste ! Cannot it discern perverse things? *Calamitates, injurias*. As in the 2d *v.* of this ch. Oh that *bavvathi*, my calamity was laid in the balance !

## CHAP. VII.

1 הֲלֹא צָבָא לְאִנוֹשׁ עַל־אָרֶץ

וְכִמִּי שָׂבִיר יָמָיו :

1. Is there not an appointed time to man upon earth?

*Are not his days also like the days of an hireling?*

*An appointed time : tzaba* : a warfare, or, time of warfare. The Targum is *chela, militia*. The Vulgate, *militia est vita hominis*. The Heathens had the same thoughts of life: *ὁ δὲ βίᾳ πόλεμος* M. Antonin. l. 2. § 17. Comp. ch. 14. 14. All the days *tzebai*, of my appointed time : *militiæ meæ*. Chald. *Quibus nunc milito* : V. Lat. S. Chrysostom had possibly a view to this text, when he wrote, *πολέμῳ χαίρῃς, πᾶς ὁ τῷ βίᾳ χρόνῳ* in 1 Thes. Hom. 3.

*To man : le-enosh*. Fallen man. Ch. 4. 17.

*An hireling : sacir*. The days of an hireling, or, certain fixed days. During the law, three years was the fixed time of an hired servant ; which being

ex-



pired, he demanded his liberty, unless he chose to continue longer with his master. Deut. 15. 18. Isai. 16. 14.

*Sacir* signifies a *soldier* as well as an *hireling*. And soldiers being in some respects hirelings, we may include both. — Jer. 46. 21. writes *secireba*, *her hired men*, i. e. her soldiers, are fled away; they did not stand. This enlarged interpretation of *sacir* will correspond with both those of *tzaba*, as mentioned above.

כַּעֲבָד יִשְׁאַף־צֶלַל  
וּכְשָׂכִיר יִבְרָה פָּעָלוֹ :

2.-As a servant earnestly desireth the shadow :

And as an hireling looketh for *the reward* of his work :

*A servant : yebed.* We have here an instance of the propriety of Hebrew. *yebed* being a *servant* without any time limited : whereas *sacir*, a *hireling* is a servant for a certain term of years.

*Earnestly desireth the shadow : jishaph tzel*, gapeth, or panteth after. ch. 5. 5. For a servant earnestly to desire a shadow, is not very intelligible. S. Jarchi's interpretation is, As a servant labouring all the day, waits for the shadow of the evening. But we may as well say, As a servant labouring in the heat of the sun, earnestly desires a cool refreshing shade.

The Chald. Paraphrast renders the Hebr. *tzal*, by *tula* ; which being derived from *tallel*, does indeed signify a *shadow*. But if *tula*, may as well be taken from *tul*, To go away, to wander up and down at pleasure : Add to this the Arabic construction of *tul*, viz. Power or Indulgence. Why may not *tzal* in our Text, as we may suppose it once did, admit of the same meaning? Comp. the Note on *maratz*, ch. 6. 25.

Instead then of a servant's earnestly desiring a shadow, the text will suggest to us what is very easy and natural ; viz. As a servant earnestly desireth liberty.

*The reward of his work : poyolo.* Buxtorf. in Lex. observes that *poyal* signifies *opus*, and by a metonymy *operis merces*. But without a figure we may say, it includes both the work and the reward. Lev. 19. 13. Where the Hebrew parallel to ours, for *the wages of an hireling*, is *poyalath sacir*. And therefore *the reward* of need not be added (as in the Italic characters) to make the sense perfect. For the literal version may be, As an hireling looketh for his wages ; or, his reward.

כֵּן הִנְחֵלְתִּי לִי יְרֵחִי שָׁוָא  
וְלֵילוֹת עָמַל מְנַדְלִי :

M

3. So



3. So am I made to possess months of vanity :  
And wearisom nights are appointed to me.

*Made to possess : bonchalti.* Literally, *Factus sum possidere mihi : vel, Hereditate accepi mihi.* Pagnin. The elegancy of the expression is ; Vanity, or falshood is appropriated to me. I have received it as my portion. *I am heir to, or, I inherit a disease.* On the contrary, *Misfortunes and calamities have inherited me :* are forms of speech peculiar to the Arabians. Schultens.

*Vanity : shav :* A word that denotes likewise, tumult, clamour, falshood, rashness. — *wearisom nights :* nights of labour. Hebr.

*Are appointed me : minnu li : numerarunt mihi.* Hebr. Comp. ch. 6. 2.

One can scarce help thinking but that Job signified by *minnu*, the same which the Arabians attribute to *manan* and *kadron* : viz. Whatever is determined and ordained by God and his providence.

Among the several sentences of ALI son in law to Mahomet, and his fourth successor, one was ; Things (the affairs of life) go by Divine decree ; not by our administration. Ockley's 2d vol. Hist. of the Saracens.

This sentence is entirely adapted to the doctrine of the Alcoran. In the 17th chap. of which, entituled, A Nights Journey, §. 13. we read, *wa-colla insanin &c.* And as to every man, we have fastened a bird upon his neck. Some Commentators understand by the bird, the *works* ; but others with more probability, *the fate* of every one : as the Latins express a good or bad omen, by *Bona vel mala avis*. From hence it was that Mogialed an Arabian used to say, That no one comes into the world without a leaf, or paper hanging on his neck ; with an inscription, signifying whether he is to be happy or miserable. Marrac. Refut. Alcor. c. 17. p. 413.

*Months of vanity — wearisom nights.* We cannot but observe here a particular manner of expression. The opposition would be easier and more agreeable to our language, did we say, Days of vanity and wearisom nights. But this way of speaking, as Schultens writes, is, *Ad genium Arabiæ ; qui in Tristibus describendis, menses amat numerare.* An instance of which he produces from *Al-chamâfah* : a word that in general means a poem of no longer date than the Union of the Arabs and Barbarians : But particularly an Extract of ancient Poets among the former, collected by a celebrated Poet named Abu-Temam. Pocok. Specimen Hist. Arab. p. 380. The Arab. verses referred to may in English be read thus :

Make the best of this short day ; Because  
It is a pledge for days of long months.







i. e. Let not the present short enjoyment pass from thee; Because a long time of calamity will ensue. — Job writes in the same style ch. 14. 5. seeing his days are determined: The number of his months are with thee. And ch. 21. 21. What pleasure hath he in his house after him, when the number of his months is cut off?

אם שִׁכְבְּתִי וְאָמַרְתִּי 4

מָתִי אָקוּם וּמִדְּעָרֵב

וְשָׁבַעְתִּי נִדְדִים עַד־נֶשֶׁף :

4. When I lie down, I say,  
When shall I arise, and the night be gone?  
And I am full of tossings to and fro unto the dawning of the day.

*When I lie down, I say*: The Hebrew is more emphatical, viz. When, or, If I lie down, *Then I say*, *ve-amarti*. — As Nahum 3. 12. *im jinnuyu*, If they be shaken, *ve-naphelu*, They shall (Then they shall) fall.

*And the night be gone*: Hebr. *And the evening be measured*. To measure the evening, corresponds in some respects with De Dieu's Criticism; who takes the sense of *middad* from the Arab. *madda*, to lengthen, or increase the measure. Though indeed, as he justly observes, Such an interpretation is not altogether foreign to the Hebrew, As 1 King 17. 21. *jithmadded*, he stretched, or extended himself. If we add to this a different sense of the particle, as he hath done; instead of, And the night be gone: we shall read with him, But he (God) stretcheth out, or prolongeth the evening.

De Dieu makes too much of his Criticism, in saying, *Extendit (sub. Deus) vesperam*. For as I have shewn in the verse above; They have appointed to me wearisome nights; is the same as, Wearisome nights are appointed to me. So here, He prolongeth the evening; is no more than, The evening is prolonged. Long days and tedious nights (as well as months &c.) are particularly mentioned by the Arabians, (and indeed all nations in general) as very aggravating circumstances of misery to those who labour under any calamity or distress. Read Schultens Comment.

But there is something to this purpose in what the Divine Lawgiver threatens the children of Israel upon their disobedience to God, and their observing the idolatrous customs of the Heathens; that no writer possibly hath, or can deliver himself with more force and elegance of expression, than what we read in Deut. 28. 65, &c. Among these nations *lo targiay*, *shalt thou find no ease* [rather, *not a moment's ease*] neither shall the sole of thy foot have



have rest. But the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have no assurance of thy life. In the morning thou shalt say, Would God it were even: And at even thou shalt say, Would God it were morning; for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.— If these words appear in so beautiful a light in the Translation: How much greater satisfaction must any one receive who reads them in the Original!

לִבִּי בִשְׂרִי רִמָּה וְגוֹשׁ עָפָר  
עוֹרִי רָגַע וַיִּמָּאֵס :

5. My flesh is clothed with worms, and clods of dust:  
My skin is broken, and become loathsome.

*Worms: rimmah*: Which in Arabic includes not only worms, or moths; but the decay of wood, and the putrefaction of human bodies from those insects.

*Clods of dust: gush yaphar*. The only place in Scripture where we read *gush*. In Syriac it signifies *depth of earth*. According to which the sense will be, My flesh is as insensible and past feeling, as if it was buried deep in the earth.— Some with S. Jarchi interpret *gush* of *moisture, corruption and dissolution*: agreeably with the Vulgate, *sordes*. To which our learned Castle in his Lexicon gives the preference: with this observation; *Status mortui (inter quos se reputaverat S. Job) elegans descriptio; qui manet tantum cum vermibus, pulvere jam dissoluturo, et sordibus*.— From hence he determines the force of the last word *jimmaes*: viz. *Liquefit, dissolvit se*; which in our Translation is, *Become loathsome*. And indeed it is properly translated from *maas*: whereas the sense of Dissolution must be taken from *masas*. But this makes no great difference, if the second radical, as the Grammarians say, is changed into *aleph*; which is sometimes the case; as Psal. 58.7. *jimmaasu*, *Let them melt away, or dissolve, as waters*.

*Is broken: ragay*. Which S. Jarchi explains by *kamat*, to be wrinkled, or shriveled. Comp. ch. 16.8. *tikmeteni*, Thou hast filled me with wrinkles. But in the Note on that verse I have shewn that the verb is to be understood in a larger sense.

6 יָמִי קָלוּ מִנִּי-אֲדָנִי  
וַיִּכְלוּ בְּאַפִּס תִּקְוָה :

6. My



6. My days are swifter than a weaver's shuttle :  
And are spent without hope.

*Without hope : be-epbes tikvah.* As this verse begins, it will be more perfect, if it ends with a metaphor. Instead therefore of, *Consumpti sunt sine spe* : Let us read with Bochart (Geog. Sacr. P. 2. L. 1. c. 7.) *Defecerunt in fine fili* : i. e. *Tramæ seu subteminis, Quod ipsum respiciens Ennius filum gracilentum nominat.* Annal. L. 7. de Ling. Lat. L. 4.

*Deducunt habiles radios filo gracilento.*

We suppose that Bochart took the hint from Ab. Ezra ; whose Comment is, *be-epbes tikvah, — be-ba-cereth tikvath cbut, in excisione finis fili.*

That both *epbes* and *tikvah* will bear such an interpretation, is evident from Psal. 2. 8. viz. *aphse eretz, the ends of the earth* : and Josh. 2. 18. *tikvath cbut ba-shani bazzeb, the line of this scarlet thread.*

The comparison in our Text will be stronger, if we give the same construction to the particle *beth* in *be-epbes*, that we do to *caph*, a note of similitude. The verse will then be, My days are consumed *be-epbes tikvah, as the end of a thread.* — We have a comparison of the same nature, Psal. 102. 3. My days are consumed *be yafshan, like smoke* : LXX. ὡς ἐκάπνισμα. Bp. Hare writes, *Constructio postulat ce.* He makes the same remark Psal. 37. 20. viz. *In his literis tam similibus faeile erratur.* ב and כ *beth* and *caph* being so like one another as to be easily mistaken by a Transcriber. To understand well the Hebrew particles is no small difficulty : and the learned Bishop's observation will be of no force, if *beth* will admit of the same construction with *caph* : as no doubt but it does in some cases. Isai. 48. 10. Behold, I have refined thee, but not *be-ceseph, with silver* : which should be translated, *as silver.* Job 28. 16, 19. Wisdom cannot be valued *be-cethem, as gold* : not, *with gold.* Noldius gives us more instances of this kind in his very useful Concordance of Hebr. and Chald. Particles.

זָכֹר כִּי־רוּחַ אֲנִי

לֹא־תָשׁוּב עֵינַי לִרְאוֹת טוֹב :

7. O, remember that my life is wind :  
Mine eye shall no more see good :

*Shall no more see* : Hebr. Shall not return to see : A common expression. 1 Kings 13. 17. *lo tashub la-leceth, non redibis ad eundum* : Thou shalt not turn again to go ; or, Thou shalt no more go. — Gen. 8. 10. And again he sent, *et addidit mittere.* Hebr. — Luc. 20. 10. πρὸς ἰδοὺ πέμψαι.

Mine



*Mine eye shall no more see* : i. e. faith S. Jarchi, *le-achar methab, after death* : To which he adds, *vecen cipper job la-tehijath ba-methim* : *And thus Job denies the Resurrection of the Dead*. — But Job is not speaking here of a Resurrection; he only intimates, that after death he shall not return to life again, to enjoy the same temporal happiness which he had once been in possession of. — It was, we know, a favorite opinion of some ancient Philosophers, and particularly of Plato's; That after a revolution of a certain number of years, the dead should be restored to life again, be placed in the same situation, whether of prosperity or adversity; and act the same part of life which they had formerly gone through.

8 לֹא תִשְׁכַּח עֵינַי רְאִי  
אֵינִי בִּי וְאֵינִי :

8. The eye of him that hath seen me shall see me no more :  
Thine eyes are upon me, and I am not.

*Hath seen* : — *shall see* : One would imagine, by the translation, that both the Radixes *to see*, are the same. But one is *raab* : the other, *shur* : which signifies not only *to see*, but to *contemplate* earnestly and intently. *Intentis et fixis oculis intueri*. Schindler. Comp. ch. 17. 15. And besides, *Shall see me no more*, supposes the Hebrew to be either, *lo tashub le-shureni, non revertetur videre me*; in the same phrase with *lo tashub liroth*, in the verse immediately before, or *lo yod teshureni, non amplius videbit me*; as in ch. 20. 9. We may therefore think that Job did not intend to say, *Shall see me no more*. And indeed this seems to have been the opinion of our translators, by printing *more* in Italic characters. — *lo teshureni* : i. e. Shall not look upon me with any respect, or concern. As ch. 33. 27. *jashor, He looketh upon men*, viz. with earnestness and an anxious concern; making them a party in his sorrow.

9 כָּלָה עָנָן וַיֵּלֶךְ  
כִּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה :

9. As the cloud is consumed and vanisheth away ;  
So he that goeth down to the grave, shall come up no more.

*The grave* : *sheol* : from *shaal, petiit. à petendo et postulando dictum, quod ore hiant et dilatato repleti expetat*. Buxtorf. — Isai. 5. 14. *sheol* hath enlarged herself, and opened her mouth without measure. Prov. 27. 20. *sheol* and destruction are never full. — It likewise denotes a *low place*, in opposition to one



one that is very high. Job 11. 8. Deeper than *sheol*. 26. 6. *sheol* is naked before thee. i. e. *Abditissima et intima terræ pars*. Buxtorf. Which Ab. Ezra explains by the *Center of the earth*.

The place of the Damned: Luc. 16. 23. In *hell* [*shiol*, Syriac] he lift up his eyes, being in torments. — The place of Souls departed. Job 14. 13. O that Thou wouldest hide me in *sheol*, the grave. *עַד אֲדָמָה* LXX.

לֹא יָשׁוּב עוֹד לְבֵיתוֹ 10

וְלֹא יִכְרַנּוּ עוֹד מְקוֹמוֹ :

10. He shall return no more to his house;

Neither shall his place know him any more:

*His place know him*: Instead of which the Syriac and Arabic Versions are, Neither shall he know his place. But the beauty of expression, which ascribes knowledge to things inanimate, is lost by such a change. We have the same phrase, ch. 38. 12. Hast thou caused the day-spring to *know* his place? No doubt but there are certain axioms or forms, which for instruction are transmitted from one age to another. Comp. the Note on ch. 8. 10. Among those sententious forms, I reckon this, Neither shall his place &c. to be one; because in Psal. 103. 16. we find the very same words with those in our Text; viz. As a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. Comp. ch. 5. 16.

11 נִסְיָאֲנִי לֹא אֶחְשַׁךְ-פִּי

אֲדַבְרָה בְּצַר רוּחִי

אֶשִׁיחָה בְּמַר נַפְשִׁי :

11. Therefore I will not refrain my mouth.

I will speak in the anguish of my spirit;

I will complain in the bitterness of my soul:

*Therefore I*: *gam ani. Vicissim ego. Noldius. — Etiam ego. Schultens. —* As if Job thought he might take his turn to speak and complain.

*I will complain*: *afichab*: which signifies not only to *complain*, but to *meditate* or *consider* with attention. Gen. 24. 63. Isaac went out *la-suach*, to *meditate*. This double sense intimates, that Job did not complain without reason and deliberation. Comp. ch. 9. 27.

12 הִיָּס־אֲנִי אִם-תִּנֶּן

בִּי-תִשָּׂם עָלַי מִשְׁמַר :

12. *Am*



12. *Am I a sea, or a whale,*  
That thou settest a watch over me?

*A whale : tannin* : which is applied to a *serpent*, Exod. 7. 10. To dragons, Deut. 32. 33. To sea monsters, Lam. 4. 3. It signifies a *crocodile*, as Bochart writes, Animal. p. 2. l. 5. c. 18. When therefore Pharaoh is compared, Ezek. 29. 3. and 32. 2. to *tannin*; we are not to understand the word either of a dragon, or a whale, as it is translated; but of a crocodile. Because the dragon, or Balæna, hath neither feet, nor scales; liveth not in the rivers, or waters of Egypt; cometh not up from thence; is not encompassed by nets; not taken with a hook: Which is the Prophet's description of *tannin*, in the places referred to. It was with good reason, as Bochart very ingeniously observes, that the comparison was made between Pharaoh and the Crocodile, because of the allusion to Pharaoh's name. *Al-Phirawno* in Arabic is a *Crocodile*: the same with *al-timsâcho*: Lexic. *al-camus*.

To this we may add, that the radix of both those Arabic words is, *To be proud*, contumacious, and rebellious: Characteristics peculiar to Pharaoh.

It is farther observable, that the Chaldee Paraphrast in our text understood *tannin* and *Pharaoh*, as words of the same force; viz. What, am I condemned, like the Egyptians, to be drowned in the Red Sea? Or like Pharaoh, who in his sin was choaked in the midst of it? Another Targum is, What am I a Leviathan?

יִשָּׂא בְּשִׁיחִי מִשְׁכָּבִי :  
כִּי־אֶמְרָתִי תִנְחַמֵּנִי עַרְשִׁי

13. When I say, my bed shall comfort me;  
My couch shall ease my complaint:

*My bed : yarsi* : — *My couch : mishcabi*. One would rather say, My couch shall comfort me: My bed shall ease my complaint: Because *yeres* properly signifies a moveable bed; the same with *κράββατος*, or *κλίνη*. — Jesus said to the paralytic, Mat. 9. 6. Take up τὴν κλίνην σου thy bed. (thy couch) *yarsoc*: Syriac; which answers to the Hebr. *mittab*, *Reclinatorium*. For *mishcab* is the common bed, as it is translated, ch. 33. 15, 19.

*yeres* is one of those words, which tho' frequently mentioned in Scripture, yet hath no radix in Hebrew. But in Arabic, *varasha* is, To build a house, a tent or tabernacle: To form an edifice of wood.

I must not pass by another interpretation of *jissa be-fichi*, which instead of, *shall bear*, is, *shall ease* my complaint: As if his couch or bed sympathized with



with him, and took part in his uneasiness. This construction is, without doubt, agreeable to that vein of Poetry which runs through the book of Job. Comp. the Note on the tenth verse. And besides we find that *nissa*, with the preposition following, signifies *to bear*, or *suffer*. Ezek. 18. 20. The son *lo jissa ba-yavon*: shall not bear the iniquity. Nehem. 4. 17. *han-nosim bas-sebel*: They that bare burdens. To which we may add, that the Chald. Paraphrast favours this sense; viz. *je-sobar be-millai. Sustinebit verba mea domus strati mei.*

וַחֲתַמְנִי בַחֲלוֹמוֹת 14  
וּמַחֲזִינוֹת תְּבַעֲתִנִּי :

14. Then thou scarest me with dreams;  
And terrifiest me through visions;

*Dreams: chalomoth: from chalam, crassus, pinguis est. Ex vaporibus enim crassis seu concretis provenit somnus, quem somnia consequuntur. Schindler.*

וַתִּבְחַר מָחֶנֶק נַפְשִׁי 15  
מִתְּ מַעֲצְמוֹתִי :

15. So that my soul chooseth strangling;  
And death rather than my life:

*Strangling: machanak: Suffocation, or stoppage of breath, such as the Arabians call al-chonak: viz. a disease in the throat intercepting the breath so as not to reach the lungs, and the heart. One of their expressions is, It is his great anxiety chaniko-bo, that choaks him. His indignation was such (saith the Author of the History of Timur) that he had like to have died chanikan, by suffocation: Or, He was almost strangled. Schultens.*

From hence we may possibly reconcile that seeming difficulty in St. Matthew's and St. Luke's account of Judas the traitor's death. The former writes, ch. 27. 5. He cast down the pieces of silver, and departed, and went and ἀπνύξατο *hanged himself*: The latter, Acts 1. 18. Now this man purchased a field &c. and falling headlong he burst asunder in the midst, and all his bowels gushed out: i. e. as Commentators observe, Being suspended, or hanging for some time; *That* which held him up, breaking, he fell down, and by the weight of the fall *he burst asunder*, &c. But as Hinckelman in his Preface to the Alcoran takes notice; *In voce machanak, Laqueo non opus est*: For that word denotes a suffocation, or strangling, which may be done by an excess of grief, or by remorse of conscience, without any suspension of the body. It



may therefore with propriety be said, that Judas, after he had received the money as a reward to betray his master, recollecting what had passed, was struck with such a degree of horror and confusion; so terrified with the thoughts of guilt; that by vehemence of passion, and agony of despair, which intercepted his breath, ἀπῆλξε τοὺς fauces constrinxit: *He was strangled*. Therefore what St. Luke writes, follows as a just consequence of that sudden stoppage or suffocation; viz. καὶ πρηνὲς γενόμενος ἐλάχνησε μέσος. *Et pronus factus crepuit medius*. And falling on his face he burst asunder in the midst; as Dr. Wells translates the words.

*My life: yatzmothai*: Or, as several Commentators intimate, *my bones*: As if he had said, I had rather die than live with such loathsome, putrefied bones, as I carry about me. But sure it must be a very unintelligible way of speaking, for any one to say, that Life is equivalent to Bones: Or, to affirm, He chooses Death rather than his Bones. *yetzem* in Hebrew, as *gerem* in Chaldee, signify a body, or substance; and are both used to denote an individual, whether of persons, or things; as ch. 21. 23. *be-yetzem tommo, in illa ipsa, vel ipsamet integritate sua*. In his full strength. — Exod. 24. 10. And they saw, as it were, *yetzem ha-shamajim, the body of Heaven*: rather, *Heaven itself*. — *yatzmi, I myself: yatzmeca, thou thyself: yatzmo, himself*: are common expressions among the Rabbins.

When therefore Job declares; My soul chooseth, (or, which is the same thing, I choose) death *meyatzmothai*: The proper construction is, *Præ quibusdam aliis quæ ad meipsum pertinent*: Rather than any thing that belongs to me. This is not only a comprehensive, but an elegant way of speaking: And at the same time shews us, that tho' Hebrew falls short of other languages in copiousness; yet sometimes makes us amends by including so much, and having such fulness in one word.

The Chaldee Paraphrast, we may imagine, understood *meyatzmothai* in the same manner, when he interpreted it *minkaijum garmi, præ sustentatione mei ipsius*.

16 מַאֲסִי לֹא-לְעֶלְם אֶחָדָה  
חֲדָל מִמֶּנִּי כִּי-חֲבַל יָמִי :

16. I lothe it, I would not live alway;  
Let me alone, for my days are vanity:

*I lothe it: maasti*: i. e. my life, saith Sol. Jarchi. But we have no affix in the Hebrew; and indeed there is no occasion for any, if *maasti* will admit of the



the same construction with *masasti*, as you find it does by comparing the fifth verse of this chapter. Therefore instead of *I lothe*; we shall agreeably with Job's present condition read, *Liquefio, Dissolutus sum*; I am ready to be dissolved. This we know is Scripture-phrase. 2 Cor. 5. 1. If our earthly house of this tabernacle καταλυθῇ were dissolved.

*I would not live: lo echjeh*: rather, Let me not live: or, I cannot live.

*Alway: le-yolam: ad seculum.* — *Let me alone: chadal mimmenni.* *Desiste à me. Parce mihi.*

*Vanity: hebel: Nihil.* Vulg. Lat. — Man is compared *la-hebel*, to vanity, or nothing. Psal. 144. 4.

יְהוָה אֱלֹהֵינוּ כִּי תִגְדָּלֵנוּ  
וְכִי תַשִּׁית אֵלָינוּ לִבְךָ:

17. What is man, that thou shouldst magnify him?

And that thou shouldst set thine heart upon him?

This and the following verse are spoken much in the same language with that of Psal. 144. 3. What is man that thou takest knowledge of him? and 8. 4. What is man that thou art mindful of him, and the son of man that thou visitest him? Which words the Apostle, Hebr. 11. 6. mentions, as having a particular regard to our Saviour's power and dominion, notwithstanding the low and humble appearance he was to make in his human nature.

As to the form and manner of those expressions, What is man, &c. I should imagine that they are no other than *meshalim*, proverbial sayings; such as were commonly known and used by devout men in all ages. Comp. ch. 8.

10. — 12. 11, 24.

*Man: enosh*: Lapsed, fallen man. ch. 4. 17.

*Magnify him: tegaddelennu*: The verse before this plainly sets forth Job's low and debased condition. In what respect then can he say, that God magnifies him? To which I answer; In *contending* with him; in making him as it were his enemy. This interpretation is justified from *gadal*, in Ethiopic; which signifies, To fight, or, contend like a soldier. If a man, saith the Apostle, 2 Tim. 2. 5. *strive for masteries, mastagadil*, Ethiop. Again ch. 4. 7. I have fought the good *fight, gadil*. The same sense is urged by Schultens from *gadal* in Arabic. To which we may add, in Chaldee and Syriac too; viz. *twisting*, or *making of ropes*: and metaphorically, *increasing in strength*; and likewise a contention and vehemence in fighting. Upon these considerations, we shall say with Job, What is man that Thou shouldst *contend* with him?



*Set thine heart upon him: tashith elav libbeca.* This phrase hath a double meaning. It is read with  $\text{ל}$  with  $\text{ל}$  and with  $\text{ל}$  only. ch. 1. 8. The Lord said to Satan, Hast thou considered my servant Job? The Hebrew is, *basanta libbeca yal yabdi: An posuisti cor tuum super servum meum?* These words must be understood in the worst sense of *setting the heart* on him: very different from that in Ezekiel 40. 4. where in a vision God speaks to the Prophet, Behold with thine eyes, and hear with thine ears, and *set thine heart* upon all that I shall shew thee. — But it may be objected, Are not these words, *Shouldst set thine heart upon him*, liable to the same exception with those, *That thou shouldst magnify him*? For would it not be improper to say, God sets his heart upon me, at the same time that he is vexing and disquieting me? To which I answer, That the sense will be just and easy by giving another construction to the particle; viz. *tashith elav libbeca*, shouldst set thine heart *against* him; not, *upon* him. And it may perhaps be a better translation of chap. 1. 8. did we read, Hast thou set thine heart *against* my servant Job? As indeed we should do, ch. 34. 14. He set his heart *against* him. Comp. Exod. 14. 5. The heart of Pharaoh was turned  $\text{ל}$  *against* the people. There will then be no occasion with Schultens to render either *shûth* or *sûm leb*, *intendere cor hostiliter*: Because the act of hostility is sufficiently included in the particle  $\text{ל}$ .

וּתְפַקְדֵנוּ לְבָקָרִים 18

לְרָגָעִים תְּבַחֲנֵנוּ:

18. And *that* thou shouldst visit him every morning;  
And try him every moment.

*Every morning: libkarim: in matutinis.* As Psal. 101. 8. I will *lab-bekarim*, *early* destroy all the wicked of the land; i.e. every day. D. Kimchi. As soon as ever I am settled in my throne. Bp. Patrick.

But if it was the custom to hold public Courts of Judicature *in the mornings*, as Grotius writes, (of which there can be no doubt, Hammond in loc.) it will then be suggested by David, that at the times appointed to sit in judgment, he should be ready to pass sentence against notorious offenders. And indeed the whole Psalm is an open declaration, in what manner he intended to treat his religious and faithful subjects, as well as those who were wicked and deceitful. With the same view Grotius explains ch. 38. 13. where it is said of the *morning*, that the wicked are shaken out of it.

The Question therefore that occurs to us in our Text is, Whether Job, in those words, Visit him every morning; *in matutinis*; does not speak in conformity



formity to the custom of criminals being brought before their Judges at such a particular time. — We shall possibly be inclined to think, *That* was his intention, if we consider the force of the verb which accompanies *libkarim*, viz. *tipkedennu*, *visit him*. It is observable when David, Psal. 8. 4. writes, What is man that *tipkedennu*, *thou visitest him*? He uses the word in a different sense from what Job does. David applies it to the kind Dispensations; Job to the severities of God's Providence. Compare the Note on the verse above.

To the same purpose we find it expressed, Exod. 33. 34. In the day *pokdi*, [*visitare me*, vel *visitationis meæ*] when I visit; *u-pakadti*, *Then will I visit* their sin upon them. — Psal. 89. 32. *u-pakadti*, *Then will I visit* their transgressions *be-shebet*, with the Rod (or Scepter) the ensign of Royal power. Comp. ch. 10. 12.

*Try him*: *tibchanennu*. The style, you see, continues in the judiciary way. *bachan* includes such a trial as is required either to punish, or acquit the party accused. As ch. 23. Job earnestly desires to appear before God, and *ṣ. 4.* to order his cause before Him. *ṣ. 10.* *be-chanani*, when *he hath tried me*, I shall come forth as gold.

*Every moment*: *lirgayim*. This indeed is the general interpretation. *ragay* among other constructions is, *To be at rest or ease*. Jer. 47. 6. O thou sword of the Lord *be-ragey*, *rest* and be still: and ch. 6. 16. Ye shall find *margoy*, *rest* for your souls. Agreeable to which is the version of the LXX in our Text; who render *lirgayim*, in the sense of *rest*, not that, of *every moment*; viz. καὶ εἰς ἀνάπαυσιν αὐτὸν κρινεῖς; *Et in requie judicabis eum*? This gives a new turn to Job's words. We see here an elegant Antithesis between *libkarim* and *lirgayim*, in *matutinis*, & *temporibus quietis*, five *vespertinis*, *every morning and every evening*: which does not appear if you read in *matutinis*, & in *momentis*.

19 בְּמָה לֹא-תִשָּׁעָה מִמֶּנִּי  
לֹא תִרְפֵּנִי עַד-בִּלְעִי רִקִּי :

19. How long wilt thou not depart from me;  
Nor let me alone till I swallow down my spittle?

*Depart*: *tishyeh*. In the Note on ch. 4. 3. Behold thou hast instructed many &c. It is observed, that the particular forms of speaking which are there used, are supposed to have a view to the encouraging language of those men who presided over public shews and games; that the combatants might behave well, and acquit themselves like experienced masters in their profession.

The



The same observation is made by Cocceius, with regard to the verse before us. Schultens is more particular, saying; *Vides fauces prebensas, et manu, nexuve validissimi Luctatoris præclusas, absque ulla interpiratione*. For this reason he interprets *lo tisbyeb mimmenni, non avertes oculum à me;* and *lo tarpeni, non relaxas me*. As if the eyes of the Antagonists were always intensely fixed on each other, to take advantage of any slackness, or remissness, which they perceived in their Opposite.

I should readily embrace this construction, was *shayab* as significant as *rapba*, which denotes carelessness and inattention. But on the contrary, *shayab*, tho' it does include *having an eye*, or regard to; yet it is in such a manner as looking with delight and pleasure; which cannot be said here of God's looking upon Job; because he himself esteemed it as the eye of Divine anger. — Gen. 4. 4. The Lord *jishay, respexit, had respect* to Abel. Or, which is the same thing, *Non avertit oculum ab Abel*. But *not turning away the eye* here, was an instance of God's gracious acceptance. The Syriac Interpreter therefore writes, *Oblectatus est. — Fuitque beneplacitum, in conspectu Domini in Abel*. Targum.

Would it not then be inconsistent with Job's circumstances, to address himself to God, and say, How long will it be before Thou wilt not look upon me with pleasure?

*Till I swallow down my spittle: yad bilyi rokki: ad deglutire me, vel, donec deglutiam salivam meam.*

It is a Proverb among the Arabians, *abliyni riki*: Let me swallow down my spittle; by which they understand, Give me leave to rest after my fatigue; as the Author of the Lexicon, *the Ocean*, and from him Golius writes. This is the favour which Job complains is not granted to him.

There are two instances which illustrate our text (quoted by Schultens) in Hariræus's Narratives, called *al-makâmah, the Assembly, or Society*. One is of a person, who when eagerly pressed to give an account of his travels; answered with impatience, Let me swallow down my spittle; for my journey hath fatigued me exceedingly. The other is of a quick return made to one who used that Proverb: Suffer me (said the person importuned) to swallow down my spittle: To which his friend replied, You may, if you please, swallow down even Tigris and Euphrates.

20 הַטָּאֲתִי מֶה אֶפְעַל לִי  
נֶצֶר הָאָדָם לְמָה

שְׂמִתְנִי



שָׁמַרְתִּי לְמִפְנֵי לָךְ  
וְאַתָּה עָלַי לְמַעַן :

20. I have sinned, what shall I do unto thee,  
O thou Preserver of men? Why  
Hast thou set me as a mark against thee,  
So that I am a burden to myself?

*I have sinned: chatatbi.* Comp. the Note on ch. 13. 23.

*Preserver of men: notzer ba-adam: Conservator hominis.* Job had expressed himself before in such a manner, as if he thought he was treated with severity. For this reason Schultens chooses to render *notzer*, *Observer*, rather than *Conservator*. This indeed seems to be more agreeable to the context, which intimates, that the eye of God was upon Job to observe and watch him as an offender. Such a construction may be justly urged from Jer. 4. 16. where it is published against Jerusalem, that for her rebellious wickedness there should come from a far country *notzerim*, *watchers: speculatores hostiles: an army of plunderers.* Targum.

This will receive more strength by examining the first words of the text: viz. *I have sinned.* For if Job really thought he was innocent; he could not consistently with himself say, he was guilty. It is therefore suggested, that he speaks not in direct terms, but only on supposition that he had really sinned. Both the Syriac and Arabic Interpreters expressly write; *If I have sinned: si peccavi*, S. Augustin. Annot. — Job's language is the same in ch. 10. 14, 15. *If I sin; then thou markest me. If I be wicked; woe unto me.* Comp. Malac. 1. 4. where we see that the particle *if* may sometimes be understood; viz. *They shall build; but I will throw down: i. e. If they shall build; then will I throw down.* — Should we read interrogatively, Have I sinned? The text will be the same as if it was expressed; *If I have sinned.*

*A mark: mipgay.* This is the proper construction of the Hebrew. But the sense enlarges, if we add to it the force of *pagay* in Arabic: which comprehends sorrow and affliction, occasioned by the loss of honour or riches; or by any other adverse fortunes. Job's complaint will in that view be expressed in much stronger terms than if he was set as a *mark* only. And besides, chap. 16. 12. when he saith, He was set up as a *mark* in the strict sense; his words are different, viz. *jekimeni lo le-mattarab: in altum me erexit sibi in scopum.*

*A bur-*



*A burden to myself: yalai le-massa.* This is one of the eighteen alterations of Scripture, which some of the Jewish Critics are said to have made. They are called *tikkun sofberim, the correction of the Scribes*; who tell us that originally the text was, I am a burden *yaleca, to thee*, and not *yalai, to myself*; as we now read it. [*yaleca legendum ostendit metrum, idemque requirit vis sententiæ.* Annot. Grey] The reason given for such a change is, Because they thought it more becoming in Job to say, He was a burden to *himself*, than to God. You have an account of all those *Corrections* in Raym. Martin. Pug. Fid. cap. 3. and Voisin. Observat. p. 278, and 305. Edit. Lips. & Francof. 1687. and in Buxtorf. Lexic. Chald. &c. col. 2630.

One would imagine, the text was once different from what it is now; because the version of the LXX is, εἰμι δὲ ἐπὶ σοὶ φορτίον. Agreeable to which St. Austin writes, *Quare constituisti hominem &c. ut esset Tibi oneri.* Annot. in Job.

As to the *Correction* of the Scribes; several of the most learned Jews have no regard to it; and condemn them for taking too much liberty, as if they thought themselves wiser than the Holy Spirit; that they ought not to have made any alteration in the text; but as the Masorets did, should have placed what various readings they met with, in the margin.

But suppose the words without dispute were, I am a burden to thee; instead of, A burden to myself: The reasoning of the Scribes, as to the indecency of expression, would, I think, be of no force: Because what immediately goes before, viz. Why hast thou set me as a mark against thee; is full as liable to exception, as, I am a burden to Thee.

וְמָה לֹא-תִשָּׂא פִשְׁעִי 21

וְתִעָבֵר אֶת-עֲוֹנִי

כִּי-עָתָה לְעֹפֶר אֲשָׁכֵב

וְשִׁחַרְתִּנִּי וְאִנִּנִּי :

21. And why dost thou not pardon my transgression,  
And take away mine iniquity?  
For now shall I sleep in the dust;  
And thou shalt seek me in the morning, but I shall not be.

*Pardon: tissa: from nasa, abstulit.* Why dost thou not *take away* my transgression? *Remissio peccati est ejus ablatio ab homine.* Schindler. The same may be said of *tayabir, take away*; literally, *transfire facis*. Why dost thou not make my iniquity pass away? *Ablatio enim iniquitatis est transitus ejus.*

My



*My transgression : pishyi* : Such as arises from a rebellious temper. Comp. ch. 13. 23. — *Mine iniquity : yavoni* : my perverse, crooked way. Ibid.

The verse there referred to, as well as the two last of this chapter, furnish us with an instance, that the Hebrew language is not quite so barren as is commonly imagined. For in both places we have no less than three several words to express different degrees of the failings and imperfections of man. viz. *chatta*, a natural propensity to deviate from what is right. *aven*, a distorted, or perverse turn of, mind. *peshay*, a contumacious, wilful sin.

*For now : ci yattab*. Rather, For shortly, or, In a little time. Hof. 10. 3. *ci yattab*, for now they shall say, we have no king &c. i. e. In a little time, or, It will not be long before they shall say &c.

*Sleep : eshcob. recumbam* : lie down in the dust, as ch. 20. 11. His bones *tishcab*, shall lie down in the dust. We have the same translation, Ch. 21. 26.

*Seek me in the morning* : Both the sense and the emphasis are strong enough without adding *the morning*. For *shichar* signifies, To seek with earnestness and diligence. *Diligenter, sedulo et magno studio*. Schindler. The Chaldee Paraphrast very justly renders the Hebrew, *veshichartani*, by *vetithbeyinnanni, et quæres me, quasi petendo vel obsecrando*. — Psal. 88. 34. When he flew them, then they sought him, and returned *ve-shicharu el, et diligenter quæsierunt Deum* : Enquired *diligently* : not *early*, or, in the morning. Because they had really been negligent in their enquiry after God. And now for fear of Divine vengeance, were careful and industrious to serve him. They poured out prayers before God. Chal. Par.

## C H A P. VIII.

יַעֲזָב בִּלְדָּד הַשׁוּחִי וַיֹּאמֶר : 1. Then answered Bildad the Shuhite, and said :

עַד-אֵן תִּמְלִל אֱלֹהִים :

וְרוּחַ כִּבִּיר אֶמְרֵי-פִיךָ :

2. How long wilt thou speak these things ?

And *how long* shall the words of thy mouth *be like* a strong wind ?

Bildad pursues the same argument with Eliphaz ; viz. that Job must certainly be a wicked man because of his present calamity and distress.

This is the first time of Bildad's speaking. There is something peculiar in the manner of his address ; which is sudden, passionate, and without preface. We



may compare it with the Roman Orator's first words which he delivered against Catilin: *Quousque tandem abutere, Catalina, patientia nostra?*

*And how long, &c.* The Hebrew literally translated, is, *Et ventus veemens verba oris tui*. To continue the interrogation, our Translators add *how long*, and *be like*; for which there is no Hebrew. But the text is sufficient without such an addition. viz. As a strong wind are the words of thy mouth. This construction depends on the force of the particle, which in this place seems to be rather a comparative than a copulative. Comp. ch. 5. 7. Man is born to trouble *u-bene resheph*, as the sparks &c.

3 הַיָּל יַעֲזֹב מִשְׁפָּט  
וְאִם-שֹׁד יַעֲזֹב צֶדֶק :

3. Doth God pervert judgement?  
Or doth the Almighty pervert justice?

*God: el. Almighty: shaddai.* When the Lord was pleased to renew the Covenant with Abram, Gen. 17. 1. He said, I am *el shaddai*, *God Almighty*. No doubt but *el* is a contraction of *eloah*: i. e. the adorable Deity; from the Arabic *alaba*, *to worship*: ch. 4. 17. — *Shaddai* is a word that sets forth God's Omnipotence: and in particular, His power in the destruction of mankind for their sins, ch. 5. 21. Bildad therefore we may imagine mentions *shaddai* by way of terror and threatening: intimating to Job, that his present unhappy circumstances were a plain and evident proof of his being a wicked man. And consequently, so far from vindicating himself, he should rather acknowledge the justice of Divine vengeance. Comp. Isai. 13. 6. with Joel 1. 15. Howle ye, for the day of the Lord is at hand. It shall come as *shod mi-shaddai*, *a destruction from the Almighty*. This sense is peculiar to *shaddai* from the Hebr. *shadad*, *To lay waste, or destroy*; as that of *omnipotence* is from the Arab. *shadda*, *To be strong and powerful*.

But there being such an allusion and agreement in letters between *שֹׁד shod*, *destruction*; and *שֹׁד shaddai*, *the Almighty*: It is for this reason probable, as the learned Pocock argues in his Comment on Joel 1. 15. That when the Hebrew tongue was in common use in its latitude, *שֹׁד shadad* was used not only in the notion of wasting and destroying; but of being strong, firm, potent, as now in the Arabic it is: Yea that That might be the primary notion. Comp. the Note on ch. 6. 25.

4 אִם-בְּנֵי הַטָּאֵר לֹ  
וַיִּשְׁלַח בְּיַד-פִּשְׁעָם :



4. If thy children have sinned against him,  
And he hath cast them away for their transgression.

Bildad could not consistently with himself make such a supposition. For the ground-work of his reasoning is, That both Job and his children must of necessity be very great sinners. And besides, we have no conclusion drawn from *that* supposition: which of course we might expect, to make the sense perfect.

*If thy children: im baneca.* Instead of which, did we read, *Because thy children &c.* and render *va-jeshallechem*, *Therefore* he hath cast them away: the inference will be just and easy. There is a passage in Ezekiel 35.6. where the particles *im* and *vau* are exactly parallel to this way of reasoning. viz. *im, because* thou hast not hated blood, *ve-dam, therefore* blood shall pursue thee: which seems to be a better translation than, *Even blood* shall pursue thee.

*Have sinned: chateu.* — *Their transgression: pishyam.* Comp. the Note on ch. 13. 23. where you see the different force of *chata* and *pasbay*. The former including errors and offences not of so heinous and aggravating a nature as the latter; which more particularly describes sins that arise from obstinacy and presumption.

*Cast them away: jeshallechem.* Or, from the Arab. radix *shalacha*, armed himself; pointed his sword; sent out his weapons against them.

*For their transgression: be-jad pishyam.* Literally, In the hand of their transgression. We find the same phrase, Isai. 64.7. Thou hast consumed us *be-jad yavonenu*, because of our infirmities; *διὰ τὰς ἀμαρτίας ἡμῶν* LXX. There are other idioms belonging to *jad*, viz. Exod. 9. 35. The Lord hath spoken *be-jad*, by Moses: literally, By the the hand of Moses. This form is used in the New Testament: Act. 7. 34. The same did God send *ἐν χειρὶ ἀγγέλου* by the hand of, or, by, the Angel.

5 אִם-אַתָּה תִּשְׁחַר אֶל-אֱלֹהִים  
וְאֶל-שָׂרֵי תַתְחֹנָן :

5. If thou wouldest seek unto God betimes,  
And make thy supplication to the Almighty :

6 אִם-זָךְ וְיֵשֶׁר אַתָּה  
כִּי-עָתָה יַעֲרֶךְ עָלֶיךָ  
וְשִׁלֵּם נֹת צְדָקָה :



6. If thou *wert* pure and upright;  
Surely now he would awake for thee;  
And make the habitation of thy righteousness prosperous.

*Seek betimes : teshacher.* Rather, Seek earnestly and diligently : as in ch. 7. 21. God — *Almighty. v. 3.*

*He would awake : jayir. Excitaret se.* He would raise, or stir up himself : a word not of so much force as *kutz, evigilare.* Psal. 35. 23. *bayirab ve-bakitzab* : where D. Kimchi in his Comment observes, that the same thing is expressed by different words, to increase and strengthen the sense. Our English translation is very just : viz. *Stir up thy self, and awake* to my judgement.

*Habitation : nevath* : Pleasant habitation. ch. 5. 3.

The substance of Bildad's argument refers to the former course of Job's life ; and is not grounded on any supposition of his future behaviour, as the translation of the fifth and sixth verses suggests. — A very little alteration makes the text clear, by saying, instead of, If thou wouldest seek &c. If thou hadst sought &c. — And hadst made thy supplication &c. — If thou hadst been pure and upright. — The inference then is proper ; Surely now he would awake for thee &c.

*He would awake : jayir. — And make prosperous : ve-shillam. i. e.* He would make prosperous. The latter verb being influenced by the former, so as to be changed from the præterperfect to the future tense, as the Grammarians say. But it is probable, the word was once *וְשָׁלַם* with the *jod* expressed ; which might easily be omitted by a Transcriber : For the Chald. Paraphrast writes *וְשָׁלַם et perficeret &c. and would make perfect* the beauty of thy righteousness.

But yet as the Text is *שָׁלַם* instead of pointing it *shillam, to make prosperous*, or peaceable ; we may read *shalom*, prosperity, or peace. The Hebrew will then be, *ve-shalom nevath tzidkeca* : And peace would be the habitation of thy righteousness. This is Scripture-pharse : Isai. 33. 18. My people shall dwell *binveb shalom*, in a peaceable habitation : literally, in an habitation of peace. Comp. Psal. 97. 2. Righteousness and judgement are the habitation of his throne.

7 וְהָיָה רֵאשִׁיתְךָ מְצֹעַר

וְאַחֲרֵיתְךָ יִשְׁגָּה מְאֹד :

7. Though thy beginning was small ;  
Yet thy latter end should greatly increase.

*Thy*



*Thy beginning : reshitbeca :* from *rosh*, *caput*. The radix which is wanting in Hebrew, occurs to us in Arabic and Ethiopic. viz. *raafa*, and *ryyfa*, *Caput*, *vel princeps fuit : Præcessit &c.*

*Though thy beginning : ve-reshitbeca : — Yet thy latter end. ve-acharithbeca :* We have here a singular instance how much the propriety of the text depends on a right understanding of particles. Comp. ch. 4. 6. — and 7. 6.

Our Translators must have been very sensible of this, in giving us so different, and yet so just a version of the particle *vau* : which considered in itself is a simple copulative; and would sound but very imperfectly, should you say — *And thy beginning &c. — And thy latter end &c.* But the sense is strong and significant, when you read, *Though thy beginning &c. — Yet thy latter end &c.*

8 בִּי־שְׁאֵל־נָא לְדֹר רִישׁוֹן  
וְכֻנֵּן לַחֲקֹר אֲבוֹתָם :

8. For enquire, I pray thee, of the former age ;  
And prepare thyself to the search of their fathers.

*Former age : dôr risbon :* The Hebrew, though expressed in the singular number, hath the force of a plural : being the same with Moses's address to the Israelites, Deut. 4. 32. *ci sheal na le-jamim risbonim* : For ask now of the days that are past ; or, former days.

In what particular sense this enquiry of the former Age, and search of the Fathers may be understood ; Read the Note on the 10th v. of this Chapter.

9 בִּי־תִמּוֹל אֲנַחְנוּ וְלֹא יָדַע  
כִּי צֵל יָמֵינוּ עַל־אֶרֶץ :

9. For we are but of yesterday, and know nothing,  
Because our days upon earth are a shadow.

*And know nothing :* Bildad had been blaming Job for not considering the methods of God's providence, and His dealings with mankind. He had advanced his own *knowledge* in opposition to Job's ignorance. This verse therefore is no better than a satyrical irony.

*Because our days : ci jamenu.* Instead of translating *ci* so as to assign a reason why we are but of yesterday ; the sense will be perfect and quite agreeable to Scripture-style, if we read, For we are but of yesterday, *ve-lo neday*, and do not know, or consider, *ci jamenu*, that our days &c. — Comp. Jer. 10. 23.  
jadayti



*jadayti ci, I know that the way of man is not in himself. — Nehem. 6. 16.*

*jadeyu ci, They perceived that this work was wrought of God.*

*Our days upon earth &c. So we read, 1 Chr. 25. 15. and Psal. 144. 4.*

יִלְמְדוּךָ יִרְדּוּךָ יֹאמְרוּ לְךָ

וּמִלֵּבָם יוֹצִיאוּ מִלִּים :

19. Shall not they teach thee, *and* tell thee ;  
And utter words out of their heart ?

And *tell thee* : The Hebrew admits of a stronger emphasis without the copulative, which is not in the Text. viz. Shall not they teach thee ? *jomeru, They will tell thee* : or, They will give thee an account.

*Words : millim.* Which here and in some other places seem to require a peculiar meaning, different from *amarim, words*. They are both expressed ch. 6. 26. Do ye imagine to reprove *millim, words*, and *imre, the speeches* of one that is desperate ? where I would choose to read quite the reverse : viz. To reprove *speeches*, and *the words* &c. vid. Not. — For I am persuaded that *millim* intimate very often something more than words that are used in common conversation : and that we are to understand by them a form of words, particular set speeches, much of the same kind with what the Hebrews call *mēshalim* ; and the Arabians *amthāl* : Proverbs, or sententious comparisons : which the Eastern nations were much used to ; and for which they are so justly celebrated.

It is very probable, the Author of the seventy eighth Psalm, by introducing himself, as he does, with such solemnity, had a view to some of those ancient dictates : viz. I will open my mouth *be-masbal, in a parable* : I will utter *chidoth, dark sayings, minni kedem, of old* : which we have heard and known, and our Fathers have told us : *sipperu lanu, have transmitted, or related to us*. Where instead of reading *dark sayings of old* ; one may as well render *chidoth minni kedem, Ænigmata ab oriente, vel orientalia*. — Job, we are told, was the greatest of all *bene kedem, the children (or, sons) of the East*, ch. 1. 3. *inter populos orientales*. Schindler. — Gen. 2. 8. The Lord planted a garden *mik-kedem, ab oriente, East-ward*. Num. 23. 7. Balak the King of Moab hath brought me from Aram, out of the mountains *kedem, of the East*. Syria being situated East-ward of the land of Israel.

The reason why those *millim*, above mentioned, seem to demand a particular interpretation ; is, because Bildad in the following verses enters as it  
were



were on a set form of words, or speeches; which we may imagine were the language of the wise Men in ancient times, and such as Job could be no stranger to. He had given him some intimation of this before in the 8th *vs.* To prepare himself for the search of the Fathers, viz. To recollect what observations they had made, and left on record for the benefit and instruction of posterity. The 11th *vs.* and what follows was in all probability a specimen of those observations. Can the rush grow up, &c.

This opinion may be farther urged by comparing ch. 32. 11. where Elihu, the mediator between Job and his three friends, saith, Behold I waited for *dibrechem, your words*: I gave ear to your reasons whilst ye searched out *what to say*. Do but attend to the Text, and you must, you cannot but think that it contains a much stronger emphasis than what our English version sets forth. — I gave ear to your reasons whilst you searched out *millin*: not, as it is translated, *what to say*; But, whilst ye searched out *the sententious instructive sayings* of the Fathers; such as Bildad advises Job *to prepare for*.

I beg leave to make the same observation with regard to what Elihu saith ch. 36. 2, 3. Suffer me a little, and I will shew thee that I have *yet to speak* in God's behalf. The Hebrew here for *to speak*, is *millim*. From whence it may be concluded, that the *millim* which he purposes to shew on God's behalf; and to which he desires a due attention may be given; are of more significancy and importance than *words* that pass in common discourse. This seems to be evident from the two following verses: — I will fetch my knowledge from afar: — For truly *millai my words* shall not be (or, are not) false. As if the knowledge he was going to utter, and the *millim* he intended to declare, were not the produce of those who lived his time; but on the contrary, the judicious sentiments of antiquity: the very thoughts of which do in a manner inspire him. For he immediately breaks forth into a sublime description of the power and wisdom of God: His destruction of the wicked: His care for the righteous: And in *vs.* 13. casts a just reflection on the Hypocrites, as Bildad had done in the *millim* of this Chapter.

The account which is given of the three young Hebrews in the third and fourth Chapter of the first book of Esdras, will add some weight to what hath been mentioned. They had the honour of being made Life-guards to Darius. And to ingratiate themselves with the King, they purposed every one of them to speak *a sentence*; *ἑνα λόγον quendam sermonem*; [*meltho*, in the Syriac version] and refer it to His and the judgement of his Princes, to determine which of them was the wisest and most ingenious.

The



The first delivered his thoughts on the strength of Wine: the second on the power of a King; the third on the influence of Women, and of Truth. Particular reasons are alledged by them for their several opinions. From hence we may infer, that such topics of conversation were formed, either to recollect the *millim*, the studied sentences of the Ancients; or to transmit new ones to posterity.

One observation may be made; That this word *millim*, or *millin* with the Chaldee, to which we may add the Arabic plural, termination, is peculiar to the book of Job. We find it there, (though not always, it may be, including the same emphasis) with, or without the affix, no less than twenty nine times; and only twice more in the Bible: viz. Psal. 19. 4. *millehem*, *their words* are gone to the end of the world: and Prov. 23. 9. Speak not in the ear of a fool: for he will despise *fecel milleca*, the wisdom of thy words. τῆς συνετῆς λόγους σου LXX. Thy wise speeches.

In the prologue to Ecclesiasticus (which is supposed to be wrote by Athanasius) we read that Jesus, grandfather to Jesus the son of Sirach, was a man of great diligence and wisdom among the Hebrews; who did not only gather the *grave and short sentences* of wise men, that had been before him; but himself also uttered some of his own full of much understanding and wisdom. — The book of Ecclesiasticus containeth wise sayings, dark sentences, and parables.

וְהִנָּחֵה גִמְלָה בְּלֹא בִצְיָה 11  
יִשְׁגָּה אַחֲרָיו בְּלִי מִים :

11. Can the rush grow up without mire?  
Can the flag grow without water?

*The rush: gome:* From a very significant radix, *gama*, *imbibit*, *absorpsit*: *juncus enim aquæ immersus eam absorbet.*

*Grow up: jigeb:* *cum splendore et magnificentia elevet se?* Exod. 15. 1. I will sing unto the Lord, for *be hath triumphed gloriously*, *gaob gaab*, *elevando elevavit se.*

*Mire: bitxtziab:* *cænum, vel locus cænosus.* We have no radix in Hebrew. In Arabic, *batzatz* is, The water run very flow, so as to occasion a stagnation.

*The flag: achu.* This and Gen. 41. 2, 18. are the only places where we read *achu*. It denotes any place of grass, meadow, or sedge. They fed *ba-achu*, *in a meadow.* ἐν τῷ ἄχου LXX.

St.



St. Jerom in his Hebrew questions, or traditions on Genesis, writes, *Achi neque Græcus sermo est, nec Latinus, sed et Hebræus ipse corruptus est.* The Hebr. *vau* and *jod* being like one another, and differing only in length; the LXX. Interpreters, he observes, wrote *achi* for *achu*: and according to their usual custom put the Greek  $\chi$  for the double aspirate  $\pi$ .

But that the Flag was well known and expressed by the name of *Achi* among the Egyptians, St. Jerom himself owns in his Comment on Isai. 19.7. where the LXX. render *yaroth*, (paper-reeds)  $\tauὸ \acute{\alpha}\chi\iota \tauὸ \chi\lambdaωρόν$  *Cum ab eruditis quærerem, quid hic sermo significaret; Audiui ab Ægyptiis hoc nomine lingua eorum omne, quod in palude virens nascitur, appellari.* We have no radix for *achu*, unless we derive it, as Schultens does, from the Arabic *achi*, to bind, or join together; in the same manner as the *Ulva*, or *Herba palustris* are joined: from whence comes *awâchi*, the plural of *achiab*, *res pascuales*, any kind of herb or pasture for cattle.

*Grow up: jigeb: — Grow: jisgeb.* Wherein, it may be asked, do these two verbs differ? For by the translation they are much the same. To which I answer, that the former properly signifies to grow up, so as to elevate and raise itself on high: the latter, to grow, so as to spread itself and multiply. For this reason, no doubt, *Aquila* rendered *jisgeb*,  $\piληθυνθήσεται$ . I mention this to shew that Hebrew, though far from being a copious language, yet hath sometimes a peculiar force belonging to it, which is frequently lost in the Version. Comp. ch. 3.22. and 4.4, 10.

עֹדְנוּ בְּאֵבוֹ לֹא יִקְטָף 12  
וְלִפְנֵי כָּל-הָצִיר יִבָּשׁ:

12. Whilst it is yet in his greenness, and not cut down,  
It withereth before any other herb.

The emphasis of this verse will be much stronger, as well as the connexion with what goes before, if we continue the interrogation. We shall then want no addition of *and*, which is quite superfluous: for the words without it are clear and much to the purpose. viz. Whilst it is yet in his greenness, is it not cut down? And doth it not wither &c. Where you see that the copulative, with which the second part of the verse begins, and omitted in our English version, is required to make the sense perfect.  $\epsilon\chi\iota \xi\eta\rho\acute{\alpha}\nu\epsilon\lambda\alpha\iota$ ; LXX.

The interrogative is indeed read in the tenth and eleventh verses, viz. *ba-lo, annon? ba-jigeb, an crescat?* But though it is not expressed in the 12th  $\chi$ . the context supposes it. As ch. 2. 10. *lo nekabbel, non accipiemus malum?*  
P which



which is the same as if we should read, *ba lo, an-non* &c. Again, ch. 13. 15. Though he slay me, *lo ajachel, shall I not hope?* not, as in the translation, *Yet will I trust* in him: there being no Hebrew for *in him*.

*In its greenness: be-ibbo.* Or, in its fruit. Cantic. 6. 11. I went down to see *ibbe, the fruits* of the valley. Psal. 1. 3. Like a tree that bringeth forth *pirjo, his fruit*: Chald. *inbeb*: To which language (not having one in Hebrew) we owe the radix *abbab*, To bring forth the first, or ripe fruit. Hos. 9. 10, we read the participle *meabbaba*, bringing forth fruit.

*Cut down: jikkateph: decerpitur, evellitur, sine ferro.* Schindler. ch. 30. 4. *ba-kotephim: who cut up*; rather, Who cropped or plucked mallows. Deut. 23. 25. When thou comest into the standing corn of thy neighbour, *ve-katapha, Then thou mayest pluck* the ears with thine hand.

*Herb: chatzir*; or, grass of any kind. Psal. 129. 6. Let them be *ca-chatzir, as the grass*: from the Arab. *chatzira, viruit arvum*.

*Before any other herb: liphne col chatzir.* Whether you apply this to the Rush or the Flag: as they have both strong stamina; and stronger, it may be, than several other kinds of herbage: this may possibly be a reason why they *do not wither before any other herb*. The text will be clearer if we render the particle *liphne, instar, tanquam*. viz. It withereth *like* any other herb. 1 Sam. 1. 16. Hannah saith to Eli, Count not thine handmaid *liphne, for* a daughter of Belial; i. e. *tanquam filiam*. Comp. ch. 4. 20.

13 כִּן אֲרָחוֹת כָּל-שִׁכְחֵי אֵל

וְרִקְוַת חֲנָף תֵּאבֵד :

13. So *are* the paths of all that forget God.  
And the hypocrite's hope shall perish.

*The paths: orchoth.* Comp. ch. 6. 19.

14 אֲשֶׁר יִקוֹט בְּסֵלֹו

וּבֵית עֲקָבִישׁ מִבְּטָחוֹ :

14. Whose hope shall be cut off:  
And whose trust *shall be* a spider's web.

*Whose hope: asher cisto*: What difference, it may be asked, is there between the hypocrites *hope* perishing, in v. 13. and his *hope* being cut off? One would think the same original word for *hope* is repeated. But there we read *tikvah*: here, *cesel*. We shall avoid the tautology by translating *cisto, his*



*his folly*: Or according to the Arab. radix, his sluggishness, or stupidity. Comp. ch. 4. 6. and Psal. 85. 8. Let them not turn again *le-cislab*, to folly.

*Cut off*: *jakot*. Disdained, grieved, or displeased with, will perhaps be a more eligible construction of *kut*, in this place. Psal. 95. 10. Forty years long *akut*, was I grieved with this generation. *προσέχθησα*: LXX. The Vulg. Latin favours this interpretation; viz. *Non ei placebit vecordia sua*. Or more literally, *Cujus vecordia displicebit*, vel, *fastidio erit*. Whose stupid sluggishness shall displease, or be disdained.

*A spider*: *yaccabish*: The word being inverted [as Bochart writes, Hier. l. i. c. 9. from *שֶׁבַח* *sebac*, quod *implexum esse* sonat, unde *rete*. Arab. *sabecha*. We find it but once more; viz. Isai. 59. 5. where the Spider's webb is expressed, *kure yaccabish*, *telæ araneæ*, (from *kur*, *effodit*) instead of *beth yaccabish*, *domus araneæ*: the Spider's house, or webb: which is more poetical. Alcor. ch. 29. v. 41. Infidels [i. e. those who do not believe in Mahomet; but particularly Christians] are compared to a *spider*, which prepareth a *house*; but verily it is there said, a Spider's house is the weakest of houses, did they (the Infidels) but know, or consider it.

The title of the Chapter referred to, is, *ankabowt*, a *spider*: so called from the word being once used in it. This is the Impostor's way of distinguishing his several *Suras*, or Chapters: in imitation, no doubt, of the Jews, who name the book of Genesis from the first word, *bereshith*, in *principio*. Exodus, from the second, *shemoth*, *nomina*. Leviticus, from the first, *vaijakra*, et *vocavit*. Numbers, from the fifth, *be-midbar*, in *deserto*. Deuteronomy, from the second, *debarim*, *verba*.

*A webb*, or *house*: *beth*: which hath no radix in Hebrew. From the Chaldee &c. it is *pernoctavit*, *commoratus est*, *habitavit*. Several elegant expressions are produced from it. A prison, is in Hebrew, the *house* of those who are in bonds, Judg. 13. 21. The sparrow's nest is her *house*, Psal. 84. 3. [*Antiquasque domos avium cum stirpibus imis — eruit*. Virg. Georg. 2. 209.] The place of Divine worship is the *house* of God, ib. v. 4. The banquetting-house, or rather, cellar, is the *house* of wine, Cantic. 2. 4. The sepulcher of Kings, their *house*, Isai. 14. 18. Man goeth *el beth yolamo*, to his long home, Eccles. 12. 5. *Ad domum seculi sui, hoc est, domum suam perpetuam, ex qua non transfertur, sed in ea manet ad resurrectionem mortuorum*. Schindler. — Thou wilt bring me to death, and *beth moyed*, *domum constitutionis*, the *house appointed* for all living, Job 30. 23. The Chaldee language is remarkable for the same figures of speech. A country well watered, is, the *house*, or place of



watering, Gen. 13. 10. The forehead is the *house* of the eyes, Exod. 28. 38. A vail, the *house* of the face, 34. 33. The Arabians apply their invention to the same purpose. They call a treasury, the *house* of riches. A privy, the *house* of water; because water was always placed there ready to wash with. The verses of a poem, are *houses*; because the construction of Arabic prosodia is taken from the form and parts of a tent. Golius in *bât*.

15 יִשָּׁעַן עַל-בֵּיתוֹ וְלֹא יַעֲמֵד

יִחְזֹק בּוֹ וְלֹא יָקוּם :

15. He shall lean upon his house, but it shall not stand :  
He shall hold it fast, but it shall not endure.

*He shall lean upon* : *jishshayen* : Depend on, or trust to; Syr. and Arab.— He shall rest, or repose himself; Gen. 18. 4. *hi-shayanu*, rest yourselves under the tree. Recumbite, Chald. — 2 King. 7. 17. The King appointed *ba-shalish*, the Lord (*tertium à Rege*) on whose hand *nishyan*, he leaned. *Mos fuit Regum et Principum inniti ministrorum manibus*. Sicut de Esth. scribit Joseph Ben Gorion l. 2. c. 4. *Esther accepit secum puellas, et posuit dextram suam super puellam unam, vat-tismac, et immixa fuit super illa juxta morem Reginarum*. Schindler in *shayan*.

*He shall hold it fast* : *jachazik bo* : *fulciet eam*, V. Lat. Unless we choose with R. Levi, and the Chald. Par. to apply this personally to the Hypocrite : vix. He shall strengthen himself in it; but he shall not endure.

16 רָטֹב הוּא לִפְנֵי-שֶׁמֶשׁ

וְעַל-גַּנָּתוֹ יִזְקָתוּ תֵּיצָא :

16. He is green before the sun :  
And his branch shooteth in his garden.

*Green* : *ratob* : ch. 24. 8. They (the wicked in prosperity) *jirtâbu*, are wet with the showers of the mountains. We read no more of *ratob*. It is used in Chaldee, and frequently in Arabic, denoting the time that fruits and herbs grow ripe, and come to maturity : or, when they are soft and tender : or when the fields are in full beauty and verdure. This sense is quite agreeable to our thoughts of the Hypocrite's priding himself in his green, i. e. his flourishing condition.

*Before the sun* : *liphne shâmesb*. Rather, *by*, i. e. by means or virtue of the sun. 2 Sam. 18. 7. The people of Israel were slain *liphne*, before, or, by the servants



servants of David. Isai. 8. 4. The spoil of Samaria shall be taken away *liphne melec, before*, i. e. *by the king* of Assyria. Our text will then be, He is green, or flourishes by the influence of the sun.

The Chald. Paraphrast gives us a different interpretation, viz. He is green before the rising of the sun. Intimating that the Hypocrite is cut off in all his glory; like a plant that withers away by the scorching heat of the sun. But this, I think, cannot be the true meaning, because the plant having once suffered so much injury; it could not properly be said in the words immediately following, And his branch shooteth in his garden: unless you apply *before the sun*, to both parts of the verse; viz. He is green, and his branch shooteth in his garden *before the rising of the sun*.

*His branch: jonakto: Surculus, vel ramus ejus tener: qui fugit arboris vel plantæ succum: from janak, suxit, Schindler. — The flame shall dry up his branches, jonakto: his branch. Ch. 15. 30.*

*His garden: gannatho: from ganan, protexit. The garden of Eden, gan yeden, hortus voluptatis, Gen. 2. 8. (which St. John Rev. 2. 7. calls the paradise of God) was distinguished, we may suppose by that name, because it was intended to have been the place both of protection and pleasure to man, under the immediate inspection of his Maker.*

עַל-גִּל שְׂרָשְׁוֹ יִסְבְּכוּ 17  
בֵּית אֲבָנִים יִהְיֶה :

17. His roots are wrapped about the heap:  
And he seeth the place of stones.

*The place of stones: beth abanim: locum, vel domum lapidum. Comp. x. 14.*

*He seeth: jechezeh: Instead of which the LXX. read jechjeh, from chajah, vixit: for their translation is ἔσθαι he shall live ἐν μέσῳ χαλίκων among flint-stones. Inter lapides commorabitur, V. Lat. As if the Hypocrite's plant was rooted in stony ground; and consequently could not bring forth fruit to perfection.*

אִם יִבְלַעֲנוּ מִמֶּקוֹמוֹ 18  
וְכִחַשׁ בּוֹ לֹא רִאִיתִי :

18. If he destroy him from his place:  
Then it shall deny him, saying, I have not seen thee.

*Destroy him: jeballeyennu: Or, swallow him up. Num. 16. 32. The earth opened her mouth, vat-tiblay, and swallowed them up.*

If



*If he destroy him:* He, i. e. God, whom the Hypocrite is said to forget, *ŷ. 13.* Or, as we may say, *If he be destroyed.* Comp. ch. 7. 3.

*It (his place) shall deny him.* Ch. 7. 10. Neither shall his *place* know him any more : and 20. 9. Neither shall his *place* any more behold him.

19 הִנֵּה הוּא מְשׁוֹשׁ דְּרָכּוֹ

וּמִצֶּפֶר אֲחֵר יִצְמָחוּ :

19. Behold, this is the joy of his way :

And out of the earth shall others grow.

*The joy: mefos:* The radix *sūs*, *to rejoice*, is considered, Ch. 3. 22.

*The joy of his way:* There are several transpositions, or hypallages in Hebrew as well as other Languages. Judg. 1. 8. The children of Judah *eth bayir shillechu ba-esb*, *set the city on fire* : Hebr. cast the city into the fire : i. e. cast fire into the city. Amos 5. 16. They shall call such as are skilful of lamentation, to mourning : where the Hebrew is, They shall call mourning to such as are skilful of lamentation. Comp. ch. 6. 7. and 11. 3. Therefore instead of, This is the joy of his way : one would rather say, The way of his joy.

*Out of the earth: me-yaphar, &c.* S. Jarchi's Comment here is much to the purpose ; viz. Another man shall rise to receive the grandeur which belonged to that.

*Others shall grow: acher jitzmāchu:* as if *acher*, *alius*, was the same with *acherim*, *alii*. The literal version is *alius crescent*. The Chald. Paraphrast, to avoid this construction, writes, *min yaphra ocharan*, *out of another earth*, or *dust* shall they grow. — The allegory, we find, is carried on with a view both to the Plant and the Hypocrite. Why then should we not interpret *acher* so as to apply it to both? But if we may not do this, we know we have instances, where nouns singular are joined to verbs plural, and vice versa. The 1st *ŷ.* of Prov. 28. gives us an example of each kind. viz. *nafu rashay*, *fugerunt impius: tzaddikim jibtach*, *justi confidet*. Comp. ch. 1. 15. and 12. 7.

20 הִנֵּה יְהוָה לֹא יִמְאַסֵּתָם

וְלֹא יִתְּזֵק בְּיַד מְרָעִים :

20. Behold God will not cast away a perfect man :

Neither will he help the evil doers,

*Help the evil doers: jachazik bejad merayim:* Strengthen the hand of evil doers : which is the literal translation ; as Jer. 23. 14. *chisku jede mereyim*,  
they



*they strengthen the hands of evil doers.* There is a peculiar elegance and propriety in applying the verb *chazak* to the *band*; as hath been already mentioned in the Note on Ch. 4. 3. where it is observed that the phrase is adapted to a form of speaking used by those who preside over wrestlers, or prize-fighters. From which I conclude that instead of, *neither will he help*, we should rather say, Neither will he strengthen nor give encouragement to evil doers.

*Evil doers. merayim.* Violent and fierce malignants, who distinguish themselves by their cruelty as well as their wickedness. So severely does Bildad reflect on the character of Job. To this purpose is the word used in that remarkable Psalm, where David describes not only his own calamities; but in some passages literally points out the sufferings, and the circumstances which attended the Crucifixion of our Blessed Saviour. Dogs, saith he, have compassed me: The assembly *merayim*, of *malignants* (cruel, fierce invaders) have enclosed me. Psal. 22. 16.

עַד-יִמְלֵה שְׂחוֹק פִּי  
וּשְׂפָתַי תְּרוּעָה :

21. Till he fill thy mouth with laughing,  
And thy lips with rejoicing.

שִׁנְאֵיהֶם יִלְבָּשׁוּ-בִשְׂת  
וְאֹהֶל רָשָׁעִים אֵינָנו :

22. They that hate thee shall be clothed with shame :  
And the dwelling-place of the wicked shall come to nought.

It appears by the pointing of v. 20, and 21. that our Translators understood them so as to make the latter a consequence of the former. As if Bildad spoke to Job in this manner: If thou art really a perfect man, and not one of the evil doers; Instead of rewarding, He will take vengeance on thine enemies, even till he fill thy mouth with laughing, and thy lips with rejoicing.

But on the contrary, I should rather think that the sense of v. 20. is sufficient of itself; and that the harmony lies between v. 21, and 22.

This will appear by translating the two first words of v. 21. *yad jemalleh*, *when he shall fill* &c. what follows will then be very just, viz. They that hate thee will be clothed with shame: And the dwelling-place &c. We have a parallel instance of those two particles, *yad* and *vau*, with this construction in 1 Sam. 1. 22. Hannah went not up; for she said, — *I will*  
not



*not go up* until the child be weaned; and then I will bring him. There is no Hebrew in the Text for *I will not go up*. The words are added to draw this conclusion; viz. *Until the child be weaned*, and then I will bring him. But we want no addition if we attend to the Hebrew, which is, *yad jiggamel ban-nayar*, when the child is weaned, *va-habithiv*, then will I bring him. Answerable to this is, *yad jemalleh*, when he shall fill &c. *ve-obel* then the dwelling place &c.

*Fill thy mouth with laughing*. This is the language of the devout Psalmist, when he celebrates the Jews deliverance from the captivity of Babylon; or, as some think, from that of *senacherib*: viz. Then was our mouth filled with laughter, and our tongue with singing. Ps. 126. 2.

*Rejoicing: teruyah*: viz. Such rejoicing as was attended with shouting, and the sound of musical instruments. Psal. 47. 1. O clap your hands, all ye people, *bariyu*, shout unto God with the voice of triumph. Num. 10. 7. When ye blow *teruyah*, an alarm.

*Shall come to nought: enennu: non ipsum*: viz. *Tabernaculum. Non subsistet.* Vulg.

## CHAP. IX.

וַיַּעַן אִיּוֹב וַיֹּאמֶר :

1. Then Job answered and said:

אֲמֵנָם יָדַעְתִּי כִּי־כֵן :

וּמִה־יִצְרָק אָנוּשׁ עִם־אֵל :

2. I know it is so of a truth:

But how should man be just with God:

*But how: u-mah*: rather, For how: which is an acknowledgement of God's justice; including likewise a reason why man is imperfect: Agreeable to which the LXX write,  $\pi\omega\varsigma \gamma\alpha\rho$ . — The particle *vau*, hath the same force, Jer. 17. 8. Blessed is the man that trusteth in the Lord, *ve-bajah*, For he shall be as a tree &c. Comp. Luc. 6. 32.  $\epsilon\iota \alpha\gamma\alpha\pi\alpha\tau\epsilon$  For if ye love &c.

*Man: enosh*. Weak, frail man. Ch. 4. 17. and 7. 17.

אִם־יִחָפֵץ לָרִיב עִמּוֹ :

לֹא יַעֲנֵנוּ אֶחָת מִנִּי־אֱלֹהִים :

3. If he will contend with him,

He cannot answer him one of a thousand.

If



*If he will contend with him.* By this translation one would suppose that the Hebrew was only *im jarib yimmo*: *Si litigaverit cum illo*: as in Ch. 13. 1. Who is he that *jarib yimmadi*, will plead with me. But to render *im jachpotz larib yimmo*, with the proper emphasis which the words require, and which is indeed the literal version; we shall say, *Si bene placitum fuerit illi ad litem cum illo*: If he shall be disposed for contention with him.—Ruth 3. 13. *im lo jachpotz le-goolec*, *If he will not* do the part of a kinsman to thee. Instead of which, we should read; If he is not inclined, or, If it is not his pleasure to do the part &c. Comp. Psal. 147. 10. *lo jechpotz*, *He delighteth not*, or, *He taketh no pleasure* in the strength of the horse.

To this let me add *chaphada*, in Arabic, (which answers to the Hebrew *chaphatz*) *To condescend with humble submission*. This makes the sense of our verse fuller and more significant. Vid. Pocock Not. in Carm. Tograi. §. 33.

*He cannot answer him*: *lo jayanennu*. i. e. His imperfections are such that, he is not able to answer God. But as both the verbs are in the future tense, we may say, He (God) will not answer him. This gives a different, and perhaps a stronger sense to the verse, as will appear in the Paraphrase.

*One*: *achath*: *unam*. It is usual in Hebrew to express the neuter gender by the feminine. Ps. 27. 4. *achath*, *one thing* have I desired: *othab*, *this*, (*hanc*) will I seek after. *μία ἡτησάμην*—*ταύτῃ ἐξηγήσω*. LXX. Psal. 118. 23. *bajethab zoth*—*bi niplath*, (all feminines) *This is the Lord's doing*,—*it is marvellous*: *ἐγένετο αὐτῇ*—*ἐν θαυμαστί*. LXX. and Mat. 21. 42. Comp. Job 16. 2.

*A thousand*: *aleph*. The radix, which is wanting in Hebrew, is in Arabic, *dedit mille*: *millenario numero explevit* &c.

4 הָכֵם לֵבָב וְאַמִּיץ כֹּחַ  
מִי־הִקְשָׁה אֵלָיו וַיִּשְׁלֹם :

4. *He is wise in heart, and mighty in strength*:  
(Who hath hardened *himself* against him, and hath prospered?)

*Heart*: *lebab*: A word that signifies *understanding*, *prudence*, and all the rational faculties. Ch. 12. 24.

*Mighty in strength*: *ammitz coach*. Though wisdom properly belongs to the heart, and strength to the body; yet the Prophet Amos, ch. 2. applies both *coach* and *leb* to *ammitz*, §. 14. The strong *lo jeammetz cocho*, shall not strengthen his force. §. 16. He that is *couragious* among the mighty &c.

Q

where



where the Hebrew for *couragious*, is *ammitz libbo*, strong in his heart. Comp. v. 19. of this Chap.

*Wise in heart, and mighty in strength.* Hebr. *Sapiens cor, et potens vires.* We find the same elegancy of syntax, Jer. 32. 19. *gadol ba-yetza verab ba-yalilijah, magnus consilium, et multus actionem.* Great in counsel, and mighty in action.

*Who hath hardened himself against him, and hath prospered?* There is a quick, fine turn, and a peculiar beauty in these words, if we read them in a parenthesis. By this means we see a closer and stronger connexion between the Divine Attributes.

*Hardened himself: bikshab.* Was the Author of the book of Job one of the Hebrew nation, as some are of opinion; one might suspect that he makes an allusion here to the perverse behaviour of Pharaoh: *bikshab* being the word that is applied to him, Exod. 13. 15. And it came to pass when Pharaoh *bikshab leshallechenu, would hardly let us go*: a translation that does not express the sense. For it supposes that he did let the Israelites go, though with difficulty he was persuaded to it. Instead of which we should read, *hardened himself from letting us go.* The consequence of which *hardness* in the very next words, is, That the Lord slew all the first born in the land of Egypt.

וְהַמְעִיתִם הָרִים וְלֹא יָדְעוּ  
אֲשֶׁר הִפְכֶם נָאֻף :

5. Which removeth the mountains, and they know not :  
Which overturneth them in his anger.

Here are two several acts of Divine power expressed : viz. Removing the mountains, and overturning them. We shall perhaps come nearer to the Hebrew, if we make the same construction with the Author of the Vulgate. For then we shall have but one. Who removeth the mountains, *et nescierunt hi quos subvertit in furore suo.* And they (the mountains) which he overturns in his anger know not. Or, to render the Hebrew literally, with a pleonasm, which is frequently applied to the relative *asher*, when used in an oblique case; *Et nesciunt quos subvertit illos in furore suo.* Comp. Ps. 1. 4. The ungodly are like the chaff, *which the wind driveth away, asher tiddepennu ruach, quam (glumam) dispellit eam ventus.* The style is the same in 1 Pet. 2. 24. By whose stripes, *ἡ τῶ μάλωπι αὐτῷ, cujus vibice ejus &c.*

They



*They know not : lo jadāyu :* i. e. Men do not know who it is that overturneth them : R. Levi. — The Chald. Paraphrast writes, Who removeth Kings like mountains ; and they know not that he overturneth them. Both these interpretations suppose that the fifth verse includes but one act of Divine Power.

That there is only one, may be farther urged from the difference of style ; viz. *ham-maytik barim, Ille qui removet (removens) montes, — asher baphacam, Qui subvertit eos.* Instead of which, to continue the sublime, it would rather have been, *ba-bophecam, Ille qui subvertit, (subvertens) eos.*

It is observable that the fifth and several verses following do in our English Bible begin so as if the same emphasis belonged to them all : viz. *†. 5.* Which removeth the mountains. — *6.* Which shaketh the earth. — *7.* Which commandeth the sun. — *8.* Which alone spreadeth. — *9.* Which maketh Arcturus. — *10.* Which doeth great things. But the three first of these only have what the Grammarians call the emphatic *be* : viz. *5. ham-maytik. 6. ham-margiz. 7. ba-omer.* — This difference of style will possibly be allowed as a reason why something peculiar is here suggested more than in the three next verses, which do not begin with the same emphasis : especially if (as the construction of the Hebrew will admit of) we refer to what had formerly been done, as well as to what God is able to do. We shall then be inclined to think that Job alludes to some of those wonderful works, which were the common subject of discourse in his time. *Qualia ante Jobum facta, licet non scripta, respici possunt :* Sculteti Not. in *†. 7.* Upon that supposition, the translation will be read in this manner :

*†. 5.* He who removed the mountains ; and they which he overturned in his anger knew not.

*†. 6.* He who shook the earth out of her place, and the pillars thereof trembled.

*†. 7.* He who commanded the sun, and it rose not, and sealed up the stars.

*Who removeth the mountains : ham-maytik barim.* The version of the LXX is, *ὁ παλαιῶν ὄρη* *Antiquans, vel, Qui antiquos reddit montes.* Words scarce intelligible. They interpreted *maytik* in the first conjugation, viz. *inveteravit, consenuit.* But this perhaps will suggest to us a double, and consequently a more emphatical sense, arising from the radix *yathak, to remove, and to grow old :* both which are deduced from it. viz. Ch. 21. 7. Wherefore do the wicked *yatbeku, become old?* Therefore if instead of, *Qui removet montes,* we say,



*Qui ab antiquo removebat montes*: This will extend our view, as I have already hinted, to what was done by God in former ages.

*And they know not*: It is usual in Scripture to ascribe knowledge to things inanimate. Comp. ch. 7. 10.

6 הַמְרִנֵּן אֶרֶץ מִמְקוֹמוֹ

וְעַמּוּדֶיהָ יִתְפַּלְצוּן :

6. Which shaketh the earth out of her place :  
And the pillars thereof tremble.

*Tremble*: *jithpalletzun*. The only place where we find this verb. It expresses more than a common *trembling*; viz. such as is attended with horror and astonishment. Therefore to make the translation more poetical, and correspond with the fifth verse, which ascribes knowledge to mountains, we shall rather say, And the pillars thereof tremble with horror. In this sense we understand Ps. 55. 4. where David, after complaining of his heart being sore pained, and the terrors of death falling upon him; in the next words sets forth in an elegant manner the several degrees of his trouble; viz. *jirah*, *fearfulness*, *ve-rayad*, and *trembling* are come upon me. And as a farther aggravation adds, *pallatzuth*, *horror* hath overwhelmed me. — This is one among other instances, that Hebrew is not quite so barren a language, as is generally imagined. Comp. ch. 3. 26.

The mentioning of *pallatzuth*, suggests to us the reason why an Idol was called *mipletzeth*; viz. because it was worshipped with *horror*. Afa, 1 Kings 15. 13. removed his mother from being Queen, because she had made *mipletzeth*, an idol (*terriculamentum*) in a grove. The Vulg. Latin is, *Ne esset princeps in sacris priapi, et in luco ejus quem consecraverat*.

7 הָאֵמֵר לְחָרָם וְלֹא יִזְרַח

וּבַעַד כּוֹכָבִים יִחָתֵם :

7. Which commandeth the sun, and it riseth not :  
And sealeth up the stars.

If this fact of the sun's not rising, &c. as well as those just mentioned, of mountains removing, and the earth shaking, might possibly refer to what had happened long before Job's time: Instead of applying the words, as they are commonly interpreted, to that which the Almighty is able to do; or to the Egyptian three days darkness; or to the sun and moon's standing still by the command



command of Joshua, as some are of opinion; we shall rather consider them as having regard to what had been done in former ages.

*The sun: cheres.* So called à *ficcitate*, from the drought which is occasioned by heat; and is supposed to correspond with חרש, *an earthen vessel: juxta illud*, Psal. 22. 16. *Aruit כחרש tanquam testa virtus mea.* Buxtorf.

*And sealeth up the stars. Et supra stellas sigillum ponit.* Hebr. — *cocab, stella*, hath no radix in Hebrew. Arab. *kawkaba, micuit.*

8 נָטָה שָׁמַיִם לְבָדָו  
וְדָוָה עַל-בְּמֵתַיִם:

8. Which alone spreadeth out the heavens:

And treadeth upon the waves of the sea.

The style in the Hebrew of this and the two next verses being changed, by omitting the emphasis which is placed at the beginning of the three verses above; [Note on v. 5.] The style therefore in the translation may possibly be altered, to this purpose; viz. That the power of God is as great and extensive now as it was formerly. Job's reasoning consequently will be this: He who removed mountains; shook the earth; darkened the sun; — He alone spreadeth out &c.

*Spreadeth out: noteb: expandens.* Rather, *stretcheth out*; as Isai. 44. 24. I am the Lord, *noteb, that stretcheth forth* the heavens. *rokeay, that spreadeth abroad* the earth. — Psal. 104. 2. *noteb, who stretcheth out* the heavens like a curtain; — as a tent to dwell in, Isai. 40. 22. From these places we learn the proper force of *natab*, which in some respects is different from *rakay*. The former signifying such an *expansion*, or *stretching forth*, as is peculiar to that of a tent. (*Tentorium refert Hemisphærium.* Schindler.) The latter, such a *spreading*, or *dilating*, as belongs to metals: *Quæ dum liquecunt fundendo, in laminas extenduntur et diducuntur condensando.* For this reason the firmament is called *rakiay*, Gen. 1. 6. viz. *Cælum quod super universam terram expansum, et laminæ instar diductum est*; as the same ingenious writer observes, Lexic. Pent. col. 1769.

*Upon the waves of the sea: yal bomothe jam: super excelsa maris.* If we allow the various reading here, which Ab. Ezra in the marginal note of his comment saith, is, *be-sepher muggeb, in a correct copy*; viz. *bomoth yab, excelsa nubis*, vel, *excelsas nubes*: The sense (as L. Cappel observes) will be no less agreeable than elegant; Treadeth upon the heights of the clouds. Vid. Buxtorf. *vind. verit.* Hebr. p. 286. — The expression is used by Isai. 14. 14.

I will,



I will ascend *yal bomothe yab*, above the heights of the clouds. — In the Paraphrase I shall take notice both of the waves of the sea, and the heights of the clouds. — *Bamoth*, *Altitudines*, *Excelsa*, is a word of a large signification. It is applied to the earth, to the woods, to the sea, to the clouds. One of the beauties in Moses's song, Deut. 32. 13. is, He made him ride, *yal bomothe aretz*, upon the high places of the earth: *montes altissimos*: h. e. *in terram Chanaan, quæ est orbis habitabilis medium, et reliquis terris eminentior*. The same are called *bamoth yoram*, *Excelsa mundi*. Ezek. 36. 2. *Sic vocantur montes Israel, propterea quod terra Israel sit eminentior omnibus terris, sicque eminentia ac decus mundi*. Schindler. Lexic. col. 170.

The mountain of the house [the temple] shall become *le-bamoth jayar*, as the high places of the forest, Jer. 26. 18. Mic. 3. 12. But nothing can be more lofty and magnificent, [and who but an inspired Writer could deliver it] than what the Prophet Amos writes, 4. 13. His words are in some measure parallel to the devout meditations of Job. Lo He that formeth the mountains, and createth the wind, and declareth unto man what is his thought; that maketh the morning darkness, and treadeth upon the *high places* of the earth. The Lord, the God of Hosts is His name.

9 עֲשֵׂה עֵשׂ כְּמִל  
וְכִמָּה וְדָרִי תָמֵן :

9. Which maketh Arcturus, Orion,  
And Pleiades, and the chambers of the South.

No doubt but the names Arcturus, Orion, and Pleiades, are of late invention, in comparison with the Hebrew *yash*, *cesil*, *cimab*. *Quando audimus Arcturum et Oriona, non debemus sequi fabulas Poetarum, ridicula ac portentosa mendacia*. S. Hieron. Comment. in Amos 5. 8.

It must be a fruitless attempt for any one to ascertain the exact meaning of the Hebrew. It can at the best be only conjecture. — Bochart. Hieroz. p. 2. l. 1. c. 16. is very ingenious in his criticism on *yash*, which by an Aphæresis he derives from the Arabic *nayash* [the initial letter *n* being dropped, as *gar*, a flow of waters, from *nagar*, to flow. *seeth*, excellence, from *nasa*, to excel, &c.] which denotes a *bier*, or *coffin*, from the radix, *sustulit*, *elevavit*. And likewise the constellation of the *Bear*. From hence it is that the Arabians call the *Feretrum majus*, or *Ursa major*, *al-nayash al-cobrai*: and the *Feretrum minus*, or *Ursa minor*, *al-nayash al-tzograi*; as if the four stars, which appear in the form of a square, were the *Feretrum*, or *Sarcophagus*, to support the Corps.

The



The three stars that follow [the tail of the Bear] being named according to the Eastern Poetical style, the three daughters, or sons that attend the funeral. This ingenious solution is strengthened from three several instances produced out of Firauzabadius's Arab. Lexicon *Al-Kamus*. — We shall be able by this to understand another difficult text in Job, ch. 38. 32. Canst thou guide Arcturus (*yajish*) with his sons?

Schindler, and others with the same view, from *yush*, *congregari*, derive *yash* and *yajish*: These being the *congregatio stellarum*, *sidus septentrionale*, *Ursa major*; consisting of seven stars which make the *plaustrum*; and at the end of which is Arcturus.

*Cefil*, in the primary sense is, *stultus, mobilis, inconstans*: From hence it is supposed that *cefil* metaphorically is the name of a star, which as soon as it rises, makes both sea and land tempestuous. Schindler refers to Benjamin the Jew's Itinerary; who observes, *Fretum sin est interdum æstuosissimum, astro cefil subiectum; cujus vi tantus nonnunquam excitatur ventus, ut nulli mortaliū navigando superari possit, aut effugi; intrudit enim navigia in ipsas maris angustias, unde extricari non possunt.*

*Cimah* is reckoned that constellation which the Arabians call *al-thauraija*, from *thaur*, *taurus*. *Sunt autem Pleiades in dorso tauri*. *Cimah, stella septentrionalis, causa caloris*. *Cefil, meridionalis, causa frigoris*. Schindler.

Schultens's interpretation corresponds with what is already mentioned; viz. *yash*, *nocturnus circitor*, or, the North Pole, with the stars that encompass it; from the Arabic *yâsa*, *noctu circuiuit*. — *Cefil, sidus torpidum*, [*frigidum*, Castel. Lex.] from the Arab. *cafila*, *torpuit*; referring to the colder constellations of the North. — *Cimah, sidus calidum, æstatis prænuncium*; intimating those warmer constellations that diverge to the South. As if the word was taken from *chûm*, or *chamam*, *calefcit*: This is suggested by our learned Castle. — These three, *yash*, *cefil*, and *cimah*, which at proper times and seasons are visible; are opposed to the last words of the verse, *chadre theman*: *The chambers of the South*, or, Right hand; That part of the world which inclines to the South. The North part being named *shemol*, *the right hand*. — Those *chambers of the South* are the same with the hemisphere which is hid from us; whose stars never appear to us, but are shut up as it were in *conclaves* and *penetralia*. *Sidera in penetralibus austri, quæ non videntur à septentrionem inhabitantibus*. Castel. in *chadar*, a radix not to be found in Hebrew; but is very significant in Arabic, viz. *Post velamentum latuit*: In which language it is particularly applied to a young woman's confinement in some part of the bed-chamber from the sight of her husband.

But



But after all the ingenious, studied thoughts of Commentators, no more perhaps is intended by Arcturus, Orion, &c. than to point out to us, as Bishop Patrick writes, that All the constellations of heaven obey God in their several seasons; both those which we see, and those in the other hemisphere.

To the same purpose is that which St. Jerom, or rather, Venerable Bede delivers in his comment on the text: *In his stellarum signis, quæ sunt in firmamento cæli pene omnibus stellis notiora, totam militiam astrorum dicit ad regimen Dei pertinere.*

10 עֲשֵׂה נִדְלוֹת עַד-אֵין רֶקֶר

וְנִפְלְאוֹת עַד-אֵין מִסְפָּר :

10. Which doeth great things past finding out:  
Yea, and wonders without number.

Eliphaz, ch. 5. 9. describes the power of God in the same words, with little or no variation.

11 הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה

וְיַחַלֵּף וְלֹא-אֶבִּין לוֹ :

11. Lo, He goeth by me, and I see *him* not:  
He passeth on also, but I perceive him not.

This verse is generally interpreted of the ignorance and stupidity of man, either in not attending to the works of God; or his weakness, in not being able to comprehend them. But the sense, we shall find, will be enlarged, if we understand *yabar* and *chalaph*, not in the common acceptation of *going by*, and *passing on*; but in *going to invade*, and *passing on to attack an enemy*.

*He goeth: jayabor.* Schindler observes, *Quando yabar de Deo dicitur, semper plagas et adversa significat.* — Exod. 12. 12. *ve-yabarti*, for *I will pass through* [in an hostile manner] the land of Egypt this night, and will smite all the first-born.

*He passeth on: jachaloph.* The radix is properly, *to change*. But it extends to such a change as *destroys*, or *lays waste*. Judg. 5. 26. when she had pierced, *ve-chalephab*, and *passed*, or *stricken through* his temples. The word in Arabic is used in the sense of *opposing*, or *resisting*. Luc. 12. 53. The father *shall be divided* against the son. Arab. *jochalipho*, *adversabitur*.

Both the words are read, Isai. 8. 8. where it is foretold of the King of Assyria, That like the waters of the river, strong and many, he shall come up  
over



over all the channels, and go over all the banks of Judah, and *chalaph*, he shall *pass through* Judah: He shall overflow, *ve-yabar*, and go over. This without doubt expresses the violence and assault of an enemy. Comp. ch. I I. 10.

יֵן יִחַתֵּף מִי יִשְׁבְּנוּ 12  
מִי־אֵמַר אֵלָיו מִה־תַּעֲשֶׂה :

12. Behold, He taketh away, who can hinder him?  
Who will say unto him, What doest Thou?

*He taketh away: jachtoph*: by force and violence; which helps to confirm the sense of *going by*, and *passing on*, in the preceding verse.

S. Jarchi explains *jachtoph* by *jabo pithom*, *he cometh suddenly*, like a robber or plunderer: and with Ab. Ezra makes it parallel to *chetbeph* in Prov. 23. 28. [the only two places where we find *חתף*] viz. A strange woman lieth in wait *ce-chetbeph*, not, *as for a prey*; but with R. Levi, as a man of prey, or a robber. We have the same construction, Psal. 109. 4. For my love they are mine adversaries, but *I give myself unto prayer*. *va-ani tephillah*; Literally, *Ego autem oratio*; i. e. *Orationis vir*. And Psal. 120. 7. *I am for peace*. Hebr. *I am peace*; i. e. a man of peace.

*Chataph* in Arabic is very significant, signifying a motion swift as the flying of a bird, rapid as thunder. — Satan in the most ignominious sense is by the Arabians named *chattaph*, *raptor*: A character which answers the description he gives of himself, ch. 1. 7. That he was a scourge to harass and distress mankind. Comp. the Note.

*Who can hinder him? mi jeshibennu: Quis restituere faciet eum?* Ar. Montanus.

אֵלֹהִים לֹא־יִשָּׁב אָפוֹ 13  
תַּחֲתָיו שְׁחָחוּ עֲזָרֵי רָהֵב :

13. If God will not withdraw his anger,  
The proud helpers do stoop under him.

If *God* &c. There is no Hebrew for *if*. The interrogation is used twice in the verse before this. Therefore to continue it, would, I think, add strength to the words; viz. Will not God withdraw &c.? The consequence that follows is natural and just: The proud helpers do (then) &c.

*Proud helpers: yozere rahab: adjutores superbiæ*: Which Ab. Ezra explains by *anshe ha-memshalah*, *men of power*, or *dominion*. He read *robab*  
R instead



instead of *rahab*: both which come from the same radix; and their joint sense gives a greater emphasis to the comment.

*Do stoop: shachachu: incurvant se.* This phrase of *stooping* is applied in a very elegant manner by the Prophet Isaiah, ch. 60. 14. to the access and increase of the Christian Church from the Gentiles: The sons also of them that afflicted thee shall come *shechoach*, bending (*incurvando se*) unto thee: And all they that despised thee, *bishtachavu*, shall bow themselves down at the soles of thy feet.

14 אֵף כִּי־אֶעֱנֶנּוּ

אֶבְחַרָה דְּבָרִי עִמּוֹ :

14. How much less shall I answer him?

*And choose out my words to reason with him?*

*How much less: aph ci.* The words immediately before are, The proud helpers do stoop under him. Instead therefore of saying, How much less shall I answer him? The consequence should be, How much less shall I stoop under him? But this would not be a consistent way of reasoning. — *aph ci*, it is true, do sometimes signify, How much less. 1 Kings 8. 27. Will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; *aph ci*, *How much less* this house that I have builded. But then it is equally true, that the signification is sometimes, How much more. 1 Sam. 23. 3. Behold, we be afraid here in Judah; *aph ci*, *How much more*, if we come against the armies of the Philistines?

Some Commentators give the same construction to our text in Job, and alledge this as a reason, That *aph ci* denote *How much more* in Affirmatives; and *How much less* in Negatives. The version of the *Tigurine Bible* is, *Quanto magis ego, si commutem cum eo verba, &c.* — But here you see the particle *si* is introduced without any Hebrew to justify it. — Admit the interpretation of, *How much more*, and point the words differently from what we generally read them, the verse will then be sufficiently clear; viz. The proud helpers stoop &c. — *aph ci anochi*, How much more *should* I? The literal construction of what follows will be easy; especially if you put the interrogation; viz. *eyenennu, Respondebo illi? ebcharah, eligam?* we shall, from what is mentioned, read,

Ver. 13. — Will not God withdraw his anger?

The proud helpers do stoop under him:

Ver.



Ver. 14. — How much more should I? Shall I answer him?  
Shall I choose out my words with him?

Comp. ch. 4. 19. and Nold. Annot. 479, 488.

15 אֲשֶׁר אִם צִדִּיקִי לֹא אֶעֱנֶנּוּ  
לְמִשְׁפָּטִי אֶתְחַנֵּן :

15. Whom, though I were righteous, yet would I not answer :  
But I would make supplication to my Judge.

*Whom, — would I not answer?* According to the Hebrew idiom, the words should rather have been with a pleonasm, viz. *asher — lo eyenennu, cui non responderem illi* : Whom, tho' I were righteous, I would not answer him. As Psal. 94. 12. Blessed is the man whom thou chastenest: *asher tejaššerennu, Quem erudieris eum*. Comp. the fifth y. of this chap. — But then *asher* is not always used as a relative: 1 Sam. 15. 20. And Saul said unto Samuel, *asher, yea* I have obeyed the voice of the Lord. This perhaps will suggest to us, that the translation may be as proper, if we say, *asher, yea* tho' I were righteous, I would not answer. Vid. Nold. Partic. p. 104.

16 אִם קִרְאתִי וַיַּעֲנֵנִי  
לֹא אֶאֱמֵן בִּדְבַר אֱלֹהֵי :

16. If I had called, and He had answered me :  
Yet would I not believe that He had hearkened to my voice.

If *calling* and *answering* here are to be understood in a judicial way; in *appealing* and *replying*, as the verse before this seems to intimate; the Paraphrase will be accommodated to such particular terms.

17 אֲשֶׁר-בִּישְׁעָהּ יִשּׁוּפֵנִי  
וְהִרְבָּה פָּצַעַי חֲנָם :

17. For he breaketh me with a tempest :  
And multiplieth my wounds without cause.

*For he breaketh &c.* This supposes a reason drawn from, and a connexion with what is expressed in the two verses above. But admit the Paraphrase which is given of them both, setting forth Job's submission to God; the seventeenth verse will be clear of any dependance. This will appear by a different translation of the first word *asher*. Instead of reading, For he breaketh



me: I would rather say, Though he break me. As Ecclef. 8. 12. *asher, though* a sinner do evil.

*Breaketh me: jeshupheni.* It is true that *shuph* is used in the sense of *breaking*, or *bruising*, in a violent, injurious manner: As Gen. 3. 15. I will put enmity between — thy seed and her seed, *jeshupheca rosh, it shall bruise thy head:* and *teshupbennu akeb, thou shalt bruise his heel.* Literally, *conteret te (quoad) caput: et conteres illum (quoad) calcaneum.* — But there is another interpretation which may be applied to the verb; and that is of *darkning*, or *making obscure*. Psal. 139. 11. Even the darkness *jeshupheni*, shall cover me. *Tenebræ obscurabunt me.*

*A tempest: seyarab:* with *sin*, instead of *samech*: which properly denotes, *turbo, procella.* Those two being what are called *changeable letters*. But if you derive *seyarab*, as it stands in the text, from *sayar*, To be astonished, to such a degree as to make the hairs stand upright: This perhaps will make the verse full as, if not more, intelligible. Ezek. 27. 35. Their Kings *sayaru sayar, shall be sore afraid: horrescunt horrore.* Ar. Montanus's version is, *Horripilaverunt crine.* — Gen. 27. 11. Jacob said, My brother is *ish sayir, vir crinitus*, a hairy man. Lev. 4. 24. He shall lay his hand upon the head *sayir, of the goat.* From hence the *Hirci Sylvestres*, which are called *Satyri et Dæmones hirsuti*, have the name of *seyirim*. Lev. 17. 7. Isai. 13. 21. and 34. 14.

Therefore instead of, He breaketh me with a tempest; From what is premised, we shall say, He darkeneth, or covereth me with horror. Comp. Ps. 109. 29. where the same thought is expressed, tho' the words in Hebrew are different: Let mine adversaries be clothed with shame, and let them cover themselves with their own *confusion* as with a mantle.

*Without cause: chinnam: præter meritum.*

18 לֹא־יִתְּנִי הָשֵׁב רוּחִי  
כִּי יִשְׂבְּעֵנִי מִמָּרָרִים :

18. He will not suffer me to take my breath:  
But filleth me with bitterness.

*To take my breath: hasheb ruchi:* To recover my breath, or spirit.

*Filleth me with bitterness: jasbiyeni mammerorim: saturabit me amaritudinibus: bitter things:* The feminine termination is used ch. 13. 26. Thou writest *meroroth, bitter things* against me.

19 אִם־לָכֶם אֲמִיץ הַפֶּה  
וְאִם־לְמִשְׁפָּט מִי יוֹעִידֵנִי :

19. If



19. If I speak of strength, Lo, He is strong :

And if of judgement, who shall set me a time to plead?

*If I speak of strength* : Literally, If of strength. — If of judgement. *Si fortitudo quæritur ; si æquitas judicii.* Vulg. Lat. By the conciseness of the expression it seems as if Job intended not to be too particular in expostulating with God, either with regard to his own strength, or his own way of judging. — *Si de fortitudine ; robustus ecce ! et si de judicio, &c.* — In the fourth v. of this chapter he describes God with the same attribute, *ammitz coach : Potens vires.*

*Who shall set me a time ? mi joyideni* : without any Hebrew for *to plead* : But indeed the word includes it ; as Jer. 49. 19. and 50. 44. *mi joyidenni ; Who will appoint me the time ?* Or, as in the margin, *Convent me to plead.* — *Who jasdid yalai shall witness for me ?* Chald. Par. — *Nemo audet pro me testimonium dicere* : Vulg. Lat. as if *joyid* was derived from *yud, testari* ; and not from *jayad, constituit*.

אִם-אֶצְדֵּק פִּי יִרְשָׁעֵנִי 20  
תִּם-אֲנִי וְיִעֲקֹשֵׁנִי :

20. If I justify myself, mine own mouth shall condemn me.

If I say, I am perfect, it shall also prove me perverse.

*Mine own mouth &c.* Comp. ch. 15. 6.

*I am perfect* : without any Hebrew for *If I say*. But from what immediately goes before, *im, si*, may be understood.

*It shall also prove me perverse.* The emphasis is stronger if we read, Then, or, Certainly it will prove me perverse. Comp. Lev. 5. 1. *im, If* he do not utter it, *ve-nasa, then*, or, Certainly he shall bear his iniquity.

תָּם אֲנִי לֹא-אֲדַע 21  
נַפְשִׁי אֶמְאָם תָּי :

21. Though I were perfect, yet would I not know

My soul: I would despise my life.

*Though I were perfect.* Hebr. *Perfektus-ego*. This repetition of *tâm ani*, has a peculiar elegance. The thought is sudden ; but serious and rational. It is a recollection of what had passed, intimating a good deal of concern, as if Job was sensible he had gone too far, and expressed himself in an unbecoming manner.

Yet



Yet *would I not know my soul*. The sense will be as full and just without adding *yet*. viz. *lo eday naphshi*: I do not know *my soul*, or rather, *my self*. Esther 4. 13. Think not *be-naphshec*, with thy self.

אֶחָת־הִיא עַל־כֵּן אָמַרְתִּי 22

תָּם וְרָשָׁע הוּא מְבַלָּה :

22. This is one thing, therefore I said it :

He destroyeth the perfect and the wicked.

*This is one thing* : Comp. the 3d *y*. of this Chap. — The Chald. Interpreter very significantly writes, *chada mecila hi* : *There is one and the same measure*.

*He destroyeth* : *mecalleb*. *Consumens*. Or in softer terms, He it is who finisheth, or bringeth to a conclusion. Exod. 5. 14. Wherefore *have ye not fulfilled, lo cillithem, finished* your task.

*The wicked* : *rasbay* : The presumptuous offender. Ch. 10. 15.

אִם־שׁוֹט יָמִית פְּתָאִם 23

לְמַסַּת נָקִים יִלְעַג :

23. If the scourge slay suddenly,

He will laugh at the trial of the innocent.

*He will laugh* : The holy Psalmist assures us that He who sitteth in the heavens shall laugh at the wicked, *jilyag lamo* : He will have them in derision. Psal. 2. 4. Comp. Psal. 37. 13. and 59. 8. Neither is it strange if his compassion is not moved when their ill conduct hath made them miserable. It is the language of WISDOM. Prov. 1. 24, &c. Because I have called and ye refused — have set at nought all my counsel ; — I will also laugh at your calamity, *elyag*, *I will mock* when your fear cometh. — But to laugh at the trial, or sufferings of the innocent : to insult and triumph over religious simplicity, is perhaps not so consistent with that tenderness and affection which the DEITY must necessarily bear towards those who sincerely love and adore him. For this reason some apply *laughter* to the *scourge*, and not to *God* : as if it was a pleasure to the scourge to strike the innocent, when they least expected it.

Human actions are indeed in a figure imputed to things without life. The little hills rejoice, Psal. 65. 12, 13. The valleys shout for joy ; they also sing. — Why therefore may not the scourge laugh ? But we need not have recourse



to metaphors, if we take the interpretation of *jilyag* from the Arabic; which signifies, To be disturbed in mind, To be anxious and solicitous about any thing. It is a common expression among the Arabians, *al-saut jalyago al-gild*: *Flagellum urit cutim*: The scourge sets the skin on fire; which is applied to any one under grief and oppression. Gol. Lex. — From hence we look upon our verse in a different light, as if Job's sudden scourge was so far from occasioning *laughter* and triumph to the Almighty, that *jilyag*, *He was grieved*. It was rather an anxiety to him to impose so heavy a trial on his innocent servant. Such we know is Scripture-Doctrine. Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict *willingly*, *mil-libbo*, (from his heart) nor grieve the children of men. Lament. 3. 32, 33.

אֶרֶץ נִתְּנָה בְּיַד רָשָׁע 24

פְּנֵי שֹׁפְטֵיהֶּם יִכְסֶּה

אִם-לֹא אִפּוּ מִיְּהוָה :

24. The earth is given into the hand of the wicked:  
He covereth the faces of the judges thereof;  
If not, where *and* who is he?

*He covereth &c.* Not that God is any way instrumental in *covering* the faces of the Judges; in making them pass a wrong and unjust sentence. He *covereth &c.* is the same thing in Scripture-phrase, as, The faces of the Judges are covered. And indeed this is the literal version of both the Syriac and Arabic Interpreters. *וְנִפְסְחָה נַפְשְׁךָ מֵאֲפָסֵיהֶם* Thy soul shall be required, is an expression of the same nature.

The lively, quick, and pathetic turns which this verse affords, are such, as if duly weighed, are equal to any thing we can read in the most elegant and polite Author.

וַיָּמִי קָלוּ מִנִּירָץ 25

בָּרְחוּ לֹא-רָאוּ טוֹבָה :

25. Now my days are swifter than a post:  
They flee away, they see no good.

*Now my days*: Job enters here on a new subject, viz. The uncertain and transient enjoyment of life. Instead therefore of, *Now my days*; it would be as well to say, *As to my days, quod attinet ad dies meos*: they are swifter &c. Compare Daniel 1. 17. Where the particle bears the same construction;



*ve-bajeladim* : *As for these children*, God gave them knowledge : and ch. 11. 27. And both these Kings hearts shall be to do mischief : rather, As to both these Kings, Their hearts &c.

*A post : ratz* : The Chaldee Paraphrase is, My days are swifter than the shadow of a bird that flies.

חֲלָפוּ עִם־אֲנִיּוֹת אֵבֶה 26  
בְּנֶשֶׁר יָטוּשׁ עַל־אֶכְל :

26. They are passed away as the swift ships :  
As the eagle *that* hasteth to the prey.

*Swift ships* : *onijoth ebeh* : *Ships of desire*. Or, (as in the Chaldee Paraphrase) Ships loaded, *magdija*, *pretiosis*, with things of value : and are therefore named swift ships, because the more valuable the effects are, the more hast is made to return home for readier sale. De Dieu.

This is a more eligible interpretation than that of R. Levi's; who is too particular in confining the ships our text speaks of, to such only as were fitted out *le-hashchit*, to *ravage*, and plunder. For which reason they were under a necessity of sailing with expedition to accomplish their unjust desire.

Ab. Ezra, and Sol. Jarchi are of opinion that *ebēh* was the name of a place, or boisterous river, through which ships passed with a very rapid and swift motion. — Bochart gives us his sentiments to the same purpose. To which he subjoins, that as the Arab. verb *aba* signifies *to be ready for a journey*; so *onijoth ebeh*, *naves ebeh*, may be *Naves veloces ad iter accinctæ*; aut *actuariæ*, *quæ sunt expeditiores*. How precarious soever his criticism may be; yet the consequence he draws from it is very just: viz. That the rapid course of our life is compared to expeditious ships; and to eagles that hasten to their prey: not only because they are equally swift; but because Time, when once gone, leaves no more remains than the eagle doth in the air, and the ship in the sea. It is, saith he, the observation which Solomon makes, Prov. 30. 19. And the Author of the Book of Wisdom elegantly uses both the comparisons; to teach us, That as soon as we are born, we begin to draw to our end; that nothing of the life we have spent may remain. Bochart. Hieroz. P. 2. l. 2. cap. 2. col. 171.

Schultens's Comment is not much different from that of Bochart's. He supposes that the ships *ebēh*, are those which were built of reed, or the Papyrus of Nile: called by that name from the Arab. *ebe* (rather *aba*) signifying *Arundines*, *Arundinetum*, *Papyretum*. Such were the *naviculi scirpei Ægypti*, *ad nuncios quam celerrime expediendos*; as Vitranga writes. Com. Isai. 18. 2.

The



The comparisons which Job makes in this and the verse above, lead Schultens, as they did Bochart, to those in the book of Wisdom : and indeed they must naturally do so to any of us ; but with this difference, [if Schul. remark be right, which is not expressed in the Text.] That Job does not so much consider the days of his life in general, as the days of his prosperity in particular. These, he very ingeniously suggests, are compared in three several degrees with what we esteem the swiftest in the three elements ; viz. With the quick dispatches of the Post by Land : With the more expeditious motion of Papyr-vessels by Sea : And, which exceeds them both for swiftness, with the flight of the Eagle in the Air to his prey.

*Hasteth : jatus : volando festinat* : From the radix טש a word that we read only in this place. It is in Chald. and Syriac with a famech : viz. טם.

אִם-אֶמְרִי אֶשְׁכַּח שִׁיחִי 27

אֶעֱזֹבָה פָּנַי וְאֶבְלִינָה :

27. If I say, I will forget my complaint,  
I will leave off my heaviness, and comfort *myself*.

*If I say : im omri : Si dicere meum : for dictum meum ; as, velle suum, for voluntas sua.*

*My complaint : fichi* : Proceeding either from the mouth, or the heart. Gen. 24. 63. Isaac went out *la-suach*, to meditate : Psal. 69. 12. They that sit in the gate *jafichu bi*, speak against me. Comp. ch. 7. 11.

*I will leave off my heaviness : eyezbab panai : Commuto faciem meam* : Vulg. — *My indignation, cayfi*. Ab. Ezra, and R. Levi.

*Panim* properly signifies The face, or countenance : and by a metonymy, anger and sorrow, joy and favour. Levit. 20. 3. I will set *panai*, my face against that man : i. e. I shall be provoked to anger. 1 Sam. 1. 18, &c. Her countenance was no more sad : *paneha lo hajju lah yod* : literally, Her countenance (her sorrow) was no more to her : or, She had no more sorrow ; there being no Hebrew for *sad*. Ab. Ezra refers to this text when he explains *panai* by *cayfi*. On the contrary, Num. 6. 25, 26. The Lord make his face to shine upon thee. The Lord lift up his countenance upon thee. i. e. The Lord make thee joyful. The Lord be favourable to thee.

*Comfort myself : abligab* : or, *strengthen myself* : As Ab. Ezra, R. Levi, and Rashi interpret the word. Unless with Schultens we take the Arab. sense of *balag* ; and say, *renidere faciam vultum meum*. *Nitidus vultu*, among the  
S Arabians,



Arabians is, *ablag*. But yet, clearing, or brightening of the countenance is the consequence of any ones *comforting* himself. Comp. ch. 10. 20.

יָדַעְתִּי כָּל-עֲצָבוֹתַי 28

יָדַעְתִּי כִּי לֹא תִנָּקֵי :

28. I am afraid of all my sorrows,  
I know that thou wilt not hold me innocent.

*My sorrows: yatztzebothai*. Should Job forget his complaint, leave off his heaviness, and comfort himself, as the verse above intimates; in what sense can he say, He is afraid of his sorrows. *yatzab* in Arabic among other significations, is, To irritate, or provoke: and indeed we find the same in Hebrew, as Isai. 63. 10. *They vexed* his holy Spirit, *yitztzebu*, The Targum is *argizu: irritaverunt. Ad iracundiam provocaverunt*. Vulg. Lat. Psal. 78. 40. How oft *jayatzibubu*: did they grieve him? *In iram concitaverunt*, Vulg. Lat. and Targum. *παρώξυναν* LXX. Allow this interpretation, the consequence which is drawn from it is not improper. viz. I am afraid of all my *provocations*. For, I know that thou wilt not hold me innocent. R. Levi must have considered the text in the same light when he explained *atztzebothai*, by *ba-cayafim asher li: Indignationes (provocationes) quæ mihi sunt*.

אֲנִכִּי אֶרְשָׁע 29

לְמַהֲזָה הָבֵל אֵינֶנִּי :

29. If I be wicked,  
Why then labour I in vain?

*If I be wicked*: The text is, *Ego impius sum*, without any supposition. For which reason some think that *im, Si*, mentioned in the 27th v. is understood. The LXX. thought something was wanting when they wrote, *ἡμεῖς δὲ εἰμὶ ἁσέλως* *Si autem et sic impius sum*: Vulg. Lat. Read Dr. Grey's Note, who writes *ve-im, et si*, both for the sense and metre. In answer to which, it may be asked, how could Job say, If I be wicked, after he had made so plain and open a confession, that God, by reason of his *provocations* would not hold him innocent? One would therefore imagine that his meaning was, I am wicked: the inference from which is just, Why then labour I in vain? The Chaldee Paraphrast is very clear in this matter without any supposition. viz. *ana ethcbaijeb: Ego meipsum condemno, or, Ego reus sum*.



אִם־הִתְרַחֵצְתִּי בְּמֵי־שֶׁלֶג 30  
וְהִזְכֹּתִי בַּבּוֹר כִּפִּי :

30. If I wash myself with snow-water,  
And make my hands never so clean.

*With snow-water: beme shdleg: Aquis nivis.*

*And make my hands never so clean: Et mundavero manus meas be-bor, in puritate: be-nikkajon: in innocentia, as Sol. Jarchi explains it: alluding we may suppose, to Psal. 26. 6. and 73. 13. Where the Psalmist applies rachatz to the hands, and zacob to the heart. viz. In vain ziccithi libbi: have I cleansed my heart: va-erchatz be-nikkajon cappai: and washed my hands in innocency.*

The Chaldee Paraphrast understood *bor*, in the sense of *borith*, *sope*: when he rendered it *abala*: as if Job had said, And make my hands clean *with sope*. This is agreeable to Scripture-language: Though thou wash thee with nitre, and take thee much sope; Yet thine iniquity is marked before me, Jerem. 2. 22. which Text may serve as a Comment to ours. — He is like a Refiner's fire, and like Fullers sope, Malach. 3. 7.

אֲזַ בְּשִׁחַת תִּטְבְּלֵנִי 31  
וְהַעֲבֹנִי שְׁלֹמֹתִי :

31. Yet shalt thou plunge me in the ditch,  
And mine own clothes shall abhor me.

*Yet: az. Then. — Plunge me in the ditch: Bring my body to corruption: R. Levi. Psal. 16. 10. shachath is translated corruption: and in Psal. 94. 13. the pit, i. e. The place of corruption. Buxtorf. To be a stench and nuisance: Sol. Jarchi. Intimating that Job's thoughts were altogether employed on the corruptible state of his body, when laid in the grave. But this is rather too particular a view. For plunging in the ditch, is only an expression setting forth any ones distressed circumstances. As Psal. 7. 15. He is fallen into the ditch which he made.*

*Mine own clothes shall abhor me: A very elegant Hyperbole.*

כִּי־לֹא־אִישׁ כְּמוֹנִי אֶעֱנֶנּוּ 32  
נִבּוֹא יַחְדָּהּ בַּמִּשְׁפָּט :

32. For *He* is not a man as *I am* that I should answer Him,  
And we should come together in judgement.



A man : *ish* : Rather, He is not man, He is not *ens*, vel *existens sicut ego*. He is not such a Being, as I am. He does not Exist as I do. This interpretation adds weight to the Text. Comp. ch. 11. 12.

There are several places in Scripture, where *ish* is used to denote some particular property or faculty, both good and bad. As Gen. 9. 20. Noah began to be an *Husbandman* : *ish ha-adamah* : a man of the ground. Exod. 4. 10. Moses said, *I am not eloquent* : Hebr. a man of words. 1 Sam. 16. 18. David is described as a man of war, (a warrior) and a comely person : Hebr. a man of beauty. 2 Sam. 16. 8. A bloody man : Hebr. *vir sanguinum*. 18. 20. Joab said, Thou shalt not bear tidings : Hebr. Thou shalt not be a man of news. 1 King. 2. 26. Thou art worthy of death : Hebr. a man of death. 13. 4. A Prophet is, a man of God. Isai. 53. 3. A sorrowful man is, a man of sorrows. Job 11. 2. A man full of talk, is, a man of lips.

That *I should answer him* : we have no Hebrew for That. An interrogation may well be applied here. viz. He is not man as I am : *Shall I answer Him?*

And *we should come* : Rather, Shall we come?

לֹא יֵשׁ-בֵּינֵנוּ מוֹכֵחַ 33

יֵשׁת יָדוֹ עַל-שְׁנֵינוּ :

33. Neither is there any days-man betwixt us  
That might lay his hand upon us both.

יִסֵּר מִעָלַי שֶׁבֶטוֹ 34

וְאַמְתּוֹ אֶל-תִּבְעֹתַי :

34. Let him take his rod away from me,  
And let not his fear terrify me.

*His rod* : *shibto* : The *teth* in this word is printed in a larger character than usual. It is one of the critical niceties of the masoretic Doctors. [Comp. ch. 1. 10.] That letter, which is the ninth in the Alphabet, and is used to denote number *nine* ; they say, is enlarged, to signify so many and great calamities which Job suffered ; and which he earnestly begs of God to take away from him.

The same form is expressed in Eccles. 7. 1. viz. טוֹב *A good name is better than precious ointment* : To set forth the excellency of a good name, and the great desire we should have of attaining it.

As



As the Masorets have exercised their fancy on some letters that are larger; so have they likewise done with regard to others that are printed in a smaller size; and to some that are inverted, &c. Vid. Buxtorf. Comment. Masoret. cap. 14. So very solicitous, as he writes, were those Critics; that not so much as one letter, or the least tittle of a letter, should be either lost or changed.

How trifling soever this scrupulous exactness may appear; yet it suggests to us one observation; That the Jews were religiously careful to preserve the true, literal text of Scripture. And consequently, notwithstanding their enmity, and obstinate aversion to Christianity; they are not to be charged with this additional crime, of having corrupted the Bible.

To the same purpose our learned Lightfoot gives his opinion. viz. Such strange passages as these in writing some words out of the ordinary way (as some letters above the word, some letters less, and some bigger than other) observed constantly by all Copies and Books, cannot sure be for nothing: If they shew nothing else, yet this they shew us, that the Text is punctually kept, and not decayed, when these things (that to a hasty ignorant beholder might seem errors) are thus precisely observed in all Bibles. Erubhin, or, Miscellanies. Ch. 12.

*His fear: ematho:* Great fear. — *Terrors, emim*, are upon him. ch. 20. 25. Giants were called *emim*, because of their size, which made them terrible. Gen. 14. 5. Deut. 2. 10. Idols are *emim*, *Terricula*, Jer. 50. 38. Because they rather terrify, than calm the minds of their worshippers. Kimchi.

35 אֲדַבְּרָה וְלֹא אִירָאָנִי

כִּי-לֹא-בִּן אֲנִי עִמָּדִי :

35. *Then would I speak, and not fear him;*  
*But it is not so with me.*

*Then would I speak: adabberah:* I will speak. Or, Let me speak.

*But it is not so with me.* Ab. Ezra's Comment is, I am not in myself such as they imagine. The Hebrew literally translated is, *sed*, or rather, *quia non sic ego mecum*: i. e. I would speak and not fear him; For I am not so in myself.



## CHAP. X.

י נִקְטָה נַפְשִׁי בְּחַיִּי

אֶעֱזֹבָה עָלַי שִׁירִי

אֲדַבֵּר בְּמַר נַפְשִׁי :

1. My soul is weary of my life ;  
I will leave my complaint upon myself ;  
I will speak in the bitterness of my soul.

*My soul is weary of my life :* Sol. Jarchi's Comment here is well expressed ; viz. My soul loaths itself because I am alive.

*Is weary : naketab :* is cut off : Chald. Par.—Compare ch. 8. 14. Whose hope *jakot*, *shall be cut off* : rather, Shall be tedious, or loathsome. These different interpretations shew the promiscuous use of קָטַט, קָטַט, and נִקְטָה. If with Schultens we explain *naketab* from the Arabic *nakada*, To unhinge, or disjoyn't any fabric, or building, so as that every part is ready to fall asunder ; This in a very elegant manner sets forth Job's disorder ; as if every part belonging to him was relaxed, and dislocated to such a degree that his soul and body were very near being separated from each other.

*I will leave my complaint upon myself :* Which perhaps is a stronger expression than, *I will complain*, ch. 7. 11. *eyzebab*, *I will leave* ; Ab. Ezra observes, is to be taken *ce-mishmayo* : according to its literal meaning : viz. I will not restrain my grief but *leave*, or suffer it to take its own course. This agrees with the Arabic form *coercendi, et relinquendi*, (which Schultens mentions) applied to sheep, when kept within bounds, or *left to themselves*, and suffered to wander. When therefore Job saith, I will leave my complaint upon myself ; He intimates his desire to *be left* to himself ; to be permitted *la-suach*, *to make his complaint*, or *meditate* on his own unhappy condition ; as *suach* is explained in the place above referred to.

ז אֶמַר אֶל-אֱלֹהִים אֶל-תִּרְשָׁעִנִּי

הוֹדִיעֵנִי עַל-מַה-תִּרְיִבְנִי :

2. I will say unto God, Do not condemn me ;  
Shew me wherefore Thou contendest with me.



3 הַטוֹב לָךְ בִּיתְעֶשֶׂק  
 כִּי תִמְאֵם יָגִיעַ כַּפֶּיךָ  
 וְעַל-עֲצַת רָשָׁעִים הוֹפֵעֶת :

3. *Is it* good unto Thee, that Thou shouldest oppress?  
 That Thou shouldest despise the work of Thine own hands?  
 And shine upon the counsel of the wicked?

*The work: jegiay: Or, the labour.* Gen. 31.42. God hath seen mine affliction *ve-eth jegiay*, and the labour of my hands.

*The counsel of the wicked: yatzath reshayim:* Those who arrive at a great height of wickedness, are properly distinguished by the name of *reshayim*. Blessed is the man that walketh not *ba-yatzath reshayim*: in the counsel of the ungodly; Psal. 1.1. Where David Kimchi in his Comment writes, that *reshayim* are such as are eagerly desirous of heaping up abundance of riches; whose heart and affections are wholly settled on this world; who do not judge between good and evil; but are guilty of robbing, stealing, and murder, for the sake of getting money; being urged and incited by a restless greediness of the heart: For *rashay* (he saith) denotes *anxiety*; which he shews from other places of Scripture; particularly from Job 34.29. When He [God] giveth quietness *mi jarshiay*: *who can make trouble?*

4 הֲעֵינִי בָשָׂר לָךְ  
 אִם-כִּרְאוֹת אָנוּשׁ תִּרְאֶה :

4. Hast Thou eyes of flesh?  
 Or seest Thou as man seeth?

*As man seeth: ciroth enosh: Sicut videre hominem: vel, Juxta visum hominis:* The infinitive being frequently used for a substantive. Comp. x.7. and ch. 19. 26.

5 הֲכִימִי אָנוּשׁ יָמֶיךָ  
 אִם-שְׁנוֹתֶיךָ כִּימִי גָבֵר :

5. Are Thy days as the days of man?  
 Are Thy years as man's days?

*As the days of man: cime enosh: — As man's days: cime gâber.* One would imagine by the translation, that the Hebrew for *man* is the same in both parts of the verse. But as they are two different words, we may suppose



pose that there is some reason to be assigned why they are so. This will appear by comparing chap. 4. 17. where *man* is named *enosh*, from the consideration of his lapsed state: And *geber*, from the powers and abilities which he is possessed of.

6 כִּי־תִבְקֹשׁ לַעֲוֹנִי  
וּלְחַטָּאתִי תִדְרֹשׁ :

6. That Thou enquirest after mine iniquity,  
And searchest after my sin.

*Mine iniquity: yavoni: — My sin: chattatbi.*

The peculiar force of these words is considered in the Note on chap. 13. 23. where it is observed, that they express different degrees of sin: The former rather including those offences which are of a more perverse kind than the latter; which Dav. Kimchi calls Deviations, or Wanderings out of the right way, or Sins committed in the time of youth: In opposition to *pesbay*, obstinate and rebellious transgression. Both *yavonoth* and *chattaotb* are indeed applied to youth; as in chap. 13. 26. and Psal. 25. 7. But in these we may easily suppose a difference; some youthful sins being attended with more flagrant circumstances than others.

7 עַל־דַּעְתְּךָ כִּי־לֹא אֲרִשָּׁע  
וְאֵין מִי־דָךְ מַצִּיל :

7. Thou knowest that I am not wicked,  
And *there* is none that can deliver out of Thine hand.

*Thou knowest: yal dayteca: super* (or as R. Levi writes) *etzel, penes* scire te, vel tuum. [Scire tuum. Perf.] Comp. v. 4.

*I am not wicked:* not remarkably wicked. Compare the third verse.

*And there is none that can deliver: ve-en matztzil:* But there is none &c. As Psal. 69. 20. I looked for some to take pity, *ve-en:* But there was none. chap. 5. 4. *matztzil* is considered as an Advocate to plead one's cause.

This verse will have an immediate connexion with the sixth, if with Schultens we render *yal dayteca*, *Etiamfi bene scias:* or, *Non obstante scientia tua.* He enforces this construction from the use of the Arabic particle *alai*, *super.* And particularly from two common Ænigmas. One relates to old wine kept for a long time in the vessel without being pierced: The other, to soldiers and the military standard. They are both taken from the Narratives of Hariri; such as were the entertainment of a society, or company assembled together:



together: For this reason they are called *Confessus Haririi; Elegantissimi Scriptoris*, as Pocock writes in his Notes on the forty-ninth verse of *Carmen Tograi*. The former of those *Ænigmas* is, I educate a maid in her virginity, and close retirement, *wahia yalai altaynifi: sed super virginitatem*, (non obstante virginitate diuturna) ad conjugium celebrandum petitur: But notwithstanding her virginity is of such continuance, and so strictly guarded, she is much sought after for marriage. The latter is, They may pursue an eagle in their course, *yalai takmibim: super tectum*, vel arma cassidis et lorice illorum; i. e. non obstante tecto &c. Notwithstanding their being covered, or loaded with the armour of a helmet and a coat of mail.

8 יָדֶיךָ עָצְבוּנִי וַיַּעֲשׂוּנִי  
יָחַר סָבִיב וַתִּבְלַעַנִי :

8. Thine hands have made me; and fashioned me  
Together round about; yet Thou dost destroy me.

*Have made me: yitztzebuni: anxie et curiose elaborarunt me:* Took pains about me; As in the margin of our Bible. The expression carries with it a strong emphasis; intimating as if God had been particularly solicitous and careful in the formation of man.

The devout Psalmist with the difference of one word, but in the same style, writes, *jadeca yafuni vajeconenuni: Manus tuæ fecerunt me, et præparaverunt me.* Psal. 119. 73.

Consider Gen. 1. 26. *Let us make man in our image after our likeness.*

The Arabic translator understood *yitztzebuni* in the sense of anxiety; viz. *natzibna fija, laborarunt in me usque ad lassitudinem manus tuæ*. In the Alcoran, chap. 87. v. 3. [which our Learned Castle refers to in his Lexicon] we read; Some people's faces at that Day (of the Resurrection) shall be *natzibaton*, full of anxiety. Again, chap. 24. 7. When thou hast finished (the prayers) *fa-ntzab*, then be very laborious (in preaching.) Ab. Ezra likewise tells us in his Comment, that some derive *yitztzebuni* *milleshon Kedar, à Lingua Kedar; i. e. Arabica:* Because *yatzab* in that Language denotes an artful and solicitous contrivance in proportioning to each other the several nerves, and sinews, and ligaments of the body. His thoughts to this purpose are well expressed by Mercer. *Nervis et venis me compegerunt [manus tuæ] ac colligarunt absolutissima et pulcherrima undiquaque compage, ut omnia membra ita sint inter se connexa, compacta et pulchre aptata ac conformata.*



The Rabbins very significantly render the Radix *yatzab*, *membra aptavit*, *ligavit fasciis*: Applying it to infants, whose limbs, as soon as they are born, are strengthened by fit and proper ligaments.

Images and Idols are named *yatzabim*; *Quia arte elaborata sunt*.

*Yet Thou dost destroy me*: Or, *swallow me up*: As Psal. 21. 10.

The Lord *jeballeyemo*, *shall swallow them up* in his wrath. The verse will be stronger with an interrogative; viz. *Thine hands have made me &c.* And wilt Thou destroy me? *Et sic repente præcipitas me?* Vulg. Lat.

9 זָכֶרְנָא בִּיכְחֹמֶר עָשִׂיתָנִי  
וְאֶל-עָפָר תְּשִׁיבֵנִי :

9. Remember, I beseech Thee, that Thou hast made me as the clay,  
And wilt Thou bring me into dust again?

*Wilt Thou bring me into dust again?* *el yaphar teshibeni*: The very words which God used, when he pronounced sentence against Adam: *Dust thou art, ve-el yaphar tashub*: *And unto dust shalt thou return*; Gen. 3. 19. From which it may be suggested, that the Author of the Book of Job, by expressing himself in the very same terms, had read Moses's account of the sentence pronounced by God on Adam's disobedience.

10 הֲלֹא כַחֲלֹב תִּתִּיכֵנִי  
וּכְגִבְיָהּ תִּקְפִּינִי :

10. Hast Thou not poured me out as milk,  
And cruddled me like cheese?

*Poured me out*: *tatticeni*: vel, *Liquefecisti me*. — Targum; *Percolasti me*. *nathac* is always used in a metaphorical sense; being applied to rain, Exod. 9. 33. To water, 2 Sam. 21. 10. To anger, Jerem. 7. 20. To metals, Ezek. 22. 22. To cursing, Dan. 9. 11. To roarings, Job 3. 24. When Job speaks of his being *poured out as milk*, *Loquitur de semine mulieris, quod initio liquidum, sine fluidum est*: *Postea coagulatur calore naturali, qui est in semine masculi*. Schindler, Lex. חֲלֹב. He makes the same observation of *takpieni*, *hast cruddled me*. *coagulaſti me*: alluding to *seminis coagulatio*.

This is agreeable to the opinion of Sol. Jarchi, and R. Levi, who in their Comments suppose, that this and the two following verses have a particular regard to the formation of the Fœtus in the womb; and the gradual steps which Divine Providence takes both in perfecting human body, and inspiring it with a rational soul.

The



The Psalmist's thoughts on the same subject cannot but occur to us; viz. Psal. 139. 13. &c. Thou hast possessed [*kanitha, formed, or created*] my reins: Thou hast covered me in my mother's womb. — Marvellous are Thy works. — My substance was not hid from Thee, when I was made in secret, and curiously wrought: Thine eyes did see *golmi, my embryo: Molam, vel massam meam*; from the Radix *galam: glomeravit, convolvit. Embryo enim est massa coagulata, antequam in ea formata fuerint membra, ut discerni possint.* Schindler.

We have the same description in Dav. Kimchi's Comment on that Psalm. To which he adds, A rude, unshaped piece of wood is named *golem*, before it is formed into a vessel or instrument. The Rabbins distinguish a sluggish, stupid Fellow by the same title.

*Cheese: gebinah*: This word being read but once in the Bible, we are obliged to the Chaldee, Syriac, and Arabic Tongues for a proper Radix, viz. *Lac coagulare. gibben* in Hebrew signifies *gibbosus, dorsum habens curvum et eminens: gebinah* (Arab. *gubnah*) is therefore, as Schindler writes, *caseus, vel massa lactis coacti, ab eminentia sic appellata.* The hill of Bashan, Psal. 68. 15. which was a gibbous, protuberant hill, is called *bar gibnanim, a high hill: Literally, a hill of gibbosities.* ὄρε τετυρωμένον a hill standing up like a cheese, LXX. *Mons coagulatus*; Vulg. *In celsis montibus vertex eminet quomodo gibbus in dorso.* From hence Luc. 4. 29. The brow of the hill, is in Syriac, *gebino turo.* Compare Bochart. Hieroz. 1. 2. p. 1. cap. 32. with Hammond on Psal. 68. 15.

11 עור וגִּשָׁר תִּלְבִּישָׁנִי  
וּבְעֲצָמוֹת וְגִידִים תִּשְׁכְּכֵנִי :

11. Thou hast clothed me with skin and flesh,  
And hast fenced me with bones and sinews.

*Fenced me: tesoceceni: contexuisti me. Campegisti.* V. Lat.

*Bones: yatzamoth: from yatzam, to be strong, or solid.*

*Sinews: gidim: for which we have no Radix in Hebrew. gajed, in Chaldee, is, Nervos incidit, et amputavit. — Hic ordo est in genitura: primum pellicula fit, deinde in ea caro; duriora paulatim accedunt.* Grotius.

12 חַיִּים וְחֶסֶד עָשִׂיתָ עִמָּדִי  
וּפָקַדְתָּךְ שְׁמֶרָה רוּחִי :

12. Thou hast granted me life and favour,  
And Thy visitation hath preserved my spirit.



*Favour: chesed*: A word that in general refers to the *beneficence* of God towards mankind. One of the amiable characters which He gives of Himself is, that He sheweth *chesed*, *mercy* &c. Exod. 20. 6. The earth is full *chesed*, of the goodness of the Lord. Psal. 33. 5. I am the Lord which exercise *chesed*, loving kindness. Jerem. 9. 24.

*Chesed* is sometimes read in a very different sense; denoting impiety, reproach, and other crimes. Comp. chap. 6. 14.

*Thy visitation: pekuddatbeca*: In chap. 7. 18. it is observed that *pakad* expresses both the severities, and the kind dispensations of God's Providence.

*Thy visitation*, may include all that tenderness which Job had formerly experienced; and which he seems industriously to mention; esteeming himself at present the very reverse of what he had been.

וְאֵלֶּה צִפְנֹתַי בְּלִבִּי 13  
יָדַעְתִּי כִּי־זֹאת עִמָּךְ :

13. And these *things* hast Thou hid in Thine heart:  
I know that this is with Thee.

*And these things: ve-elleb*: The emphasis will be stronger by changing the construction of the Particle, and saying, Though Thou hast hid these things, &c. *Licet hæc celes*; Vulg. Lat. Comp. Ezek. 14. 17. *u-shelosheth ba-anashim ba-elleb*: Though these three men.

Though I was ignorant of the calamities that were reserved for me, *liblayni*, to swallow, and devour me. Sol. Jarchi.

*I know that this is with Thee*; i. e. I am satisfied they could not be concealed from Thee. *Scio te hoc in animo habuisse*; ut scil. istas calamitates mihi inferres. Piscator. — I know that Thou couldest not be ignorant, or forgetful. Sol. Jarchi.

Ab. Ezra interprets *ve-elleb*, as relating to the errors which Job had been guilty of; viz. After Thou hadst shewn me all the favour that was possible; Why were my failings made a secret with Thee?

אִם־חָטָאתִי וְשָׁמַרְתָּנִי 14  
וּמַעַנִּי לֹא תַעֲקֹבֵנִי :

14. If I sin, then Thou markest me,  
And Thou wilt not acquit me from mine iniquity.



*If I sin: im chatathi:* In the Note on the following verse, the difference between *chata*, to *sin*, and *rashay*, to be *wicked*, is considered: The former expressing a less degree of guilt than the latter. Comp. chap. 5. 24. and 13. 23.

*Mine iniquity: yavoni:* The perverse and crooked way which I have at any time walked in: As chap. 13. 23.

אִם-רָשַׁעְתִּי אֵלַי לִי 15

וְצַדִּיקְתִּי לֹא-אֶשָּׂא רֹאשִׁי

שֹׁבַע קִלְוֹן וְרֵאחַ עֲנִי:

15. If I be wicked, woe unto me;

And if I be righteous, yet will I not lift up my head:

I am full of confusion; therefore see Thou mine affliction.

*If I be wicked: im rashayti:* What difference, it may be asked, is there between, If I be wicked, and, If I sin, mentioned in the foregoing verse? As the words are not the same in the Hebrew; so we may suppose a distinction in the sense. This will appear by interpreting *chata*, of *sin* that comparatively speaking is small; *sin*, that is common to man, arising from his natural imperfect state; whereas *rashay* may include one who is daringly and presumptuously *wicked*: Though it may indeed possibly happen, that the words shall sometimes be promiscuously applied both to great and small offences. The following texts will support this observation. Lev. 5. 14. If a soul commit a trespass, *ve-chateah*, and *sin* through ignorance. Psal. 25. 7, 8. Remember not *chattoth*, the *sins* of my youth. — Good and upright is the Lord; therefore will He teach *chattaim*, *sinners* in the way. From which one may argue, that *chata* is to be understood strictly of *sin* committed through human infirmity; not such as is flagrant and premeditated. — On the contrary, the sense of *rashay* appears in quite another light. Gen. 18. 23. Abraham said, Wilt Thou also destroy the righteous *im rashay*, with the *wicked*? i. e. Shall the good man and the profligate Sodomite be involved in the same destruction? — Psal. 1. 1. Blessed is the man that walketh not in the counsel *reshayim*, of the ungodly. Ab. Ezra in his Comment on this place writes, *reshayim* are a disturbed, unsettled people; such as the Prophet Isaiah speaks of, ch. 57. 20. viz. *ba-reshayim*, the *wicked* are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There is no peace, saith my God, to the *wicked*. In Dav. Kimchi's Comment, we find them described with more aggravating circumstances. Comp. the Note on *ψ*. 3.

Woe



*Woe: allai* : from *jalal* : *Aleph* being placed instead of *Jod*. Mof. Kimchi.—  
But the Arabic supplies us with a proper radix; viz. *alla*, *extulit vocem vel prece, vel dolore*.

*I will not lift up my head*. Comp. ch. 11. 15.

*Confusion: kalon* : A word, which signifies *vileness, ignominy and reproach*; in opposition to *glory and honour*, a *just value*, and esteem.

*I am full of confusion: sebay kalon* : There is no verb substantive in the Hebrew. These words cannot, I think, be passed by without observing in them a very beautiful and masterly piece of eloquence. Job having as it were exceeded his bounds, and said too much; recovers himself a little, and breaks out into this pathetic expression: *Full of confusion!*

וַיִּגָּאֵה כַּשֵּׁחַל תְּצוּרִי 16

וַתֵּשֶׁב תַּתְּפִּילָא בִּי :

16. For it increaseth: Thou huntest me as a fierce Lion;  
And again thou shewest thy self marvellous upon me.

*For it increaseth* : R. Levi interprets *ve-jigeh*, Not as if Job desired God to look on his affliction, because of its increase; as our English translation supposes. But more agreeably to that strong and elegant pathos, which I have mentioned in the Note above, he understands the particle *ve* in the sense of *mi jitten* : *utinam, velit Deus*. This gives a new turn to the words; intimating Job's passionate request, that his affliction might rise to a higher degree. R. Levi's Comment runs thus: Would to God, the grief which is come upon me may increase! That thou wouldest hunt me as a fierce Lion! To kill me with one stroke. But (instead of that) Thou smitest me with one plague after another, and shewest thy wonderful works in me.

His interpretation of the particle *ve* is not singular; for we have the same in our English version of ch. 16. 21. as well as the Vulg. Latin, Syriac, and Arabic: viz. *ve-joeach* : *O that one might plead!* which corresponds with *mi jitten joeach* : *Would to God one might plead!*

*A fierce Lion: shachal* : Compare ch. 4. 10, 11. where Lions of different names are mentioned: and in the Note, their several ages, and qualities, as distinguished by the Hebrew writers.

*Again thou shewest thy self marvellous: tashob tithpalla* : Literally, Thou turnest again, Thou art marvellous. But the latter of the two verbs in construction requires either an infinitive, viz. Thou returnest to shew thy self;



as Eccl. 8. 3. *Be not hasty to go : al tibbonel telec : ne festines abeas : i. e. abire.* Or, (which is preferable) Again thou shewest thy self marvellous : For *shub*, *redire*, when joined to another verb frequently signifies no more than, *iterum, rursum* &c. as Gen. 26. 18. And Isaac *jashob vaijachpor : digged again* the wells of water : *Reversus est et fodit ;* Hebr. *וַיַּחַד וַיִּחְדָּשׁ* LXX.

17 תְּחַדֵּשׁ עֵדֶיךָ נָגְדִי  
וְתַרְבַּב כְּעֶשְׂךָ עִמָּדִי  
חֲלִיפּוֹת וְצָבָא עִמִּי :

17. Thou renewest thy witnesses against me,  
And increasest thine indignation upon me ;  
Changes and war are against me.

*Thy witnesses : yedeca :—ba-negayim haijayidu : Plagæ quæ testes sunt :* Ab. Ezra. This is the language of the Prophet Malachi, 3. 5. I will be a swift *yed : witness* against the Sorcerers &c.

*Changes : Revolutions, and vicissitudes of fortune.* Because they have no *chalipboth, changes*, therefore they fear not God : Psal. 55. 19. i. e. They grow insolent and wicked by prosperity.

The sense of our Text will be the same, if with De Dieu we render *chalipboth, per vices* : As in 1 King. 5. 14. He sent them ten thousand a month *chalipboth, by courses* : viz. Thou increasest thine indignation upon me by courses : One trouble follows close upon another.

*War against me : tzaba yimmi : Exercitus contra me.* I have an army against me. The Psalmist's complaint is in the same phrase : Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Psal. 88. 7. Comp. ch. 7. 1.

*Changes and war ;* as Mercer observes, may signify only, The changes of war.

18 וְלֵמָּה מִרְחֶם הוּצָאתָנִי  
אֲנֹנֶעַ וְעֵץ לֹא-תִרְאֵנִי :

18. Wherefore then hast thou brought me forth out of the womb?  
Oh that I had given up the ghost, and no eye had seen me !

*Wherefore* &c. Comp. ch. 3. 11.

19 כִּי-אֲשֶׁר לֹא-הָיִיתִי אֶהְיֶה  
כִּבְטָן לִקְרֹב אוֹבֵל :



19. I should have been, as though I had not been;  
I should have been carried from the womb to the grave.

הלא־מעט ימי יְהִדָּל 20  
יִשִּׁית מִמֶּנִּי וְאַבְלִיגָה מֵעַט :

20. *Are not my days few? Cease then,  
And let me alone, that I may take comfort a little.*

*Cease then: jachadal: Let me alone: jeshtib mimmenni.* Both these verbs in the *cethib*, or *written Text*, as the Masorets call it, are in the third person, viz. Let him cease; Let him remove, or depart from me. But notwithstanding this, those Critics say, That the *keri*, or *text to be read*, is imperative; agreeably to our translation. Comp. the Note on ch. i. 10. Where mention is made of the care and diligence of the Masorets in preserving the genuin Hebrew, by verses, points and accents, &c. To which may be added, the great regard they had to truth in publishing and transmitting an authentic copy of the Bible. For though they found some words which by the inattention of Transcribers were in their judgement manifestly wrong: yet they did not think that their liberty and authority was sufficient to alter even those which they verily believed were errors. But instead of that, they left the written Text as they found it; and placed what they thought the proper Reading in the Margin.

Admit the future tense as it stands in the Hebrew; the construction of the verse will indeed be different; but such as some may possibly think right. The Author of the Vulgate, it is evident, thought so, when he wrote; *Numquid non paucitas dierum meorum finietur brevi?* This is a literal version of the Hebrew: And one must wonder why he did not translate the next words, *dimittat*, instead of *dimitte ergo me*.

*Take comfort: abligab:* Or, Strengthen myself. Or as *balag* in Arabic suggests, I shall brighten, or clear up. Comp. ch. 9. 27.

בְּטָרִם אֵלַי וְלֹא אָשׁוּב 21  
אֶל־אֶרֶץ חֹשֶׁךְ וְצִלְמוֹת :

21. Before I go *whence* I shall not return,  
Even to the land of darkness and the shadow of death.

אֶרֶץ עֲפָתָהּ כְּמו־אֶפֶל 22  
צִלְמוֹת וְלֹא־סְדָרִים  
וְתַפְעַע כְּמו־אֶפֶל :



22. A land of darkness, as darkness *itself*,  
*And* of the shadow of death, without any order,  
*And where* the light is as darkness.

These two verses cannot well be read in the Translation, without observing a plain and manifest tautology: viz. The land of darkness. — A land of darkness, as darkness itself. — The light is as darkness. — In the Hebrew we find three different words used to express what is rendered *darkness*. And we may well imagine, they were intended to convey to us so many different ideas. In *Job*. 21. we read *choshec*. *Job*. 22. *yephathab* and *ophel*. — Here by the way is one instance that Hebrew is not quite so barren a language as is generally supposed. Comp. *ch.* 4. 10. and 5. 5.

*Darkness*: *choshec*: In *ch.* 3. 4. is applied by Job to the day; viz. Let that day [his Birth-day] be *choshec*. *Ophel*, to the night; As for that night, Let *ophel*, *darkness* seize upon it. Where it may be supposed that *ophel* includes a greater degree of darkness than *choshec*. *Plus est quam choshec*: Schindler in *שדנ*. The radix, which is wanting in Hebrew, is in Arabic, *Occidit Sol*. From whence we may infer that it expresses such darkness as arises immediately on the setting of the Sun; that sudden change being the occasion of great darkness. As *Isai.* 59. 9. We wait for light, but behold, *choshec*, *obscurity*; for brightness, but we walk *ba-apheloth*, *in darkness*; literally, *in caliginibus*: *in darkneses*, or, extreme darkness. From hence we argue, That *yephathab* [a word of the same force with *yaraphel*, *1 King.* 8. 12.] is a medium of darkness between *choshec*, and *ophel*, or the plural, *apheloth*. Comp. *Amos* 4. 13. He that maketh the morning, *yephah*, *darkness*, *matutinam nebulam*, V. Lat. *ὁμίχλην* LXX. *Qui ex luce matutina facit tenebras*. Schindler.

*As darkness* itself, and *of the shadow of death*: *cemo ophel tzalmaveth*: There being no Hebrew for *itself*, nor *and*; the literal construction is to be chosen, and which indeed is emphatical; viz. Like the extreme darkness of the shadow of death. *Tzalmaveth* is one of the few compound words in Hebrew. *Ch.* 3. 5. The twenty first verse will perhaps be better expressed, if we read, Before I go [*velo ashub*: *for I shall not return*] to the land of darkness &c.

*Without any order*: *velo sedarim*: *Et non ordines (sunt)*. vel, *Absque ordinibus*. This is the only place where we read *sedarim*. It is expressed with the feminine plural *federeth*, *beams*, *1 King.* 6. 9. and *ranges*, *2 King.* 11. 8, 15. The radix in Chaldee and Syriac is, *To order*, or *dispose*, with regard to an Army, to a Book, an Academy, &c. The Jews divide the *Mishna* into six *Sedarim*, or *Orders*: every *Seder* containing several Tracts or Subjects.



Some understand *Sedarim* in our Text, as if it related to the *Order of time*: Intimating that in the land of darkness, there would be no vicissitudes of nights and days, No alteration of seasons, No summer nor winter, &c.— No disposition of the stars: Eb. Ezra.

And where *the light is as darkness*: *vattophay cemo opbel*: If we translate *vattophay*, *Nam tenebrescit*: agreeably to the Targum, and the LXX. by way of contrary: This will give us a different, and it may be, a better interpretation: viz. *Tenebrescit enim sicut opbel*: For it darkens like *opbel*. *Sempiternus horror inhabitat*. Vulg. Lat.

From what has been premised, the two verses will stand thus.

- ℣. 21. Before I go (for I shall not return)  
To a land of obscurity, and the shadow of death:
- ℣. 22. A land of darkness, like the darkness  
Of the shadow of death, without orders;  
For the darkness there is like the extremity of darkness.

#### CHAP. XI.

וַיַּעַן צִפּוֹר הַנַּעֲמָתִי וַיֹּאמֶר :

1. Then answered Zophar the Naamathite and said:

הֲרַב דְּבָרִים לֹא יֵעָנֶה  
וְאִם־אִישׁ שְׂפָתַיִם יִצְדָּק :

2. Should not the multitude of words be answered?  
And should a man full of talk be justified?

One cannot but observe the different manner of Job's three Friends addressing themselves to him. Zophar is more virulent, and fuller of invective than either Eliphaz, or Bildad. Eliphaz ch. 4. introduces himself with great modesty: viz. If we assay to commune with thee, — wilt thou be grieved? And though he makes it a great point, that afflictions are evident tokens, and consequently the just punishments of a wicked man; yet he preaches the same doctrine which both Solomon, and the Apostle have taught us; viz. Happy is the man whom God correcteth: therefore despise not the chastening of the Almighty, ch. 5. 7. — Comp. Prov. 3. 11, 12. and Hebr. 12. 5, &c. He farther assures Job by his own experience, that on supposition of his integrity, God would surely deliver him out of his troubles. ℣. 19. And that he



he should come to the Grave in a full age &c. *Job*. 26. Lo this, we have searched it, so it is. *Job*. 27.

Bildad *ch.* 8. without any apology insinuates, that what Job had offered in his defence, was only wind and emptiness; and immediately appeals to the justice of God in his dealings with mankind in former ages; inveighing particularly against hypocrisy. But still he draws this consequence; If Job was really innocent, he should at last reap the fruits of his innocence, and his enemies be clothed with shame.

But Zophar's style is very different. He charges Job directly with being a vain-babler, a Lyar, a profane scoffer, and impudent. He will not allow him to say any thing in vindication of himself. He ridicules the purity of his doctrine, and the cleanness of his eyes. He argues as if it was to no purpose to make any appeal to the Almighty: Resolving all his calamities and sufferings into the unsearchable wisdom of God.

Having discharged the arrows of his wrath, he softens the matter a little by advising Job, *Job*. 14. to put away his iniquity, and not to let wickedness dwell with him. Then will he lift up his face, and forget his misery &c. *Job*. 15, 16.

*The multitude of words: rob debarim:* If with the Targum, LXX. and Vulg. Lat. we translate *rob*, or rather, *rab debarim: multus verbis:* This will agree better with what follows: viz. Shall not he who multiplies words be answered? And shall a man &c.

*A man full of talk: ish sephathajim: Vir labiorum:* A man of lips. A common, elegant Hebraism. A bloody and deceitful man, *Psal.* 5. 7. is in the Hebr. A man of blood and deceit. *Comp.* *ch.* 9. 32. where several instances of this kind are mentioned.

Zophar expresses himself in the same strain with Juvenal:

*Semper ego Auditor tantum? Nunquamne reponam,  
Vexatus toties rauci Theside Codri?*

בְּדִיךָ מָתִים יִתְרִישׁוּ  
וְתִלְעַג וְאִין מִכְּלִים:

3. Should thy lies make men hold their peace?

And when thou mockest, shall no man make thee ashamed?

*Thy lies: baddeca:* Thy shifts and evasions, Thy cunning devices. *1 King.* 12. 33. In the month which *bada*, he had devised of his own heart. — *Liars* as well as *lies*, are called *baddim*: *Isai.* 44. 25. The Lord frustrateth the tokens



tokens *baddim*, of liars : whom Sol. Jarchi in his Comment describes by the name of Astrologers, viz. *chozim becocabim* : *Inspicientes astra*. Dav. Kimchi makes that Text in Isaiah parallel to ours in Job.

*Men* : *methim* : D. Kimchi in Judg. 20. 48. writes that *methim*, is *shem le-enushath* : a word that denotes *mankind in general* : comprehending men, women and children. viz. The men of Israel smote them [the Benjamites] *me-yir metbom* [methim Deut. 3. 6.] *yad behemab* : as well the men of every city as the beast. The literal Hebrew with an Hypallage, is, From the city of men : i. e. From the men of the city, to the beast. Comp. ch. 6. 7. and the 11th y. of this Chapter.

*Methim*, the participle from *muth*, signifies *dead men* : The Arab. radix expresses the *mortality* of man. Prov. 20. 24. How can *Adam*, a man, understand his own way ? The Arab. version is, *al-majeto* : *mortal man*.

*Thou mockest* : *tilyag* : In ch. 9. 24. it is shewn that *layag* from the Arabic is capable of a different interpretation.

*Shall no man make thee ashamed?* *veen maclim* : The Hebrew will admit of a stronger emphasis ; viz. What, shall no one be able to affect thee with an ignominious shame ? Ephraim after a solemn repentance declares, Jerem. 31. 19. *boshti vegam niclamti* : *I was ashamed, yea, even confounded*. Kimchi's Comment here is, *ba-celimab jotber meba-boshab* : *Ignominia major pudore* : i. e. *niclam*, *ignominia perfundi*, hath a larger signification than *bosh*, *erubescere*. He enforces his observation from the particles *ve-gam* : *etiamque* : and refers to ch. 14. 3. where we are told, that during the famine, the messengers who were sent to fetch water, returning with their vessels empty, *boshu ve-boclemu* : *were ashamed and confounded*.

וְתֹאמַר זֶךְ לִקְחִי 4  
וְכִרְתִּי בְעֵינֶיךָ :

4. For thou hast said, My doctrine is pure,  
And I am clean in thine eyes.

*My doctrine* : *likchi* : The radix *lakach*, *accepit*, *percepit*, in particular belongs to doctrine or instruction. It signifies as Schindler writes *kinjan ba-shomah* : *the possession of wisdom*. One great advantage intended from the Proverbs of Solomon, was *lakachath*, to receive the instruction of wisdom, Prov. 1. 3. This shews us the force of Eliphaz's rebuke to Job, ch. 15. 12. Why doth thine heart *jikkacheca* : *carry thee away* ? i. e. Why doth it *instruct* or *dictate* to thee ? R. Levi explains *likehi*, *my doctrine*, by *nemusi*, (from the Greek



Greek  $\nu\omicron\mu\textcircled{\text{C}}$ ) *vehaffidduri*: *Consuetudo mea, et dispositio mea*: which is the same with what St. Paul, Act. 26. 4. calls  $\eta\ \beta\acute{\iota}\omega\sigma\acute{\iota}\varsigma\ \mu\epsilon$ . My way and manner of life.

וְאוֹלָם מִיְּתֵן אֱלֹהִים רִבֵּר 5  
וְפִתַּח שִׁפְתָּיו עִמָּךְ :

5. But, O that God would speak,  
And open his lips against thee;

וְיַגִּיד־לְךָ תַּעֲלָמוֹת חֵכְמָה 6  
בִּיבְפָלִים לְתוֹשִׁיָּה

וְדַע בִּי־יֵשָׁה לְךָ אֱלֹהִים מַעֲוֹנָךְ :

6. And that he would shew thee the secrets of wisdom,  
That *they are* double to that which is! [serveth.  
Know therefore that God exacteth of thee *less* than thine iniquity de-

*Double to that which is*: *ciphlajim le tushbijah*. It is observed in the Note on ch. 6. 13. that *tushbijah*, is a word of a very comprehensive meaning. This appears from the different interpretations which we find in the LXX. viz. Truth, Safety, Counsel, Comfort, Help, Power &c. Hereby intimating, that we are to understand by it something Solid and Substantial; something essentially Good and Virtuous.

*Ciphlajim le-tushbijah*, literally translated, will be, *Duplicia in veritate, in consilio, in potestate, &c.* Or, from the radix *jasha, est*. Compare ch. 5. 12. — 6. 13. — 12. 16. *In essentia, i. e. essentialiter*. The Particle *lamed* joined to nouns frequently makes an adverb: As in the 18th  $\text{y.}$  of this Chapter; Thou shalt take thy rest *la-betach*: in safety: or, safely, as it is translated in Levit. 26. 5.

Know therefore that God exacteth of thee less than thine iniquity deserveth. The general sense of Commentators is, as if Zophar suggested that Job deserved a much greater punishment than what he now suffered. The 9th ch. of Ezra  $\text{y.}$  13. is referred to as a parallel place; viz. Thou O God hast punished us less than our iniquities (deserve) *chasafta lematteb me-yavonenu*: literally, *Cobibuiſti te infra iniquitates nostras*. But to make our Text parallel to that in Ezra, we should read, *ve day — lematteb me-yavoneca*: *Scito igitur — infra iniquitatem tuam*.

There is no other way of making these two places accord, but by saying, that the particle *mem* may have the same power separately, as when you read it after *lematteb*. But the latter part of our Text will be clear and easy, if



if with De Dieu we read it without any comparison. His words are, *Et scito quod exactionem facit tibi Deus de iniquitate tua*: As if God by the punishments which he had inflicted, openly testified, that Job must needs be a wicked man.

De Dieu's interpretation may still be improved, if instead of translating *me-yavoneca, de iniquitate tua*: We say, *Propter iniquitatem tuam*. This corresponds exactly with Scripture-phrase: viz. Isai. 53. 5. He was wounded *mip-peshayenu, for our transgressions*: He was bruised *me-yavothenu, for, or, because of our iniquities*. Comp. Job 17. 7. Mine eye is dim *mic-cayas, because of sorrow*: And ch. 35. 9. *merob, because of the multitude of transgressions &c.*

7 הַחֶקֶר אֱלֹהִים תִּמְצָא  
אִם עַד-תִּכְלִית שְׂרִי תִּמְצָא :

7. Canst thou by searching find out God?

Canst thou find out the Almighty unto perfection?

*Canst thou by searching &c.* This supposes the Hebrew to be, *ba-be-cheker: An in scrutatione*. As we find it in ch. 38. 16. The version of the LXX, and Vulg. agree better with our Text: viz. ἵνα εὐρίσκῃς εὐρήσεις; *Vestigia Dei comprehendes?* This will perhaps direct us to read the following words with this translation: Canst thou arrive at the perfection of the Almighty. *Num perfectionem Omnipotentis assequi potes?* The particular beauty of expression arising from hence will be, as if *taclith shaddai, The perfection of the Almighty*, was intended to give us a larger and stronger idea of the Deity, than *cheker eloah, the footsteps of God*.

Canst thou trace the footsteps of God?

Canst thou reach the perfection of the Almighty?

The different force of *Eloah* and *Shaddai*, are mentioned in the Note on ch. 8. 3.

8 גְּבוּהַ שָׁמַיִם מִחַתְפָּעַל  
עֲמֻקָּה מִשְׁאֹל מִחַתְתָּע :

8. It is as high as Heaven; what canst thou do?

Deeper than Hell; what canst thou know?

*Heaven: shamajim*. This word in Hebrew hath no proper radix. The Jews suppose it hath a dual termination because it contains *majim, aquas superiores et inferiores*. The derivation is therefore said to be from *sham, illic*, and



and *majim*, *aquæ*, *scil. sunt vel subsistunt*. Others take it from *shaah*, *to be astonished*, and *majim*. Because the waters in a wonderful manner are suspended, till by the pleasure of God they are suffered to descend: Or, because mankind are astonished when they consider the wondrous work of the Heavens. A third derivation is from *esh*, fire, and *majim*, water; because the Heavens consist of both. But the easiest and most obvious solution is from the Arabic *sama*, or *samawa*: *To be raised on high, or elevated*. Our text agrees to this, *as high as Heaven*.

But here we may ask, What is as high as Heaven? The Hebrew is *gobbe shamajim*: *altitudines, vel sublimia cæli*: Words that cannot well refer to any particular before-mentioned. They rather express a sudden transport, a pleasing admiration of the secrets of wisdom, *ψ. 6.* the footsteps of God, and the perfection of the Almighty, *ψ. 7.* These are, and may emphatically be called the *Sublimia Cæli*.

If you include the first part of the verse in a parenthesis, viz. [Sublimities of Heaven! what canst thou do?] the construction of what follows will be regular: For, *deeper* than Hell, *yamukkab* &c. being of the feminine gender, leads us either to the Divine *taclith*, *Perfection*; or rather, to the Secrets of *chocmah*, *Wisdom*, *ψ. 6.* especially as wisdom is described personally in Scripture. Length of days is in her right hand, *Prov. 3. 16.* The Lord by wisdom founded the earth, *ψ. 19.*

*Hell*: Compare chap. 7. 9. where different interpretations of *sheol* are considered.

9 אֶרְכָּה מֵעֲרֹץ מֶדֶה

וְרָחְבָּהּ מִיָּם :

9. The measure thereof *is* longer than the earth,  
And broader than the sea.

10 אִם-יִחַלֵּף יָסָגִיד

וַיִּקְהַל וּמִי יִשְׁבְּנוּ :

10. If He cut off, and shut up,  
Or gather together, then who can hinder Him?

*Cut off*: *jachaloph*: which Job applies to God, chap. 9. 11. where it is translated, *He passeth on*; viz. in a hostile manner; Vid. Not. — Mercer's paraphrase of *im jachaloph*, is well expressed; *Si rerum faciem et naturæ ordinem invertat*.

*Shut*



*Shut up: jafgir:* Shut up in prison, or confine to one place; R. Levi.

*Gather together: jakbil:* i. e. make our condition streight and narrow, as some interpret it. This agrees with the interlineary version of *umi jeshibennu*, in ch. 9. 12. *Quis restituere faciet eum?* Behold, He taketh away; *mi jeshibennu: Who can hinder him?* Or, who can make Him restore? Therefore Zophar's using the same word with Job, may be by way of reproach and derision.

R. Levi places *jafgir* and *jakbil* in opposition to each other. This gives a new turn to the sense, and such perhaps as Zophar intended; viz. If *jafgir*, *He shut up*, or bring us under difficulties: *ve-jakbil*, or *gather together*; fix and settle us in one place, one city, or province, so as that we may be able to form a regular, free *kabal*, *society*, or *company*. This sense corresponds with the Vulgate; *Si subverterit omnia, vel in unum coarctaverit, Quis contradicet ei?*

כִּי־הוּא יֵדַע מְתֵי שָׁוָא 11

וְיִרְאֶה אֶת־יָבִין וְלֹא יִחְבֹּן :

11. For He knoweth vain men:

He seeth wickedness also; Will He not then consider it?

*Vain men: methe shav: Homines vanitatis.* Comp. the Note on *†. 3.*

*Vanity: shav: Dicitur de re falsa, et vana; levi et inutili: Cui nihil est mammasb, solidi, vel substantiæ.* Schindler. Thou shalt not take the name of the Lord thy God *lashshav*, in vain; i. e. Thou shalt not take a light, or a false oath.

*Wickedness: aven: A great degree of wickedness, as chap. 5. 16. and in *†. 14.* of this chap. This interpretation of *aven* being different from *shav*, gives light to our Text; especially if we begin the interrogation sooner. We shall then read the verse to greater advantage; viz.*

For He knoweth vain men:

But will He see wickedness also, and not consider?

Compare the force of the particle *vau*, in Psal. 37. 36. I sought Him, *ve*, but He could not be found.

If by *aven*, we understand *methe aven*, the men of wickedness, in opposition to *methe shav*, the men of vanity: This will increase the emphasis: For those wicked men, who were cut down out of time with a flood, are distinguished by the character of *methe aven*; ch. 22. 15, 16.

From



From hence one may observe, with what severity Zophar treats Job; intimating as if the friends and companions he associated with, were the vilest and most profligate sort of men; such as being ripe for destruction, called for the Divine vengeance.

וְאִישׁ נָבוֹב יִלְבֵּב 12  
וְעֵר פָּרָא אָדָם יוֹלֵד :

12. For vain man would be wise,

Though man be born *like* a wild asses colt.

*Vain man: ish nabub*: Vain men are spoken of in the verse above: And here *man* is twice mentioned. By the translation one would think the Original was the same; but there we find no less than three different words; viz. *methim, ish, adam*.

We can hardly suppose that such a variety of expression, in so narrow a compass, would have been used, unless it was with an intent to represent mankind by some peculiar, distinct characters.

*Vain men, or men of vanity: methe shav*: in the eleventh verse seem to have regard to mankind in general, attended with many natural infirmities. — *Vain man, x. 12. is ish nabub: vir vacuus, vel concavus*. The first place where we meet with *ish*, is Gen. 2. 23. And Adam said, She shall be called *ishsha*, because she was taken from *ish*. This word *ish* denotes *quilibet, quispiam, vir, &c.* [Exod. 11. 1. There went *ish*, a man of the house of Levi; i. e. There went *one* &c. τὸς LXX.] and is confessedly derived from *jesh, est, existit*. Here we have a plain intimation why *woman* was named *ishsha*, or *isha*, because *isha* is the feminine of *ish*. She is taken *me-ish, ab ente quodam*: She is a *female existence* from some Being that existed before. Zophar therefore could not express himself with greater contempt of Job, than to insinuate, that notwithstanding all his pretences to wisdom, he was no more than *ish nabub, ens vacuum*. Comp. ch. 9. 32. 13. 24.

*Would be wise: jillabeb: wise in heart, from leb, cor.* — The Chaldee Paraphrase is, *jithchaccam libbeh: sapiens erit corde suo*.

*Though man be born*: The original low descent of *man* seems here to be pointed at: *ve-adam: Though man: i. e. terrigena, terræ filius*. Comp. ch. 4. 17. — 5. 7.

*A wild asses colt: yajir pere: pullus onager*. The character which the Angel told Hagar, her son Ishmael should bear, was; He will be a *wild man: pere adam, onager homo; i. e. as wild as a young ass, Gen. 16. 12.*



The same character with the addition of *yajir*, is here given of *man*: with a particular view, we may suppose, to Job; to compare him to a young wild ass. The reflection is severe; because Robbers and Plunderers are distinguished by the odious title of *perayim*, *wild asses* in the desert, — rising betimes for a prey, ch. 24. 5. It was moreover a common reproach among the Arabians, when they spoke of a perverse, obstinate man, tenacious of his own ways, and a despiser of other people's advice; to say, — Such a one is *gouchaisbo wachdibi*; or, *yajair wachdibi*: *A young wild ass by himself*. Vid. Bochart. Hieroz. p. 1. l. 3. cap. 16. col. 878. — *Homo sui cerebri, cui suum tantum placet consilium*. Golijs in Lexic. col. 1677. — *Man is born like a wild asses colt*; i. e. As wild, brutish, and perverse; till by good nature tamed and disciplined; Pocock on Hof. 8. 9.

The twelfth verse will be more consistent with the eleventh, if we still keep the interrogation; viz.

And as to vain man; Shall he be wise?  
For man is born a wild asses colt.

13 אִם-אַתָּה הַכִּינוֹתָ לְבָבְךָ  
וּפָרַשְׁתָּ אֵלָיו בְּפִיךָ :

13. If thou prepare thine heart,  
And stretch out thine hands towards Him :

*And stretch out*: *uparasta*: Supposing that Job did prepare his heart and stretch out his hands: Here is no advice consequent upon it, as we find it expressed in the following verse; viz. If iniquity be in thy hand, Put it far away. Instead therefore of rendering *uparasta*, *And* (if thou) *stretch out*: One would choose to apply the Criticism of the Grammarians; who write, that by changing the accent, (as they do here) from the last but one, to the last syllable; a verb of the Præterperfect tense hath the power of a Future, or Imperative. Vid. Bythner. Heb. Gram. and De Dieu in loc. This change makes both the verses run in the same style; viz. If thou prepare thine heart, *u-parasta*: *Then stretch out* &c. But without that Grammatical nicety, we may readily observe, that the Particle *vau* is liable to variety of constructions; on which the sense of a whole verse frequently depends. Comp. chap. 3. 26. — We have an instance of the same word with the same force in Ruth 3. 9. And she answered, I am Ruth thine handmaid: *u-parasta*: *Spread therefore thy skirt* &c. Or, in other words; If I am Ruth, *Spread then* &c. *Expande quæso*. Vid.



Vid. Nold. Partic. p. 291. It must be quite absurd should you render *u-parasta*, and thou hast spread; (which it literally signifies) For Boaz had not really done so. Rebekkah said to Jacob, Genes. 27. 44. Flee thou to Laban, *ve-jashabta*, and tarry with him: Though the literal interpretation be, and thou hast tarried.

אִם־אָחַז בְּיָדְךָ הַרְחִיקוּ 14

וְאַל־תֵּשֶׁבֶן בְּאֹהֶלְךָ עוֹלָה :

14. If iniquity *be* in thine hand, Put it far away :  
And let not wickedness dwell in thy tabernacles.

*Iniquity: aven: — Wickedness: yavlah.* Both these words seem to have the same power, signifying a very great degree of iniquity or wickedness. Compare the eleventh verse of this chapter; where the former is rendered *wickedness*; and the latter in ch. 6. 29, 30. *iniquity*: And 22. 23. where Eliphaz in the same language with Zophar saith, Thou shalt put away *iniquity* far from thy tabernacles.

That *yavlah* intimates *great wickedness*, we may infer from the manner of the Jews applying this text of Job 11. 14. to a particular occasion. It was esteemed a more than ordinary crime among them, for any one to keep a copy of the Law which had lately been transcribed, beyond the space of thirty days; if that copy had not been examined and corrected with the utmost care and strictness: For they said, Let not *yavlah*, *wickedness* dwell in thy tabernacles. Alphesius, as quoted by Hottinger. Thesaur. Philolog. l. 1. c. 2. Quæst. 4. p. 141. An argument, very justly urged by him, to prove, that the Jews neither had it in their power, nor in their will, maliciously to corrupt the Hebrew Text.

כִּי־אֶזְכֹּר תִּשָּׂא פָנֶיךָ מִמּוֹם 15

וְהָיִיתָ מֵצֵק וְלֹא תִירָא :

15. For then thou shalt lift up thy face without spot :  
Yea, thou shalt be stedfast, and shalt not fear.

Job in the tenth chapter had declared x. 15. If I be righteous, yet will I not *lift up my head*. In answer to which Zophar is supposed to say, If iniquity be in thine hand, Put it far away, — Then thou shalt *lift up thy face*: which words seem to be a concise, but well known form of speech. The whole expression would be, Thou shalt lift up thy face to God. Comp. ch. 22. 26. Where Eliphaz declares to Job at large, Thou shalt have thy de-  
light



light in the Almighty, and shalt lift up thy face unto God. — And when Job himself ch. 10. 15. saith, If I be righteous, yet I will not lift up my head: His meaning, we may imagine, is, I will not lift it up to God.

*Without spot*, is the phrase of Scripture to denote innocence and integrity. The sacrifice was to be without spot, Num. 19. 2. Our Saviour offered himself without spot, Heb. 9. 14. St. Peter exhorts the Brethren that at the coming of Christ they be found without spot. 2 Ep. 3. 14.

*Albus in calamitatibus*, is a character among the Arabians of one who bears his misfortunes with a composed steadiness. They likewise distinguish a man of honour, true nobility and figure, as having a *fair unspotted countenance*. On the contrary, *A face as black as a coal* is imputed to the base, dishonourable person. Read the Learned Schultens's Comment on this verse. — *Creta an carbone notandi?* Hor.

*Stedfast: mutzak*: Like the pillars of the earth (saith Sol. Jarchi) which the Lord hath set the world upon, 1 Sam. 2. 8.

*mutzak* signifies *fusum*, as well as *solidum*; and is particularly applied to metals; which when once melted and dissolved, soon harden again, and become more consistent than they were before.

*Molten brass* is called *mutzak nechosheth*, *fusum æris*, 1 Kings 7. 16. From hence it may be suggested, that Zophar intended to compare Job's dissolute condition to metals when melted down: And that, if he ceased to be wicked, he should like them be restored to greater firmness and stability.

If with Schultens we translate *mutzak*, *nitidissimus*: making it parallel to *rei mutzak: speculum fusum*, as we find it expressed, chap. 37. 18. where the sky is compared to a *molten looking-glass*: Instead of, Thou shalt be *stedfast*; we shall say, Thou shalt be like a *polished mirror*. — A beauteous woman's breasts are polished like glass: The Hero's face shines like a glittering sword; are, as Schultens writes, Arabian comparisons.

16 כִּי־אַתָּה עָמַל תִּשְׁכַּח

כָּמִים עָכְרוּ תִּזְכֹּר :

16. Because thou shalt forget *thy* misery,

*And remember it* as waters *that* pass away.

*And remember it*, &c. i. e. according to the general interpretation, Thou shalt remember thy misery no more, than we remember the several streams of a river which pass by us in a constant succession. The latter part of the verse literally translated, is, As waters pass away thou shalt remember. Which I should



should think is an elliptical expression; signifying, As waters pass away, (*jizceru, remember*) so shalt thou remember; i. e. As streams pass on in a constant course, without remembering those waters which they leave behind: Such, and no other shall be thy remembrance of former troubles.

17 וּמִצָּהָרִים יָקוּם חֶלֶד  
תַּעֲפֶה בַּבֹּקֶר תִּהְיֶה :

17. And *thine* age shall be clearer than the noon day:

Thou shalt shine forth, Thou shalt be as the morning.

*Age: cháled:* A word that denotes *time, the world, or this life*. The Psalmist calls those whose portion is in this life, *methim me-cheled: men of the world*: Psal. 17. 14. Comp. the third verse of this chapter.

Schultens from the Arabic translates *cháled, perpetuity, or the continuance of a happier time*; viz. *Præ meridie stabit ævum felicius; vel, feliciter perennans*: Things being said *to stand*, when arrived at their greatest height. From hence the Arabic Proverb, He stood to the Meridian; i. e. He was placed in the most advantageous light; in the highest and brightest situation.

*Shall be clearer than the noon-day*: The literal version is, Shall arise above the noon-day.

*Thou shalt shine forth, &c.* These words rather lessen than enlarge the comparison: For it would be more consistent to say, Thou shalt shine forth, Thou shalt be as the morning: And *thine age &c.* The gradual steps of Job's prosperity would then be compared to the Rising of the Sun, which advances in his progress, and in his Meridian shines to the highest and greatest perfection.

*Thou shalt shine forth: tayuphab*: ch. 10. 22. we have *yephabab, darkness* from the same radix *yuph*. For this reason De Dieu renders the latter part of the verse, *Quum obscurum erit, tanquam mane erit*; as if *tayuphab* and *tihjeb* were third persons feminine, and put for neuters. This criticism might be improved by changing the point, and reading *teyuphab*, a substantive, *obscuritas*: We shall then say, *Thine age shall be clearer than the noon-day*: Thy darkness shall be as the morning. Comp. 2 Sam. 23. 4. where we find that some of the last words of David were these: He that ruleth over men must be just, &c. — And he shall be as the light of the morning when the Sun riseth, even a morning without clouds: Which Abarbinel (as quoted by Bp. Patrick) interprets; The Dominion of the Just shall be as the morning light, when the sun riseth, and the light continually increases; *Even a morning*



*morning without clouds*: Which hinder the rays of the sun from piercing through unto the earth.

18 וְבִטְחָתָּ כִּי־יֵשׁ תִּקְוָה

וְחִפְרָתָּ לְבִטָּחַ תִּשְׁכַּב :

18. And thou shalt be secure, because there is hope:

Yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.

It is a forced interpretation of the Chaldee Paraphrast, to suppose that, *Thou shalt dig*, refers to Job's preparing his grave.

Mercer with more probability writes, that an allusion is made to the custom of the Arabian Nomades; who moved from place to place, and *digging* the ground, pitched their tents with greater safety. But as trenches are made, and banks raised by digging, for defence and protection, either against an enemy, or the violence of inundations: So nothing more seems to be understood than by a figure to express the security which Job would be blessed with. And indeed *chapbar*, if you include the Arabic construction, signifies *to protect*, and *defend*, as well as to *digg*.

19 וְרַבְצָתָּ וְאֵין מַחְרִיד

וְחָלּוּ פְנֵיהָ רַבִּים :

19. Also thou shalt lie down, and none shall make *thee* afraid:

Yea, many shall make suit unto thee.

*Thou shalt lie down, and none shall make thee afraid*: *rabatzta veen macharid*: These words are particularly applied to flocks of sheep, and herds of cattle lying down, and being safe from robbers and plunderers. Isai. 17. 2. The cities of Aroer are forsaken: They shall be for flocks, *verabetzu veen macharid*: Which shall lie down, and none shall make them afraid. Comp. Zephani 3. 13. where the same comfortable promise, expressed in the very same terms, is made to the Remnant of Israel. The Lord is my shepherd; *jarbitzeni*: He maketh me to lie down in green pastures. Psal. 23. 1, 2.

*rabatz*, in Arabic, is used in the same, if not a higher sense of safety. Read the Note in Carmen Tograi, v. 20. where Ebnol Athir is quoted by Pocock, explaining that verb as peculiar to one who fixes himself in a certain place, and continues there without being disturbed. It is likewise observable, that *rabitz* in Arabic emphatically signifies not only a flock or herd; but the shepherds too lying down to rest in the same place: This interpretation gives some light and strength to our text; especially as the substance of those, who lived in ancient times, consisted in the number of their cattle.

Shall



*Shall make suit unto thee: chillu paneca:* Literally, *Shall entreat thy face.* This is one of the highest compliments that could possibly have been made to Job: For *chillab panim*, *deprecari vultum*, is the constant phrase in Scripture; when the humblest supplication is offered, and the most submissive reverence paid to the Divine Majesty: This will appear by comparing the following texts, Exod. 32. 11. 1 Sam. 13. 12. 1 Kings 13. 6. Psal. 119. 58.

I find but two places besides this in Job, where the words *chillab panim* are addressed to man: One is in Psal. 45. 12. The rich among the people *panajic jechallu: Shall intreat thy favour, or, thy countenance.*

This Psalm is an Epithalamium, composed in honour of Solomon's Nuptials. But some part of it must be read in a more sublime sense, with a view to the extensive power and dominion of the Messiah, as the Apostle to the Hebrews instructs us; who refers to the seventh and eighth verses, in ch. 1. 8, 9. viz. But unto the Son; (he saith) Thy throne O God, is for ever and ever; A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, &c.

It is observable that Dav. Kimchi in his Comment writes; This Psalm is published with a particular regard to Messiah the King; entitled, *The Canticle of Loves*, viz. The love of God towards the Messiah.

It is supposed to have the name of *shir jedidoth*, Canticle, or Song of Loves, in allusion to *Jedidiab*, [*Beloved of the Lord*] the name which God by Nathan the Prophet gave to Solomon, 2 Sam. 12. 25.

The other place where we read *chillab panim*, applied to man, is Prov. 19. 6. *rabbim jechallu pene nadib:* many shall intreat the favour of the Prince: which have a near correspondance with the words in Job. From hence we may not improperly conclude, that *chillab panim*, are words very significant, expressive of Majesty and Royal Power; not applicable to common men.

I beg leave to make one observation more with regard to the former, as well as the latter part of the verse; that the phrases *rabatz veen macharid:* *To lie down and none making afraid.* And *chillab panim:* *To make suit, or, to intreat the countenance*, seem to be common forms of speech; and delivered down from one age to another as useful, instructive maxims. Comp. ch. 7. 17. - 8. 10. - 12. 11.

וְאֵינִי רָשָׁעִים תְּכַלֶּינָה 20

וּמָנוּס אֶבֶר מִנֶּהֱמָם

וְתִקְוָתָם מִפֶּחַח־נַפֶּשׁ:



20. But the eyes of the wicked shall fail;

And they shall not escape:

And their hope *shall be as the giving up of the ghost.*

*The eyes — shall fail:* Failing of the eyes, is one of those expressions in Scripture to be admired for its beautiful simplicity. It represents a very eager and passionate desire to obtain that which we are in pursuit of: and at the same time the great uneasiness that must unavoidably follow from a disappointment. To this purpose Sol. Jarchi's Comment on the verse is, The eyes of those who hate thee, in looking after thy wickedness, shall fail; For they shall not compass their end. One of the appeals which Job makes in vindication of his integrity, is, If I have caused the eyes of the widow to fail. Ch. 31. 16. i. e. If I have frustrated her expectations, when she applied to me for relief and assistance in her distress. — The Psalmist writes, *Mine eyes fail* while I wait for my God, Psal. 69. 3. Comp. ch. 17. 5.

*They shall not escape: manos abad minnehem.* Literally, *Flight* [or, as Sol. Jarchi writes, *mibtach, confidence, or security*] *perishes from them:* or, Safety leaves them. — This is another of those elegant Scripture-phrases; which suggests to us the strongest efforts, and the most vigorous attempts that a guilty person can make to avoid punishment: So much fatigue, such weariness of spirits accompanying him, that he sinks and faints by the way.

The Prophet Jeremiah uses the same words with regard to the Shepherds, or principal Men among the Jews, during the Babylonish Captivity: *The Shepherds shall have no way to flee: abad manos min-baroyim:* Flight shall perish from the Shepherds. Comp. Amos 2. 14. Where the Hebrew is literally translated: viz. *abad manos mikkal: Flight shall perish (perisheth) from the swift.*

*Their hope shall be as the giving up of the ghost: tikvatham mappach nâphesh:* Or, Their hope shall be *a puff of breath;* as in the margin of our English version.

The comparisons in this text make the circumstances of the wicked very deplorable. For what can be worse than to say; Their eyes fail: Safety forsakes them: Their hope is wind, or, Like the giving up the ghost.

R. Levi explains *mappach*, by *deagab*, and *daabon*: Anxiety and sorrow. To the same purpose is the Chal. Paraphrase. Agreeable to which is Sol. Jarchi's Comment. viz. That which they hope to see in thee, shall be to them anxiety of soul. i. e. The anxiety of soul which they look for, and expect to find thy tormentor; Shall on the contrary be a vexation and torment to themselves.



## CHAP. XII.

וַיַּעַן אִיּוֹב וַיֹּאמֶר :

1 And Job answered and said :

אֲמַנְתֶּם כִּי אֲתֵם-עֵם

וְעַמְכֶם תָּמוּת חֲכָמָה :

2. No doubt but ye *are* the people :

And wisdom shall die with you.

Job begins this answer with a sharp and nervous irony.

*The people : yam :* The translation of the Vulgate is very significant, viz. *Soli homines :* which is farther improved from the Arabic *yamimon :* viz. *Præstantior et exquisita magis Pars hominum.* Gol. Lex. As if Job's friends imagined, They were the only wise people on earth : And that all the world but themselves were fools. If we render *ve-yimmacem : Sed vobiscum : But with you wisdom shall die.* This will give a different turn to the sense ; which will possibly be as full of invective as the other. Intimating, That as wise as they esteemed themselves, both they and their wisdom should perish together. — That construction of the particle *vau*, is justified from several places of Scripture. To mention but one, viz. Zeph. i. 13. They shall build houses, *velo jeshebu :* But not inhabit. — They shall plant vineyards, *velo jishtu :* But not drink the wine thereof.

גַּם-לִי לֵבָב כְּמוֹכֶם

לֹא-נִפֹּל אֲנֹכִי מִכֶּם

וְאֶת-מִי-אֵין כְּמוֹ אֱלֹה :

3. But I have understanding as well as you :

I am not inferior to you :

Yea, who knoweth not such things as these ?

*But I have understanding as well as you : Etiam mihi cor sicut vobis. i. e. Ego etiam vir cordis sicut vos.* Comp. ch. 34. 10. Hearken unto me *anshe lebab : viri cordis,* Ye men of understanding.

*I am not inferior to you : lo nophel anoci miccem : Non jacens vel cadens ego (cado) infra vos.*

*Yea, who knoweth not such things ? Etiam, cum quo (apud quem) non sunt sicut ista ?* Our English version is agreeable to Ab. Ezra's Comment, viz. *mi lo jaday becol elleh : Who knoweth not all these things ?*

Y

There



There is something of pure simplicity to be observed in the language of this verse. viz. *Mibi est cor : Non cado infra vos : Apud quem non sicut ista ?*

4 שֶׁחֶק לְרֵעֵהוּ אֲהִיָּה  
קִרָא לְאֵלֹהִים וַיַּעֲנֵהוּ  
שֶׁחֶק צַדִּיק תָּמִים :

4. I am *as* one mocked of his neighbour,  
Who calleth upon God, and he answereth him :  
The just upright man is laughed to scorn.

*I am &c. sechok lereyebu ebjeb* : Literally, A jest to his friend I am. Sol. Jarchi's Paraphrase is very Just, viz. *ani bu &c. Ego ille qui est ludibrium amico suo*. The emphasis would not have been so strong, had Job said, *Ludibrium amico meo ego sum*. The Prophet Jeremiah, Lam. 3. 14. complains, *bajithi sechok lecol yammi* : *I was a derision to all my people. Populo meo*, not, *Populo suo*.

But here we may easily observe a difference in style; the verb substantive being placed first, which is not so in our text of Job : viz. A jest to his friend ! I am the man. These words, expressed in this manner, seem to be more forcible, and carry a stronger resentment than those of the Prophet's

*Who calleth upon God, and he answereth him*. This is applied by Sol. Jarchi, and the Commentators in general to Job's neighbour, or friend. Intimating that such a one addressing himself to God received a favorable answer ; when Job himself had no satisfactory return made to his loud cries, and importunate complaints. — But the words are certainly capable of a very different construction, if we refer them to Job, and not to his friend. viz. He (Job) calleth upon God, *vai-jayanebu* : *But does he (or, will he) answer him?* Here was a sufficient reason for Job's friends, (as they imagined) to deride and insult him ; because Job had really appealed to God in the most solemn manner in behalf of his innocence and integrity ; and yet found no relief : But to all outward appearance continued the object of his displeasure.

This interpretation suggests to us some resemblance of speech with that which was uttered at our Blessed Saviour's Crucifixion. He trusted in God ; Let him deliver him now if he will have him. — This man calleth for Elias ; — Let us see whether Elias will come to save him ?

*The just upright man &c.* These words have a peculiar beauty, being spoken with a great deal of religious concern, and with abundance of modesty ;



defty ; for Job does not say, *Sechok ani tzaddik tamim: Ludibrium ego Justus perfectus*: But delivers himself in general terms: *Ludibrium Justus, perfectus*.

לפיד בון לעשותות שאנן  
נכון למועדי רגל :

5. He that is ready to slip with his feet,  
Is *as* a lamp despised in the thought of him that is at ease.

This verse hath occasioned great variety of opinions among the Commentators. But take the words as they stand, [For they are transposed in our English version] and perhaps it will not be so difficult to explain them. — The translation will then be ;

A lamp despised in the opinion of an indolent man,  
Is prepared for the slips (or, changes) of the foot.

The most obvious sense is this : He who is a lamp, or light to enlighten and instruct other people ; though despised by those who are indolent, as if they wanted no instruction : is prepared for the several accidents of life ; which are as natural and common to man, as it is for him sometimes to stumble, or slip with his foot.

The Chaldee Paraphrast no doubt had the same thought, when he rendered *nacon lemoyade râgel, nacon leharpathe zimna: Paratus ad accidentia (vel infortunia) temporis* : and not, *Præparans se ad tempus statutum*, as we read in the Polygot version. Comp. Prov. 19. 29. Judgements *naconu lalletzim, are prepared for scorners* : A syntax parallel to *nacon lemoyadim: Prepared for changes*.

The same observation is to be made here as in the foregoing verse : for Job's words are general, without a particular application to himself : though no doubt but they have an immediate regard to his own unhappy circumstances.

6 ישליו אהלים לשרדים  
ובטחות למרגזי אל  
לאשר הביא אלוה בידו :

6. The tabernacles of robbers prosper ;  
And they that provoke God are secure ;  
Into whose hand God bringeth *abundantly*.



*Into whose hand &c.* i. e. as the words stand, Into the hand of robbers, and those who provoke God. — But then the Hebrew should have been, *ba-jadam, in manum illorum.* Not, *be-jado, in manum illius.*

Some of the Hebrew Commentators render the last part of the verse, *la-asber &c.* *Qui portat Deum in manu sua*: As if those robbers were so stupid, either to make an idol with their own hand; Or, after they had made one, to carry it in their hand, as the object of their worship. Ab. Ezra, and R. Levi.

But if we refer the pronoun *asber* to the tabernacles, or places of refuge, in this manner, viz. *Quibus, (ad quæ) adduxit Deus manu sua*; The whole verse will be very easy, and run thus:

Tabernacles are secure to robbers,  
And places of refuge to those who provoke God;  
To which [Tabern. and Pl. of refuge] God hath brought them with his  
own hand.

Job we may suppose here insinuates to his friends, that their prosperity was not owing to any merit which they could lay claim to, or any excellencies they could boast of. But instead of that, both *their* flourishing condition, as well as *his* distressed circumstances, must be resolved into the Power of God. This is the same language with that in *ψ. 9*, and *10*. Who knoweth not in all these, that *the hand* of the Lord hath wrought this? *In whose hand* is the soul of every living thing.

7 וְאִוְלָם שְׂאֵל-נָא בְהֵמָה וְתִרְךָ  
וְעוֹף הַשָּׁמַיִם יִגְדָּר לְךָ :

7. But ask now the beasts, and they shall teach thee:  
And the fowls of the air, and they shall tell thee.

If this and the following verse are read in a parenthesis; the ninth and tenth, which set forth the *hand*, or *power* of God, will favour the construction I have given of the last words of the 6th *ψ.* viz. *la-asber &c.*

*But ask now: veulam sheal na*: Literally, and with a stronger emphasis, *Sed veruntamen interroga quæso*. The particle *na*, as the Thalmudists write, and R. Sol. in his Comment on Exod. 2. 2. being *leshon bakkashah*: *the language of expostulation*. Comp. Gen. 18. 30. *Ob*, let not the Lord be angry: *na, quæso, obsecro &c.* But that particle is read in different senses: sometimes it implies the command of a superior to an inferior. Sometimes it denotes the time present, &c. as Noldius writes, De Partic. p. 652. and 1044.

The



*The beasts, and they shall teach thee : behemoth vethoreca : Literally, Bestias, et docebit te.* There are several instances in the Bible of nouns plural being joined to verbs singular. Joel 1. 20. The beasts of the field *tayarog : cry, clamat.* Comp. Job. 1. 15. and 8. 19.

The Grammarians write that in reality here is no anomaly ; because *Bestiæ docet, vel clamat*, is the same with *Singula bestia docet &c.* — But we need not have recourse to such a solution ; For this is the idiom, this is the language of the Eastern nations.

*The air : shamajim : Cæli.* Comp. ch. 11. 8.

8 או שִׁיחַ לָאָרֶץ וְתִרְדָּה  
וְיִסְפְּרוּ לָךְ דְּבַר הַיָּם :

8. Or speak to the earth, and it shall teach thee :

And the fishes of the sea shall declare unto thee.

*Speak to the earth : siach laâretz : Suach*, in its primary sense, is To meditate, or consider with seriousness and attention. — Isaac went out *la-suach*, to meditate in the field. Gen. 24. 63.

*And the fishes of the sea :* Rather to increase the emphasis, *Even the fishes &c. Piscis* [as Bochart observes, Hieroz. P. 1. l. 1. cap. 6.] *non modo mutus est, ut bruta omnia ; id est, loquelæ expers, sed et plane ἄφωνος.* Inde ἑλλοψ est piscis, ἀπὸ τοῦ ἐλλείπειν τῇ ὀψα. — *Omnino igitur crescit oratio in his, Job 12. 7, 8. Interroga nunc jumenta, et docebunt te ; et volatile cæli, et indicabit tibi : etiam narrabunt tibi pisces maris. Id est, hoc aperte clamant etiam ex animalibus quæ maxime sunt elingua.*

The learned Author you see, and with great justice, admires the gradual and beautiful increase which is made with regard to the Beasts, the Fowles, and the Fishes ; without making any mention of *the earth*. But so far from passing it by, that we may say, *Multo magis crescit oratio*, if we consider the due force and propriety of the word *eretz*. I am persuaded that Job intended to express something more than what we commonly understand by it. It will admit sometimes of a narrower, sometimes a larger and more extensive meaning. For instance, Gen. 1. 1. In the beginning God created the heavens, *veeth ba-âretz : and the earth* : Where it is certain, by the *earth* we understand barely the Terrestrial Globe not adorned with the pleasing variety of grass, herbs, plants, trees, cattle, and men. For the earth, as we read in the second verse, was *tobu va-bobu : Vacuity and emptiness* : Not, as the words are rendered, *without form and void*.

By



By the way, it is to be observed that no radix in Hebrew is found for either of those words. The former of which in Chald. signifies, *rude, informe, nullius usus fuit; et admiratus est cum stupore*. The latter in Arab. *Vacua et inanis domus fuit. Lacerum fuit tentorium*.

But in the 11th and 12th v. of the 6th Chap. when it is said, The earth was corrupt before God, and the earth was filled with violence, — For all flesh had corrupted his way upon the earth: The sense undoubtedly rises higher; including not only the Terrestrial globe, but likewise the earth replenished with the abundance of living creatures: viz. *hadretz umeloah: The earth and the fulness thereof*, as the Psalmist writes, Psal. 24. 1. The Prophet Isaiah uses the same expression, Chap. 34. 1. Let the earth hear *and all that is therein: umeloah*: rather, *and the fulness thereof*, as rendered in the Psalm just mentioned; which is the literal version of the Hebrew. Schindler Lexic. Pentaglott. with great care considers the different interpretations of *eretx*, as well as many other words, which give light to several texts of Scripture.

It is remarkable that we have no proper radix in Hebrew for *shamajim* and *eretx*: The *heavens* and the *earth*: both which we read in the 1st v. of Genesis. But the Arabic language makes up this loss to us, and very significantly: For *sama*, or *samawa*, is, *To rise on high, or be elevated*: in opposition to *aratxa*, *To be low, or depressed*. From hence we have clear and distinct ideas of the *Heavens*, and the *Earth*: much clearer than to derive *eretx*, from *rutx*, *to run*: or *ratzatz*, *to bruise*. Vid. Hottinger Thesaur. Philol. l. 1. c. 2. p. 234. — *Shamajim*, is particularly examined in Ch. 11. 8.

Let me add one observation more with regard to the placing those words in the 7th and 8th v. If you read, Or speak to the earth, and it shall teach thee, in a parenthesis, so as to make *the fishes of the sea &c.* immediately follow the seventh verse; the several steps will then appear more gradual; viz. The beasts of the field, — The fowls of the air, — The fishes of the sea: yea the earth and all that is therein testify and declare the Almighty power of God. One may justify this reading from the words of God himself, Gen. 1. 26. Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, *ubecol hadretx: and over all the earth*. You see here a difference in the order of the words, if compared with our text in Job: for they are placed in the reverse to each other. But read them which way you please, they are both elegant and affecting. If you begin with the mute and silent fishes, the sense gradually rises: If with the beasts or cattle,  
it



it gradually falls; till you come to the earth in general, which comprehends the several species of created beings.

9 מִי לֹא יָדַע בְּכָל־אֵלֶּה  
בִּי יְדִיחוּ עֲשֵׂתָהּ זֹאת :

9. Who knoweth not in all these,  
That the hand of the Lord hath wrought this?

*Knoweth in all these: jaday becol elleh:* Rather, Who knoweth not all these things? For, or, Surely the hand &c. The preposition *beth* is subservient to the verb *jaday*: As Gen. 19. 33. *lo jaday be-shicbah ubekumah*: He perceived not when she lay down, nor when she arose. Or, her lying down, nor her rising up. Literally, He perceived, or knew not in her lying down, nor in her rising up. A construction frequently used in Arabic, in which language the version of that text is, *lam jaylam bi-nijamibi*: *Non deprehendit accubitus ejus* &c. vel, *in accubitu ejus*.

10 אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חַי  
וְרוּחַ כָּל־בָּשָׂר אִישׁ :

10. In whose hand is the soul of every living thing,  
And the breath of all mankind.

*In whose hand: asher bejado: Cujus in manu ejus:* Comp. ch. 9. 5, 15.

*The breath of all mankind: ruach col besar ish: Spiritus universæ carnis hominis:* which is the Vulgate, and the literal version.

11 הֲלֹא־אָזְנוֹ מִלִּין תִּבְחֶן  
וְחִי אֹכֵל יִטְעֶם־לוֹ :

11. Doth not the ear try words?  
And the mouth tast his meat?

Elihu speaks to the same purpose, Ch. 34. 3. The ear trieth words, as *cheb*, the mouth, or palate, tasteth meat.

*Words: millin:* In the note on ch. 8. 10. it is observed that *millim*, or *millin*, were not always bare words of discourse that passed in common conversation; but sometimes a certain form of words, peculiar set speeches; much of the same kind with what the Hebrews call *mesbalim*, and the Arabians, *amthâlon*: *Proverbs*, or Sententious Similes; of which the Eastern nations were great admirers. Comp. Psal. 78. 1, &c. where the Psalmist, to gain closer attention, writes,



writes, I will open my mouth *be-masbal*, in a *parable*: I will utter *chidoth*, dark sayings, *minni kedem*, of old. Or, *Ænigmata ab Oriente*, as the Hebrew may be translated. Vid. Gen 2. 8. And the Lord God planted a garden *mik-kedem*, Eastward: *Ab Oriente*, Vers. Interlin.

Solomon lays it down as one of the fundamental principles of a wise man, to understand *masbal*, a *Proverb*, and the interpretation; the words of the wise *ve-chidotham*, and their dark sayings: *Et ænigmata illorum*.

The twelfth and following verses of this Chapter are so particularly sententious, and adorned with so much elegance of language; that they seem to be of the number of those *amthálon*, or *amthál*; as the Arabians speak, leaving out what the Grammarians call the *nunnation*.

בִּישִׁישִׁים חֲכָמָה 12

וְאֶרֶךְ יָמִים תְּבוֹנָה :

12. With the ancient is wisdom;  
And in length of days, understanding.

And length of days is understanding. Hebr.

In the Mishna, Part. 5. Tract. Kinnim, De avium pullis. Sect. 6. we have a tradition of R. Simeon the son of Acafia, in these words; *zikne yam baâretz*: *Senes populi Terræ* &c. i. e. As to the old Plebeians; when they advance in years, their knowledge is confused and disordered, according to what is mentioned in Job 12. 20. He taketh away the understanding *zekenim*, of the Aged. But the case is different with the *zikne thorab*: *Senes Legis*: For when they grow old, knowledge resteth in them: Agreeably to what we read in the 12th v. *bishishim chocmah*: With the Ancient is wisdom.

This observation of Rab. Simeon's will, I think, help us to ascertain the true sense of *jesbishim*. For from what follows we shall read the word as applicable to those persons only whose understanding increases and strengthens in proportion to their advancement in years. Whereas *zekenim* is of a larger signification; having regard, as Schindler writes, *Cum ad ætatem, tum ad sapientiam et dignitatem*: *Quia sapientia ut plurimum in senibus reperitur; et seniores ob sapientiam in consilia et gubernationem adhibentur. Sunt igitur zekenim, seniores in aulis Regum, Consiliarii; in Civitatibus, Senatores.* 2 Reg. 10. 1. Exod. 12. 21.

This indeed is the general meaning of *zekenim*; including not only old men, but wise and honourable men. And had the learned Author with the same view considered the particular force of *jesbishim*; he would, I  
am



am inclined to think, have determined it to those, whose old age is ever accompanied with wisdom and honour: Such as R. Simeon calls *zikne thorah*, Elders of the Law. Comp. *y*. 20.

The word is in a manner appropriated to the Book of Job, being read there four times, and but once more in the Bible, viz. 2 Chron. 36. 17.

Let us examine the several Texts. The Radix does no where occur to us. But with our ingenious Castle we may derive it from *jesb*, *est*, and *asbish*, *Solidum, fundamentum*; *quod senum est cum primis solide fundari*. Lexic.

I will endeavour to establish this sense from the Texts themselves, and shew that *jashish* signifies a solid, skilful old Man. Ch. 15. 10. With us are both the grey-headed and *very aged men*, *jashish*: very aged man.—Eliphaz here reproves Job for imagining himself wiser than other people.—*y*. 8. Dost thou restrain wisdom to thy self? *y*. 9. What knowest thou that we know not? What understandest thou, which is not in us? *y*. 10. With us are both the grey-headed and *jashish*, *very aged man*. i. e. We are able to produce those who are possessed of as much wisdom and understanding as thou pretendest to have: Men who have distinguished themselves not only by age and number of years, but by experience also in wisdom and knowledge.

Chap. 29. Job speaking of the great change that was made in his situation of life from what it had been; saith *y*. 7. When I went out to the gate &c. *y*. 8. The young men saw me, and hid themselves, *visbishim*, and the Aged rose and stood up. i. e. When I appeared at the Gate, the public seat of Justice; When I went to judge and determine the causes which were brought before me; Even those men who were venerable for old age, and highly esteemed for wisdom, disdained not to rise and stand in my presence, to do me honour and obeisance.

Again, Chap. 32. 26. I am young [*tzayir lejamim*: few of days.] and ye are *jesbishim*, *very old*: Wherefore I was afraid and durst not shew you my opinion.—Elihu here in a very fine and elegant manner reproves Job and his friends, to this effect. viz. As for me, I am one of few years in comparison with you. It is not to be expected that I should have attained to such a height of wisdom as you have done; who are, or at least pretend to be *jesbishim*, *men of knowledge, as well as years*. Days indeed *y*. 7. should speak, and multitude of years should teach Wisdom. i. e. Wisdom indeed should be the property of those whose days and years have been multiplied. But *y*. 9. great Men are not (always) wise: neither do *zekenim*, *the Aged* understand Judgement. i. e. Wisdom does not always attend those who are great in their



own esteem; neither are understanding and judgement the certain consequences of old Age.

You see how beautifully he changes his style. He does not say, Neither do *jeshishim*, but *zekenim* understand judgement. i. e. You who would willingly be thought *jeshishim*, men of profound depth and sagacity, which you have gained by time and experience; are really no better than *zekenim*. You are older indeed than I am; but I do not find that increase of knowledge hath taken the same gradual steps with your increase of years.

The other, and only place where we read *jashish*, is in 2 Chron. 37. 17. as already mentioned. Therefore (for the sins of the people) the Lord brought upon them the King of the Chaldees, who slew their young men with the sword, — and had no compassion upon young man or maiden, *zaken vejashish*, old man, or him that stooped for age.

What difference, it may be asked, is there between an old man, and one who stoops for age? In answer to such a question it may be alledged, The difference is clear and emphatical, if we understand the Hebrew in the sense I have given of it. For the construction will be this; He had no compassion upon young man or maiden, *zaken vejashish*, upon an old man of the lowest, or meanest capacity, or, One of the highest and greatest degree in knowledge. From what hath been observed, when we read our Text; *bishishim*, with the ancient is wisdom: the meaning is, Wisdom is a talent peculiar to those who are advanced in knowledge as well as years.

י עמו חכמה וגבורה  
לו עצה ותבונה :

13. With Him is wisdom and strength:  
He hath counsel and understanding.

In the 12th *chocmah*, wisdom is ascribed to old Men, and *tebunah*, understanding, to length of days. The style, you find, rises here in the sublime; for not only *chocmah* and *tebunah*, wisdom and understanding are attributed to God, but *geburah*, strength, or power; and *yetzab*, counsel.

The Prophets Isai. 28. 29. and Jer. 32. 19. in beautiful language represent God, *gedol biphli yetzab*, great, wonderful in counsel. The Jews express the Supreme Being by *ba-geburah*, which is the same with *ἡ δύναμις* in Greek. Comp. Mark 14. 62. And Jesus said, Ye shall see the Son of man sitting *ἐκ δεξιῶν τῆς δυνάμεως* on the right hand of Power: the Power. Who is this King of glory? The Lord strong *ve-gibbor*, and mighty. Psal. 24. 8. The Arabians de-



describe God by the name of *Al-gabbar*, and *dho-Igabbour*; viz. *Omnipotens, et absoluti imperii Possessor*.

14 הֵן יִהְיוּם וְלֹא יִבְנֶה  
יִסְגֹר עַל-אִישׁ וְלֹא יִפְתָּה :

14. Behold, He breaketh down, and it cannot be built again :  
He shutteth up a man, and there can be no opening.

*He breaketh down, and it cannot be built again: jaharos velo jibbaneh.* We may ask, What is it that cannot be built again? The text is silent: not like Deut. 13. 16. viz. The idolatrous city was to be burned, *velo tibbaneh yod: and not to be built again.* *Haras* is a word frequently used with an Accusative case after it, intimating the breaking down, or the destruction of some particular place, &c. But when no Substantive follows, it signifies, with a strong emphasis, *Destruction*, or laying waft in a large, extensive sense. Lament. 2. 17. The Lord hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old: *baras velo chamal: He bath thrown down, and bath not pitied.* *Haras* in this place refers to the calamitous circumstances of Jerusalem during the Jewish captivity; when, as it is expressed ch. 1. 5. her adversaries were the chief; when from the daughter of Sion all beauty was departed, and the Princes became like Harts that find no pasture. Instead therefore of, Behold, He breaketh down, and it cannot be built again: One would rather say, Behold, He layeth waft, He bringeth desolation, *ve-lo jibbaneh: and there can be no building again:* Which agrees better with *lo jippatbeach: there can be no opening.*

The interpretation of *baras* is farther supported from the Arabic *barasa*, *vehementius contudit*: which expresses the most violent shock, or the most ruinous breach.

*He shutteth up a man: jisgor yal ish:* It will be more emphatical, to say, He shutteth up man. This is the proper construction of *sagar* with the particle *yal*. Exod. 14. 3. Pharaoh will say of the children of Israel, — The wilderness *sagar yalebem: bath shut them in:* or, shut them up.

Particles are frequently subservient to the Verbs which go before them: As in the verse following, *jaytzor bam-majim: He withholdeth the waters.*

R. Levi's Comment is, He shutteth up man in prison, and he is never released out of his confinement. The Chaldee Paraphrast speaks plainer: He shutteth up man *bikburta: in the Grave*, and it shall not be opened. —



Comp. ch. 11. 10, where it is observed, that *sagar* is particularly applied to the confinement of a prison.

15 הֵן יַעֲזֹר בַּמַּיִם וְיִבְשׁוּ

וְיִשְׁלַחַם וְיִהְיֶה כִּי-אָרֶץ :

15. Behold, He withholdeth the waters, and they drie up:  
Also He sendeth them out, and they overturn the earth.

This verse, in a general sense, displays the Power of God in afflicting mankind either with excessive Drought, or with great and violent Inundations. If the Book of Job has all the appearance that can arise from internal characters, that it was written before any of the Books of Moses: [Read Bp. Sherlock, as referred to in the next verse] May we not suppose that an allusion is made to the Destruction of the World by an universal Deluge, which by tradition had been delivered down from one age to another?

16 עִמּוֹ עֹז וְתוֹשִׁיָּה

לֹא שִׁיגָג וּמִשְׁנָה :

16. With Him is strength and wisdom:  
The Deceived and the Deceiver are His.

*Strength and wisdom*: *yoz ve-tushijah*: two different words from those in *Job*. 13. *geburah ve-chocmah*. Comp. *Prov.* 18. 10. The name of the Lord is a tower *yoz*, of strength. *Psal.* 28. 7. The Lord is *yozzi*, my strength. — *Al-moyizzo* is one of the Epithets that the Arabians attribute to God; They explain it by Him who giveth power and glory to which of His servants soever He pleaseth. Vid. Pocock. Not. in *Carmen Togr.* *Job*. 33. p. 151. It is likewise a usual form with them, when they speak of God, to say, *yazza wagalla*: *Great is His Majesty, High is His Power*: which words may be translated, *Deus Optimus Maximus*. Vid. *Ismael Abul-Fed. Vit. Mohammed.* by Gagnier, cap. 1. p. 5.

*Wisdom*: *tushijah*: This perhaps is one of the most significant words in Scripture; especially when applied to the DEITY.

It is of a large comprehensive sense, including every thing that is solid and substantial; every thing that is essentially wise and powerful, good and virtuous, as I have before observed in chap. 6. 13. and 11. 6. With just reason we may imagine, Job uses this word, when his thoughts are devoutly employed on the Divine Omnipotence.

The



*The Deceived and the Deceiver are His: lo shogeg u-masheg: Sunt ex Hebraeis* (saith Mercer) *qui per facientem errare, Satanam nimis arcte accipiant, etsi ab eo est omnis fallacia et deceptio, per hominum sæpe ministerium.* — In answer to which, we may alledge; — So far from those words having too close an allusion to Satan; that the Hebrews seem to have well considered and digested them. For as in the fifteenth verse Job may be supposed to hint at the *general Deluge*; so here he may be thought to have his eye on the FALL of man, occasioned by the temptation of the Great *Deceiver*. Ab. Ezra writes as if he was clear and fully satisfied in this matter: His expression is short, but much to the purpose, viz. *The Deceived is His*; i.e. *ha-adam ha-shogeg*: Adam who was deceived. And the deceiver; i.e. *Satan ha-mashegu*: Satan his deceiver. Bishop Sherlock's reasoning on this head is as follows; [Dissert. on the Sense of the Ancients before Christ, upon the Circumstances and Consequences of the FALL] *With Him is strength and wisdom: The Deceived and the Deceiver are His.* If nothing more is meant by this, than that the *cunning man*, as well as the *weak man*, is under the Power of God; 'tis an observation that needed not to have been prefaced with an express declaration of God's *great wisdom and power*; nor should it be placed, as it is, among the greatest works of Providence; the Creation of the World; the destroying it by a Flood; the settling and enlarging the Nations of the earth, and straitning them again. In the midst of these great Accounts of Providence stands this observation, *The Deceived and the Deceiver are His.* This therefore must be something relating to the general condition of mankind; and must be understood to be an Instance of God's Providence, in the great Affairs of the World. And for this reason 'tis very probable, that the words were meant of the Fall of man through the cunning of the Tempter.

With the same view he appeals likewise to chap. 26. 13. viz. By His spirit He hath garnished the Heavens, His hand hath formed the crooked serpent.

17 מוֹלִיד יוֹעֲצִים שׁוֹלָל

וְשֹׁפֵטִים יְהוֹלִל :

17. He leadeth Counsellors away spoiled;  
And maketh the Judges fools.

*Spoiled: sholal*: The Vulgate translation is, *Adducit consiliarios in stultum finem*. This indeed corresponds better with the next words of the text. *sholal* may signify (as it does in Chaldee) *folly*, as well as *plunder*. Comp. Isai. 59. 15. Truth faileth, and he that departeth from evil *mishtolel*: *maketh himself a prey*:



a prey: Rather, *Is accounted mad, or a fool*. To this agree the LXX. μετέστησαν τὴν διάνοιαν τῷ συιέναι as well as the Syriac and Arabic Interpreters.

With this view is Ab. Ezra's Comment on our verse; viz. *holicem sholal middayoth: Adducit illos in spoliolum [defectum] scientiæ*: referring to that in Isaiah as a parallel place.

*sholal* is read only thrice: Here, in the nineteenth verse, and in Micah 1. 8. being rendered a Participle. But Sol. Jarchi in his Comment on this chap. v. 17. writes, *sholal shem dabar hu shetuth*: i. e. *sholal is a Noun Substantive, the same with shetuth, folly*: Quotes that text of Isai. together with Psal. 76. 6. The stout hearted *eshtolelu*: are deprived of sense and understanding.

We may, I think, make one observation from what S. Jarchi writes; viz. Instead of saying, as some do, that *sholal*, the singular *spoliatum*, is put for the plural *sholalim*, *spoliatos*; One would rather say, that we must not altogether depend on Lexicons, and Grammars, to find out the right meaning of Hebrew: But we must have recourse likewise to the Hebrew Commentators; who by their frequent use of, and familiarity with the Language, may be supposed in many cases to give us the truest interpretation.

18 מוסר מלכים פתח

וַיֹּאסֶר אֶזְרָא בְּמַתְנֵיהֶם׃

18. He looseth the bond of Kings,  
And girdeth their loyns with a girdle.

*He looseth the bond: musar pitteach*: καθιζάνων βασιλεῖς ἐπὶ θρόνους LXX. He looseth the chain of Kings. Chald. Par. It is objected that the proper interpretation of *musar*, is *reproof*, or *instruction*; whereas *bond* is expressed by *moser*. But it is evident that the words, though differently pointed, are used promiscuously. As chap. 33. 16. He openeth the ears of men, and sealeth *moseram*, *their instruction*. Comp. Psal. 116. 16. where *moser* is joined to the same verb which is in our text, viz. *pittachta le-moserai*: Or rather, as Bp. Hare observes, *li moserai, solvisti mihi vincula mea*.

*And girdeth their loyns with a girdle*: The literal Hebrew is, And bindeth, or fasteneth a girdle on their loyns. Comp. 1 Kings 2. 5. and 2 Kings 3. 21.

19 מולך כהנים שולל  
וַיִּתְּנֵם יִסְלֶף׃

19. He leadeth Princes away spoiled:  
And overthroweth the Mighty.

Princes:



*Princes: cobanim:* The peculiar signification of *coben* was, no doubt, originally a *Priest*. Melchizedek was *melec*, King of Salem, and *coben*, *Priest* of the most high God, Gen. 14. 18. But the title was afterwards given to those who were distinguished by their office and station in civil life. *cobanim*, in our text, saith R. Levi, are *sarim*; in the same sense with David's sons, 2 Sam. 8. 18. who were *cobanim*, *chief Rulers*, or Prime Ministers; ἀρχαῖ· LXX. They are mentioned 1 Chron. 18. 17. as *harishonim lejad melec: Primi ad manum Regis*: Chief about the King: Not as in the Vulgate, *Sacerdotes*. For as Grotius observes, *Fieri id non potuit per Legem*. Comp. Selden de Synedr. l. 2. cap. 16. §. 5. But the Author of the Vulgate, and some Commentators on our text, with more justice possibly render *cobanim*, *Priests*. The Priesthood in old time was, we know, of such importance, and held in so great esteem and reverence, that it was sometimes annexed to the Regal Office; as appears from the instance of Melchizedek; who was both *melec* and *coben*. May we not therefore suppose that Job here had his thoughts on *cobanim*, as Ministers of Religion, and not of State, because he immediately subjoins them to Kings? It is evident the LXX were of this opinion, by translating the first part of the verse, ἐξαποστέλλων ἱερεῖς αἰχμαλώτους.

*Spoiled: sholal.* Comp. v. 17.

*The mighty: ethanim:* These are well expressed in the Vulgate and LXX. by *Optimates*, and διδάστας τῆς γῆς· Men of Quality, who bear rule on Earth: Corresponding with those who by the Arabians are called *Athinown*, or *Atzi-lown*: *Præstantes origine: Nobili stirpe orti.*

20 מִסִּיר שִׁפָּה לְנֶאֱמָנִים

וְטָעַם זְקֵנִים יָקָח :

20. He removeth away the speech of the Trusty:  
And taketh away the understanding of the Aged.

*The speech: saphab:* The lip.

*The Trusty: nemanim:* Either such, as R. Levi writes, whose peculiar talent is *ledabber tzachoth*: *Loqui nitida sive pura verba*. To express oneself with clearness and perspicuity: Or those who are faithful, and may be depended on in their counsels and instructions, *letub tayamam vechocmatham*: By virtue of their judgement and wisdom. — *Qui fide digni habentur, et persuadere hominibus eloquentia sua et auctoritate possunt.* De Dieu.

*Understanding: tayam:* The particular meaning of which is, *Taste*: As chap. 6. 6. Is there any *tayam*, *Taste*, &c. But in general it is applied to Reason,



son, Sense and Judgement. Teach me the goodness *tayam*, of judgement and knowledge. Psal. 119. 66.

*Aged: zekenim*: Comp. *yl*. 12. where it is observed that *zekenim* include old men in general; whether they are advanced in years only; or in knowledge, wisdom and honour, together with their Age. But here *tayam* being joined to *zekenim*, determines the construction of judicious old men. — R. Simeon must therefore be mistaken when he places *zekenim* in this text among the *zikne yam baâretz*: *Senes populi terræ*; or, Old Plebeians; whose knowledge does not increase with their years. Comp. the Note on the twelfth verse of this chapter.

There is one thing more which I beg leave to suggest from those words; He removeth away the speech, or lip of the *Trusty*; viz. As Job in the sixteenth verse by the *Deceived* and the *Deceiver*, seemed to point out the Fall of Adam, and the artifice of the Tempter: So here he may be thought to allude to the Confusion of Tongues at the Building of Babel. Before this Building was begun, we are told Gen. 11. 1. The whole earth was *saphab ecbath udebarim achadim*: *labium unum et verba eadem*. Not, of one language and of one speech; but, one lip and the same words: i.e. All the inhabitants of the earth had the same way of pronouncing, and used the same words. As God therefore by the confusion of Tongues, occasioned a different pronunciation among men; so can He deal with the *nemanim*: Those who express themselves clearly and distinctly, faithfully and judiciously. He can *remove away*, or change *their lip*; so as that when you hear them speak, you shall not apprehend what it is they would say to you.

21. שׁוֹפֵךְ בּוֹז עַל־נְדִיבִים

וּמְזִיחַ אֲמִיקִים רָפָה :

21. He poureth contempt upon Princes:

And weakeneth the strength of the Mighty.

*He poureth contempt upon Princes*: These words, together with the latter part of the twenty-fourth verse, viz. And causeth them to wander in a wilderness (where there is) no way; are read in one verse, Psal. 107. 40. — Part of the sixteenth verse in chap. 5. And iniquity stoppeth her mouth, is likewise expressed with very little difference in the same Psalm, *yl*. 42. — The difficulty that occurs is, Whether the Psalmist or the Writer of Job was the Author of those words. — Mercer in his Comment observes, That different sacred Authors, who lived several ages distant from each other, have used the same words,



words, and frequently the same entire verses or sentences; when they had not, it may be, the least thought of one another. And no wonder (he saith) if the Holy Spirit, to signify the same thing, should make use of the same words in different men, who are no other than His Instruments.

This is certainly a good way of reasoning, because we do really find instances of this nature both in the Old and New Testament. The Prophet Obadiah in foretelling the Destruction of Edom, uses several expressions which Jeremiah had done before. Comp. Obad. v. 1, 8. with Jerem. 49. 9, 14, 15, 16. — Ezekiel 24. 12. — 35. 5, &c. assigns the same reason with Jerem. and Obad. for the Judgements threatned against the Edomites: Because they insulted the Jews in the time of their calamity. — I need not mention how often we meet with the same phrases, and the same comparisons, among the Writers of the New Testament; which we must ascribe to the Dictates of the Holy Spirit; and not to their transcribing or copying from one another.

Bishop Hare argues from the style and manner of expression in Job and the Psalmist; [Read the Note on chap. 5. 16.] and gives the preference in Antiquity to the former. But without any such criticism, it may be alledged, that neither the Psalmist copied from Job, nor Job from the Psalmist: But that the words might be part of certain sententious, proverbial Instructions, preserved from one age to another by wise and understanding men; as I have already suggested in the twelfth verse of this chapter.

*Princes: nedibim*: This title may be attributed to Princes, because by their high birth and plentiful fortunes, it is in their power to be liberal and beneficent to others. Thus 1 Sam. 2. 8. He raiseth up the poor out of the dust, lifteth up the beggar from the dunghil to set them among *nedibim*, *Princes*. — But *nedibim* in a more particular, and indeed in the primary sense, are such as shew a voluntary and generous spirit in their offerings either to God or man. When the offerings were brought for the Building of the Tabernacle, every man and woman *asher nadab libbo*: *Quos sponte movit cor ejus*: Whose heart *made them willing*, contributed toward the work. Exod. 35. 29.

Generosity of spirit when kept within proper and due limits, is a very excellent and laudable quality. But as soon as it passes over its bounds, and launches out into folly and vanity; it then ceases to be a virtue. — When our Blessed Saviour perceived that His Disciples were contending which of them should be accounted the Greatest; He signified to them, by way of reproof, that Superiority and Lordship were proper for the Kings of the Gentiles; and that such were called *Εὐεργέται* *Benefactors*. Luk. 22. 25. The title of *Εὐεργέτης*



γέρης was given to Ptolomy King of Egypt, who succeeded Philadelphus, on account of his meritorious services to the Greeks. We conclude therefore that the Εὐεργέται were not only men of liberality and beneficence, but invested too with authority and power. From hence we suppose that by our Saviour's rebuke, the Disciples thoughts were intent on large fortunes as well as power, that they might signalize themselves by being *Benefactors*.

This will I think throw some light on our Text. For as the Εὐεργέται in later times; so were the *Nedibim* of old. Those by liberal contributions, and by the exercise of power, affected the character of Εὐεργέται. These by the same motives raised themselves to the honour and dignity of *Nedibim*.

*The strength: meziach*: or *mezach*: as we find it in Isai. 23. 10. and Psal. 109. 19. The only places where we read the word. It properly signifies a *girdle*: As in the Psalm referred to; viz. Let it [his cursing] be unto him *ce-gebed, as the garment*, — *ule-mezach* [*uce-mezach*, Bp. Hare, with the LXX. ὡσεὶ ζώνη] and as a girdle. R. Levi alludes to the Psalm, that he may determine the sense of *meziach* in Job: A zone or girdle being a token of strength; *Quia cingulo lumbi præcinguntur, et in illis robur augetur*: Schindler. Our Translators therefore in the margin of the Bible, say, Looseth the girdle of the strong.

*The mighty: aphikim*: In the 19th v. we are told, He overthroweth the mighty, *ethanim*. But this must perplex a Reader, unless he attends to the Original words: For as the Hebrew is different, so is the sense. — By the *Ethanim* we understand such as are *mighty* by their high rank and station which a kind Providence hath indulged them. But the *aphikim* are particularly those, whose might and strength consists chiefly in the Body: who are violent and impetuous as a Torrent. A rapid stream is called *aphik*, ch. 6. 15. It is said of Behemoth, ch. 40. 18. His bones are *aphike nechushab*: *strong pieces* (the strength) of brass. The Leviathan ch. 41. 15. is described as priding himself in his scales, or, *aphike maginnim*: strong pieces of shields. *Robustis scutorum*. Strong weapons of defence.

*Aphaka* in Arabic, among other interpretations, is, To be very liberal, To excell others in munificence and presents. If we read *aphikim* in this sense of generosity; the latter part of the verse does then coincide with the former.

But still we may suppose a difference in the behaviour of the *Nedibim*, from that of the *Aphikim*. For as the former may include those persons who aim at nothing but power and authority in distributing their favours: So by the latter, [if you join the Hebrew and Arabic construction together] are represented



presented to us those unthinking people, who have not the same regard to dominion; but who value themselves because of their Fortunes; and yet at the same time are liberal to a fault; so profuse and extravagant, that their riches flow from them like *a rapid, boisterous stream*.

22 מְגַלֵּה עֲמֻקּוֹת מִן־הַשָּׁד  
וְיֵצֵא לְאוֹר צִלְמוֹת :

22. He discovereth deep things out of darkness:  
And bringeth out to light the shadow of death.

Job continues the same sublimity of style in exalting the power of God. And indeed no comparison can give us a more awful idea of the Supreme Being, than to consider how His allseeing eye can search into the most secret recesses, penetrate the closest and most artful designs of man: The darkness as the Psalmist writes Psal. 139. 12. hideth not from Him: But the night shineth as the day. The darkness and light are both alike to Him.

*The shadow of death: tzalmaveth:* This is one of the few compound words in Hebrew. Vid. ch. 3. 5. David in the same language declares, Though I walk through the valley of the shadow of death, I will fear no evil, Psal. 23. 4. — He turneth the shadow of death into the morning, Amos 5. 8. — Thou Child, saith Zacharias, shalt go before the face of the Lord, — to give light to them that sit in darkness and in the shadow of death. Luke 1. 79.

If with De Dieu, instead of a compound *tzalmaveth*, *the shadow of death*, we read simply *tzalmuth*, *darkness*, or *obscurity*; from the radix *tzalam*, in Ethiopic; and *thalam* in Arabic; both which signify to be obscured, or darkened; The opposition may possibly so far run easier and freer, as it is more natural to say; He bringeth out to light obscurity; than, He bringeth out to light the shadow of death. But admit De Dieu's interpretation, the sense of the latter part of the verse will be very little different from that of the former. And besides, the strength and beauty of the style, instead of rising and increasing, (which one would expect) languishes and falls. The emphasis is undoubtedly stronger when you read, He bringeth out to light the shadow of death, than, He bringeth out to light obscurity: especially after those words, He discovereth deep things out of darkness.

23 מְשׁוּיָא לְגוֹיִם וַיֵּאבְדוּם  
שֵׁטַח לְגוֹיִם וַיְנַחֵם :



23. He increaseth the nations, and destroyeth them :  
He enlargeth the nations, and straitneth them again.

*He increaseth the nations: masgi laggoim: — He enlargeth the nations: shoteach laggoim:*

What difference, it may be asked, is there between increasing nations and enlarging them? To which I answer, If we interpret *masgi* in the sense of *multiplying*, and *shoteach*, in that of *spreading*, widening, or extending. And if we read *gojim* as signifying not only the people or inhabitants of nations; but nations also, or countries themselves: We shall then say,

He multiplyeth the inhabitants of nations, and destroyeth them :  
He enlargeth nations, or countries, and straitneth them again.

The following Texts will possibly justify this interpretation. Behold God is *saggi*, *Great*; πολὺς LXX. Chap. 36. 26. — They shall bring out the bones of the Kings of Judah *ve-shatechum*, and *spread them*. Jer. 8. 1, 2. — By these were the Isles *bag-gojim*, of the *Gentiles* [People or Nations] divided in their lands; every one after his tongue, after their families *begojebem*, in their *nations*, or countries. Gen. 10. 5.

One of the Jewish traditions was, If a man's cloths fell into the water on the Sabbath day, they might be dried at the entrance into a walled City, *shotech-an*: *He spreading them* in the Sun. *Mishn*: of the Sabbath, ch. 22. § 4. Maimonides in his Comment writes that *shotech-an* is a Hebrew word of the same meaning with *shoteach* in Job 12. 23. and *mishtach*, *spreading* of nets in Ezek. 26. 5, 14. You observe here that Maimonides read *shoteach* in the sense of *spreading* or *enlarging*.

But the second part of our verse suggests to us a very different meaning, if with R. Levi, and Ab. Ezra we understand *shoteach*, He enlargeth, or spreadeth in a bad sense; as we do *mephazzer* and *mephitz*: viz. He disperseth, or scattereth. By this means the Antithesis will be clear and elegant; especially if instead of rendering *vai-janchem*, and *straitneth them*: we say, *Deducit*, vel *Reducit illas*: He bringeth them back; Or, as in the margin of our Bible, He leadeth in. The verse will then be;

He increaseth the nations and destroyeth them :  
He scattereth the nations and restoreth them again.

The two Rabbies above mentioned, it is evident, had the same thought with the LXX who write, καταστρώνουσιν ἔθνη καὶ καθοδηγῶν αὐτά. But however  
take



take the words in either of the senses ; the Supreme Power of God is described in a very awful and Majestic style..

It is supposed that Job in 16th and 20th *vs.* might have his thoughts on the FALL, and the confusion of Tongues : So here by *scattering* the Nations, it is suggested, that he alludes to the division made in the Earth after the FLOOD, Gen. 10. 32. — *Intellige de dispersione Gentium post Diluvium.* Junius.

24. מִסֵּר לֵב רֹאשִׁי עַם-הָאָרֶץ

וַיַּתְּעֵם בְּתוֹהוּ לֹא-דֶרֶךְ :

24. He taketh away the heart of the chief of the people of the earth :

And causeth them to wander in a wilderness *where there is no way.*

It is already observed [*vs.* 21.] that half of the twenty first, and half of this verse are read together in Psal. 107. 40. viz. He poureth contempt upon Princes, and causeth them &c. This in some measure instructs us to understand those words, He taketh away the heart of the Chief &c. in the same sense with, He poureth contempt upon Princes. — To take away the heart of a Prince or Ruler, is a strong and elegant expression. It is the same thing with dispossessing him of prudence, wisdom and understanding : and indeed of every valuable quality that should adorn any one invested with power and authority. Compare chap. 9. 4. A private man who acts an inconsistent part in the station allotted to him, is liable to contempt : But contempt falls heavy on any one in public life ; who *loses his heart* ; who is deprived of wisdom and understanding.

The Chaldee Interpreter justly paraphrases *leb, the heart*, by *chocmath libba : the wisdom of the heart*. But the word itself hath the same power without a paraphrase, as Prov. 15. 32. He that heareth reproof, getteth *leb, understanding*.

*In a wilderness: bethohu : — bayatzath thohu : In consilio inanitatis, vel, inani : Ab. Ezra.*

Where there is *no way: lo dârec : Non via, vel, absque via*. The particle *lo, non* : hath sometimes the force of a preposition. As in ch. 34. 24. He shall break in pieces mighty men *lo cheker, without searching out*.

*And causeth them to wander &c.* The reason why the Psalmist uses these words as well as Job, was, we may imagine ; Because they were a common form of expression, to signify a great degree of infatuation, which sometimes attends even those men who are placed in high and exalted stations. Upon this supposition, we need not dispute who was the Author of them. Comp. *vs.* 21.

Schul-



Scultetus agreeably with Ab. Ezra's interpretation of *thohu*, writes, *Errabunt in suis consiliis, ut Viator in locis inuisis.*

יִמְשְׁשׁוּ חֹשֶׁךְ וְלֹא-אֹר 25

וַיַּתְעֵם בְּשֹׁכֹר :

25. They grope in the dark without light :

And he maketh them to stagger like a drunken man.

*They grope in the dark without light*, sounds like a tautology ; whereas the Hebrew properly translated, is, *They feel darkness, and not light.* φηλα-φῆσαισαν σκέτος, ἢ μὴ φῶς. LXX.

*In the dark*, supposes a preposition, viz. *jemasbeshu ba-choshec* : as ch. 5. 14. *jemasbeshu ba-tzohorim* : They grope in the noon day. — Stretch out thine hand [Exod. 10. 21.] that there may be darkness, — *ve-jamesh choshec* : *Even darkness which may be felt* : rather, That he [Pharaoh] may feel darkness. Or, And let him feel darkness.

### CHAP. XIII.

וְיִתְּנָה עֵינִי

שְׁמַעַה אָזְנִי וַתֵּבֶן לָהּ :

1. Lo ! mine eye hath seen all *this* :

Mine ear hath heard and understood it.

These words of Job intimate that the sententious maxims which his friends had delivered concerning Wisdom, Power, and other Divine Attributes, were such as he was well acquainted with : A specimen of which he had given them in the twelfth Chapter.

כִּדְעַתְכֶם יִדְעָתִי גַם-אֲנִי 2

לֹא-נִפְלֵל אֲנִי מִכֶּם :

2. What ye know, *the same* do I know also.

I am not inferior unto you.

*What ye know* : *cedaytecem* : *Secundum scientiam vestram* : As it is literally translated in the Vulg. Lat.

*I am not &c. lo nophel* : Job uses the same words in Chap. 12. 3.



3 אֵלִים אֲנִי אֶל־שָׁרִי אֲדַבֵּר

וְהוֹכַח אֶל־אֵל אֶחָפֶז :

3. Surely I would speak to the Almighty :  
And I desire to reason with God.

*Surely : ulam :* If we consider Job's reasoning in the two verses above, the emphasis will be stronger, to say, *Nevertheless* I would speak &c.

*And I desire : ve-echpatz :* For I desire. Comp. ch. 2. 5. viz. *ulam : But*, or, *Nevertheless* put forth thine hand. — Jer. 17. 8. Blessed is the man, *ve-hajab*, for he shall be as a tree &c.

*To reason : boeach : י. 15. Ociach*, I will maintain mine own ways with him.

4 וְאֵלִים אַתֶּם טִפְלֵי־שָׁקֶר

רַפְּאֵי אֵלִל כְּלֶכֶם :

4. But ye are forgers of lies :  
Ye are all physicians of no value.

*But : ve-ulam. Sed tamen. — Forgers of lies : topbele shâker : concinnatores, vel, confutores mendacii. Psal. 119. 69. The proud taphelu shaker : have forged a lie.*

This expression receives some force from the Arabic *tafala*, which signifies, To be careful and elaborate in forming a Discourse.

*Physicians of no value : rophee elil : Medici nihili. i. e. inutiles, nullius momenti. Elil denotes emptiness, and nothing ; Ab. Ezra, and R. Levi. Zachar. 11. 17. Woe to royi ba-elil : Pastori nihili : the unprofitable, negligent Shepherd, [not, The idol Shepherd] that leaveth the flock. — Idols are indeed by a peculiar emphasis called elilim, Lev. 26. 1. Nothings ; from the singular elil ; having no power to assist those who worship them. From hence the Apostle elegantly writes, We know that an idol is *עִלְזָה* nothing. i. e. elil. 1 Cor. 8. 4. Vid. Schindler in אל.*

5 מִי־יִתֵּן הַחַיִּשׁ תַּחֲרִישׁוּ

וְתִהְיֶה לָכֶם לְחֻכְמָה :

5. O that you would altogether hold your peace !  
And it should be your wisdom.

*O that you would altogether &c. Utinam tacendo taceretis.*

*And*



*And it should be your wisdom: Vobis enim esset le-chocmah: loco sapientiae:* This being the proper construction of the particle here as well as in other places of Scripture. Gen. 11. 3. They had brick *le-aben*, for stone, *loco lapidis:* and slime *la-chomer*, for mortar, *loco caementi.* The latter part of the verse will then be, For it should be to you *instead of wisdom.*

To keep the tongue within proper restraint was always reckoned one of the qualities of a wise man. Solomon delivers his opinion in such strong terms, as to say, Even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips, is esteemed a man of understanding. Prov. 17. 28. — The Arabians are remarkable for their proverbs of the same kind: viz. Silence gains love. To repent after silence, is better than to repent after speaking. And what comes near to our Text, *Silence is wisdom: al-tzamto chicmah;* The three last proverbs of Erpenius's Centur. 1. Arab. et Lat.

6 שְׁמַעְנָא תוֹכַחְתִּי

וְרַבּוֹת שִׁפְתֵי הִקְשִׁיבוּ:

6. Hear now my reasoning:

And hearken to the pleadings of my lips.

*My reasoning: tocachti:* Or, my reproof: as in y. 10. — They despised *col tocachti:* all my reproof: Prov. 1. 30.

7 הֲלֵאֵל תִּדְבָּרוּ עוֹלָה

וְלֹ תִדְבָּרוּ רַמְיָה:

7. Will you speak wickedly for God?

And talk deceitfully for Him?

*Wickedly: yavlah:* Wickedness. Comp. ch. 11. 14.

*Deceitfully: remijab:* Deceitfulness. *Numquid Deus indiget vestro mendacio, ut pro illo loquamini dolos?* Vulg. Lat.

8 תִּפְנִי תִשְׁאוֹן

אִם לֵאל תִּרְיִבּוֹן:

8. Will ye accept his person?

Will ye contend for God?

*Will ye accept his person? ha-panav tiffaun:* To accept any ones person, is a phrase that is used in a good, as well as bad sense. Thus Gen. 32. 20. Jacob said, I will appease him with the present; Peradventure *jiffa panai:* He will accept



*accept of me.* Hebr. *my face*, or *person*. i. e. He will be favourable and gracious unto me. On the contrary, Job 32. 21. Let me not *essa pene ish* : *accept any mans person* : i. e. Let me not be partial to any man. 2 Chron. 19. 7. There is no iniquity with the Lord, *u-massô panim* : *nor respect of persons*. Οὐκ ἔστι προσωπολήπτης ὁ Θεός. Act. 10. 34.

*Will ye contend for God?* *im lael teribun* : Comp. Judg. 6. 31. Joash said, *ba-teribun labbayal* : will ye plead for Baal ?

9 הַטוֹב כִּי־יִחְקֹר אֶתְכֶם :

אִם־כִּהְיִיתָל בְּאַנוּשׁ תִּהְיִיתָלּוּ בּוֹ :

9. Is it good that He should search you out ?

Or as one man mocketh another, Do ye so mock Him ?

*Is it good &c.* Sol. Jarchi in his Comment makes a proper addition to these words ; viz. Is it good for you that he search you out, *and ye be found lyars?*

*As one man mocketh another* : *ce-batbel be-enosh* : *Secundum illudere* [sicut illuditis] homini.

*Do ye mock him?* Comp. Galat. 6. 7. Θεὸς ὃ μὴ ἠγιάζεται God is not mocked.

10 הוֹכֵחַ יוֹכֵחַ אֶתְכֶם

אִם־בִּפְתֹּר פָּנִים תִּשְׂאוּן :

10. He will surely reprove you,

If ye do secretly accept persons.

*He will surely reprove* : *boceach joceach* : *Redarguendo redarguet.*

*Accept persons* : Comp. x 8.

11 הֲלֹא שְׂאתוֹ תִבְעֵת אֶתְכֶם

וּפְחָדוֹ יִפֹּל עֲלֵיכֶם :

11. Shall not his excellency make you afraid ?

And his dread fall upon you ?

*His excellency* : *seetho* : i. e. *gobho* and *ematho* : His majesty and His terror.

S. Jarchi. — ἡ δυνάμεις αὐτοῦ LXX. — *Statim ut se commoverit.* Vulg. Lat.

12 זְכַרְנֵיכֶם כְּשִׁל־אֶפֶר

לְגִבֵּי־חֹמֶר גִּבֵּיכֶם :

12. Your remembrances are like unto ashes :

Your bodies to bodies of clay.



Your remembrances: *zicronecem*: *Memorabilia vestra*.

Like unto ashes: *mishle epber*: *Similitudines cineris*.

Your bodies: *gobbecem*: *Eminentia vestra*. *Dorsa vestra*; viz. *Quicquid in vobis eminet, et excelsum est*. Comp. ch. 15. 26. *gabbe*: The bosses of his bucklers. Ezek. 10. 12. *gabbehem*: Their backs.

Clay: *chomer*: or, Heap. Habac. 3. 15. *chomer*: The heap of great waters. Exod. 8. 14. And they gathered them [the frogs] *chomarim chomarim*: *acervos acervos*: into several heaps. — *Arces vestrae erunt ut lutei tumuli*. Grot.

To bodies of clay: *le-gabbe chomer*: R. Levi in his Comment supposes that the verb *nimshelu*, are like, is understood. But the Particle *lamed* hath the same power as if the verb was expressed. Chap. 41. 27. He esteemeth iron *letheben*, as straw. Brass, *le-yetz*, as wood. The literal version will then be, Your bodies are as bodies of clay.

13 הַחַרִּישׁוּ מִמֶּנִּי

וְאַדְבָּרָה-אֵנִי

וַיַּעֲבֹר עָלַי מָה :

13. Hold your peace :

Let me alone that I may speak :

And let come on me what will.

*Hold your peace*: *bacharishu mimmenni*: *Silete a me*. We shall understand this phrase better by comparing Psal. 28. 1. where David requests, *al techerasb mimmenni*: *Ne fileas a me*. As if his distress would be very great, should God be silent, and not vindicate his cause.

On the contrary Job desires that his friends would be silent, and not concern themselves about his affairs; as if he wanted none of their counsels.

14 עַל-מָה אֲשָׂא בְּשָׁרִי בִשְׁנִי

וּנְפֹשִׁי אֲשִׁים בְּכַפִּי :

14. Wherefore do I take my flesh in my teeth,

And put my life in my hand?

*Wherefore &c. Quare lacero carnes meas dentibus meis?* Vulg. Lat.

The sense, as some Commentators observe, is; Why do I torment myself; why do I grieve so immoderately, like those persons who in their affliction rend their garments, and are ready to tear their very flesh?

Job immediately before had declared, whatever the event should be, he was determined to speak in his own defence. *Transseat super me* [*accidat mihi*] *quidvis*.



*quidvis.* — But if you begin the fourteenth verse with *yal mah: Quare &c.* This supposes his language to be very soon changed; as if he repented, and did not intend to say any thing in vindication of himself. To make Job's words consistent, one would rather think that the small letter *jod*, which is expressed in the thirteenth, is omitted by mistake in the fourteenth verse; and that *עלי מה* should be read in both places. This quick repetition without the verb *jayabor, transeat*, will, if considered, add great beauty to the text. By this change we take away the Interrogative; and what follows will be a strong affirmation; viz.

Ver. 13. ——— And let come on me what will.

Ver. 14. On me what will! I will take my flesh &c.

Schultens does indeed render *על מה* *super quocunque tandem eventu*: Which is the sense I am contending for: But then you lose that pleasing emphasis which consists in the repetition of *עלי מה*.

*Take my flesh in my teeth*: Munster observes very justly; *Ferre carnem dentibus, proverbialiter dictum de eo qui vitam periculis objicit, et sibi non parcit; sicut is sibi non parcit qui carnem suam dentibus premit.* — The words are in some respect parallel (as Schultens makes them) to that Arabian Adagy, *Caro super asserem*: signifying the extraordinary torment, or affliction, or reproach which any one undergoes. Golius in his Lexic. Arab. col. 2688. gives us the Adagy at large from Firauzabadius's MS. Lexicon, entituled *Al-camus, The Ocean*; viz. *Reliquit illos carnem super asserem.*

*And put my life in mine hand: be-cappi: in vola mea: in the hollow of my hand*: Which is more emphatical than if he had said, *be-jadi: in manu mea*. The only difficulty is (saith Dr. Hammond, Annot. on Psal. 119. 109.) what is the original of this proverbial style. This (he tells us) Pat. Cocburne hath proposed as an instance of the interpreting Scripture from vulgar speech, making this to be the meaning of it, that he hath no aid now left him but from his own *hand*, as being left destitute of all other help or auxiliaries. To the same purpose the Doctor himself writes, That as what is in a man's *hand* is easily parted with, easily lost, and as easily taken from him; so a man's life is said to be *in his hand*, when there is but little distance betwixt him and death.

Jephthah tells the Ephraimites; When I saw that ye delivered me not *mi-jadam, out of their hands*; viz. the Ammonites: I then put my life *be-cappai, in volis meis; in my own hands*; and passed over against the children of



Ammon. Judg. 12. 3. i. e. When I understood I was to expect no succours from you; I was determined at all adventures, even at the hazard of my life, to fight against them without your assistance. Jonathan, to appease his father's anger which he had conceived against David, speaks in the same phrase; He put his life *be-cappo*, *in vola sua*, and slew the Philistine, 1 Sam. 19. 5. i. e. He took away the life of Goliath at the hazard of his own.

The phrase, Bp. Patrick observes, Com. on Judg. 12. 3. seems peculiar to the Hebrews and Eastern Writers: For among all the Greek and Roman Writers, Isaac Casaubon saith, he never met with it but once in Xenarchus; whom Athenæus alledges, introducing in one of his Plays a man full of Fear and Trembling — *Ἐν τῇ χειρὶ τὴν ψυχὴν ἔχοντα.*

15 הֵן יִקְטְלֵנִי לֹא אֵיחָל  
אֶדְרֹכִי אֶל-פָּנָיו אֲבִיחָ:

15. Though He slay me, yet will I trust in Him:  
But I will maintain mine own ways before Him.

The Text is *לֹא אֵיחָל* *non sperabo*; and not *לֹא אֵיחָל* *illi confidam*, vel, *illum sperabo*. The Jewish Critics, Maimonides and Bartenora, in their Comments on *Sotah*, cap. 5. §. 5. tells us that *לֹא*, with an *aleph*; and *לֹא*, with *vau*, are used promiscuously, because of the Quiescent Letters. For a proof of which, they refer us to this place of Job. But if we read *לֹא* with an interrogation, as some do, both Jews and Christians; the sense will be the same, and the emphasis stronger; viz. Though He slay me, *לֹא אֵיחָל* *annon sperabo*? Shall I not hope? Comp. chap. 6. 21. and 8. 12.

The verse which we are now considering hath given occasion to the Jews to dispute, Whether Job's serving God proceeded from the motive of Love, or Fear. R. Joshua, the son of Hircanus, determines, that he was guided by a principle of Love; and that Job's own words are sufficiently clear as to this point; viz. Till I die, I will not remove my integrity from me, 27. 5. — In opposition to which, R. Jochanan, it seems, through the course of his life had instructed his Disciples, that Job's serving the Infinite Deity was owing only to his Fear; alledging those words, ch. 1. 1. — A perfect and upright man; one that feared God, and eschewed evil. — But we need not trouble ourselves about any controversy of that kind. It will be no contradiction, to say, we both Love and Fear God; for true obedience consists in a just proportion of Filial affection, and a Reverential dread to offend. When Job is described



as one who Feared God; we are not to imagine that his Fear was a slavish Fear; such as those people are subject to who live under the power and dominion of Tyrants. And therefore the LXX have well rendered *jere elohim*: Job 1. 1. Θεοσεβής *Deum colens*. The Apostle assures us, we may serve God acceptably, with Reverence and Godly Fear. Hebr. 12. 28.

It may not be amiss to hear what the Rabbies say of those different Passions, Love and Fear. — Whoever serves God out of Love, he studies the Divine Law and good works, walks in the way of true wisdom: — Loves God with the most ardent Love; not upon any worldly consideration, nor from the fear of evil, or the desire of happiness. But he truly serves God, because He is Truth, and the Summum Bonum; that he may be admitted, as it were, into communion and fellowship with him, &c. — On the contrary, He who serves God from the motive of Fear, is influenced only by a desire of reward, and the fear of punishment; without any cordial Love and Reverence: He accommodates himself to the manners of the Gentiles, who in case of Adversity only are struck with remorse for what they have done amiss. Read Wagenfeil's Notes on the above-mentioned passage of the *Mishna*, entituled *Sotab*, i. e. *a woman suspected of adultery*.

But I will maintain &c. *ac ochiach*: Rather, Only let me maintain: As in the twentieth verse; *ac al tayas*: only do not.

16 נִם הוּא־לִי לִישׁוּעָה  
כִּי־לֹא לִפְנֵי חֲנָף יָבוֹא :

16. He also *shall be* my salvation:

For an hypocrite shall not come before Him.

Job in the verse before desires to be heard in his own defence: Instead therefore of rendering *gam hu, He also*; it will be more pertinent, if we say, *Etiam hoc ipsum*: Even this very circumstance; the maintaining my own ways, shall be my salvation. — For an hypocrite shall not come before Him; i. e. Shall not have this privilege granted to him.

17 שְׁמַעוּ שְׁמוּעַ מִלִּי  
וְאֶחָדִי בְּאָזְנֵיכֶם :

17. Hear diligently my speech,

And my declaration with your ears.

*Hear diligently*: *shimyu shamoy*: *Audite audiendo*.



*My speech: millathi:* Compare ch. 8. 10, 11. and 12. 11.

*My declaration: acbvathi:* The Radix *cbivvah* is more used in Chaldee than in Hebrew. We read it several times in that Part of Daniel, which is wrote in Chaldee; but in Hebrew, only in Job and Psal. 19. 5. It generally signifies, To open, or discover something secret or mysterious; or, To ground a Discourse upon the wise and judicious observations of Antiquity: This will appear by comparing chap. 15. 17. — 32. 6, 10, 17. — 36. 2. In answer therefore to what Job offers in this verse; Hear *acbvathi: my declaration*; Eliphaz replies, ch. 15. 17, 18. *achavveca, I will shew thee*, hear me; that which I have seen I will declare: Which wise men have told, &c.

The Author of the Vulgate, instead of *acbvathi*, in our Text, must have read *achavoth*: and with good reason translated it, *Ænigmata*.

Having mentioned the nineteenth Psalm, we cannot pass it by without observing how forcible and strong is that silent Language, (if I may call it so) of the Heavens and the Earth, which so visibly shew forth and declare the Glory of God. But what particularly concerns us here, is, the words that are applied in this Divine Eulogy; viz. *℣. 2. Day unto Day. jabbiay, like a running stream poureth forth speech*; and Night unto Night *jechavveh, discovereth the secret mysteries of knowledge: ℣. 4. Their sound is gone through all the earth, u-millehem, and their wise judicious sentences to the end of the world.*

18 הִנֵּה-נָא עֲרַכְתִּי מִשְׁפָּט

יָדַעְתִּי כִּי-אֲנִי אֶצְדָּק :

18. Behold now, I have ordered *my* cause;  
I know that I shall be justified.

*I have ordered my cause: yaraeti mishpat:* Literally, *I have ordered judgement*. As *jadayti* begins with *jod*, one may imagine that a Transcriber omitted it in *mishpat*. Dr. Grey in his Notes writes, *Omnino ad sensum necessarium est affixum*. But the sense will, I think, be much the same either with, or without the Affix. The first part of this verse is well explained by Sol. Jarchi, viz. *siddarti tayanothai: I have digested my arguments in my mind, what answer to make.*

19 מִי-הוּא יִרִיב עִמָּדִי

כִּי-עַתָּה אֶחְרִישׁ וְאֶנָּע :

19. Who is he *that* will plead with me?  
For now if I hold my tongue, I shall give up the ghost.

For



*For now if I hold my tongue : ci yattab acbarish : rather, For now shall I hold my tongue? ve-egvay : I shall then, or, certainly give up the ghost : As Levit. 5. 1. If he do not utter it, ve-nasa, then he shall bear his iniquity. Sol. Jarchi's Comment is, If I do not plead, I shall be silent, and then give up the ghost. Comp. ch. 14. 10.*

אַךְ-שְׁתֵּים אֶל-הָעֵשׂ עֲמָרִי 20

אִז מִפְּנֵי לֹא אֶסְתֵּיר :

20. Only do not two *things* unto me:  
Then will I not hide myself from Thee.

כָּפַךְ מֵעַלִי הַרְחֵק 21

וְאִמְתִּיק אֶל-תִּבְעֵתִי :

21. Withdraw Thine hand far from me :  
And let not Thy dread make me afraid!

*Thine hand : cappeca : volam tuam. y. 14. which Ab. Ezra, and R. Levi interpret maccatheca : plagam tuam. Comp. ch. 9. 34. Let him take away shibto, His rod from me, And let not His fear terrify me.*

Ver. 20. Only do not two things &c.

Ver. 21. Withdraw Thine hand &c. — Let not Thy dread &c.

Here is but one Negative expressed; viz. Let not &c. For this reason we imagine, the LXX wrote, *δουῖν δὲ μοι χρεῖσιν*. Do but grant me two things. Instead of which, Olympiodorus, Aquila and Theodotion translate the Hebrew literally; *πλὴν δὲ μὴ ποιήσῃς μετ' ἐμῶν*. *Quod tamen idem valet : duo enim postulat sibi concedi, ut duo illa ne faciat secum, quæ paulo post subjungit*: As Flam. Nobilius observes in his Notes on the various Readings of the LXX. But this I think does not clear the difficulty. The solution would be easier, to say; That a Negative is included in the first part of the twenty-first verse. Withdraw Thine hand far from me; is the same as if Job had said, Let not Thine hand be upon me. Compare Prov. 30. 7. Two things have I required of Thee, deny me *them* not before I die: Remove far from me vanity and lies: Give me neither poverty, nor riches.

Had Agur, instead of, Two things have I required of Thee, said, Only do not two things unto me: Remove far from me &c. — Give me neither poverty &c. The form of the request would have corresponded with that of Job's in the twenty-first verse.



22 וקרא ואנכי אענה

או אדבר והשיבני :

22. Then call Thou, and I will answer:  
Or let me speak, and answer Thou me.

*Then call Thou: u-kerā: me scilicet in jus. Mercer.*

*I will answer: eyeneh: — Answer thou me: bashibeni: Do Thou make the Return, or, the Reply; from shub, rediit, reversus est: For it is supposed that Job speaks in a judicial way.*

23 כמה לי עונות וחטאות

פשעי וחטאתי הריעני :

23. How many *are* mine iniquities and sins?  
Make me to know my transgression and my sin.

This verse shews us that the Hebrew Language is not altogether so narrow and scanty, as is generally imagined. Here are no less than three different words to express the Failings and Imperfections of man; which no doubt but, if examined, will represent to us so many different ideas.

*Iniquities: yavonoth: metaphorically so called from yavah: which signifies that which is crooked, or distorted: As in chap. 33. 27. I have sinned, et rectum beyevethi, incurvavi. — Jer. 3. 21. beyevu, incurvarunt viam suam.*

*Sins: chattaath: from chata, To be guilty of any mistake, To deviate, To miss the mark we aim at: As Jud. 20. 16. Every one could sling stones at an hair-breadth, ve-lo jachati, and not miss. Comp. ch. 5. 24. and 10. 14.*

Sins are therefore justly called Deviations from God, and His Laws; or, Wanderings out of the right way. It is with great propriety that the Psalmist speaks; Good and upright is the Lord; therefore will He teach *chattaim*, *sinners* (wanderers) in the way, Psal. 25. 8. *In the way*, with a peculiar emphasis; which, as David Kimchi writes, points out a certain, known way; viz. the way of Repentance, which God discovered to men from the foundation of the world: for He taught Cain, a sinner, the way of Repentance, when He said to him, If thou doest well, Shalt thou not be accepted, &c. Gen. 4. 7.

*My transgression: pishyi: My prevarication, my contumacy. Joseph's Brethren, Gen. 50. 17. (their Father being dead) sent a messenger to Joseph with these instructions; Forgive I pray thee now peshay: the trespasses of thy Brethren,*



Brethren, *ve-chattatbam*: and their sin: i. e. The prevarication of thy Brethren, and their deviating from the right way. — It is a very pertinent observation that D. Kimchi makes in his Comment on the 7th *vs.* of the Psalm just referred to. Remember not *chattoth*, the sins of my youth, *u-peshayai*, nor my transgressions: where he writes that *chattoth*, are such offences as are committed in the time of youth; before we come to a maturity of judgment. But when we arrive at the age of twenty years and upwards, we sin knowingly and deliberately. Our sin then deserves the name of *peshay*, *Rebellion*, or *Prevarication*. — The force of David's petition therefore must be, That neither his lesser, nor his more aggravating offences may be remembered. Comp. ch. 7. 21.

Give me leave to refer to Levit. 16. 21. which adds great weight to what hath been mentioned with regard to our Text in Job; viz. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the *yavonoth*, *iniquities* (the perverse and crooked ways) of the children of Israel, and all *pishyehem*, *their transgressions*, (their prevaricating and contumacious offences) *le-col chattotbam*: in all (with all) *their sins*; viz. All their errors and failings, how small and trivial soever. Comp. Lev. 11. 42. *le-col hasheretz*: with every creeping thing; as the words should be translated.

*My transgression and my sin*: i. e. My great and small offence. Comp. ch. 7. 20, 21.

לְמַה פָּנֶיךָ תִּסְתֵּיר 24  
וְתִחַשְׁבֵּנִי לְאֹיֵב לְךָ :

24. Wherefore hidest thou thy face,  
And holdest me for thine enemy?

*Hidest — Thy face*: Schultetus observes here; *Antiquus erat mos judicum, obducta cortina sententiam de reis ferre*. This observation is to the purpose considering that Job addresses himself to God as to his Judge. But *hiding Thy face*, seems to intend no more than *hiding Thy self*; and that is, by shewing no regard to the complaint. God vouchsafes to use the same language, Deut. 31. 17. My anger shall be kindled against them; I will forsake them, and I will hide my face from them: All which are only so many different expressions of the Divine anger and displeasure.

*For thine enemy*: ὑπεναντίον σοι LXX. *Adversarium tibi*. Job applies the same word, 33. 10. He counteth me *le-ojeb lo*: for his enemy. In chap. 19. 11. instead of *ojeb*, he saith, He counteth me unto Him, *ce-tzarav*: as one



of *his enemies*. i. e. As one that would bring him into straits and difficulties; as an enemy that would lay close siege to him; from *tzur*, *premere*, *coarc-tare*, *obsidere*. Thus Exod. 23. 22. *ajabti ojebeca, inimicus ero inimico tuo: ve-tzarti etb tzorereca: et coarctabo coarctantes te: i. e.* I will oppose them that oppose thee, and I will straiten, Or, lay them under difficulties that would bring difficulties upon thee. When Ahasuerus enquired of Esther, who it was that durst presume to form such evil designs against the Jews; Her answer is, *ish tzar ve-ojeb: vir (quidam) coarctans et adversarius &c.* *The man* (or rather, *the empty fellow*: Comp. ch. 11. 12.) *that presseth* so hard upon us, *and the adversary* is this wicked Haman: Not, as the words are translated, *The adversary and enemy* is this wicked Haman. 7. 6. — All the inhabitants of the world would not have believed that *tzar ve-ojeb*, *The oppressor*, and *the adversary* should have entered into the gates of Jerusalem: Lament. 4. 12.

25 הָעֵלָה נָדָף תַּעֲרוֹץ

וְאֶת־קֶשׁ יָבֵשׁ הַיַּרְדֵּי:

25. Wilt thou break a leaf driven to and fro?  
And wilt thou pursue the dry stubble?

Comp. Isai. 42. 3. with Mat. 12. 20. A bruised Reed shall He not break &c. Ab. Ezra explains *tayarotz*, *wilt thou break*, either by *taphchid*, *pave-facies*, *concuties*: or by *tigbor*, *prævalebis*: but prefers the former. If *tayarotz* and *taphchid* correspond; Job represents his condition to be attended with so much fear, that he trembles like a leaf driven to and fro.

If we understand *tayarotz* by *tigbor*: He then compares his strength to that of a leaf, which is not able to resist the least force of the wind. But by *breaking a leaf* &c. and *a bruised reed*, no more seems to be intended than the addition of one calamity to another.

26 בִּרְתִּיבָתְךָ עָלַי מִרְרוֹת

וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרַי:

26. For thou writest bitter things against me,  
And makest me to possess the iniquities of my youth.

*Thou writest bitter things*: i. e. as R. Levi comments, *attab gozer geziroth* &c. *Tu decernis decreta dura et amara.*

*Makest me to possess*: Or, *inherit*: *torisheni.*



*Iniquities : yavonoth, Or, chattoth : as Psal. 25. 7. Remember not chattoth neyurai, the sins of my youth. Comp. v. 23.*

וְתָשִׁים בַּסֵּד רַגְלִי  
וְתִשְׁמֹר כָּל-אַרְחוֹתַי  
עַל-שְׂרָשֵׁי רַגְלִי תִתְחַקֶּה :

27. Thou puttest my feet also in the stocks,  
And lookest narrowly unto all my paths;  
Thou settest a print upon the heels of my feet.

*The stocks : sad :* Elihu ch. 33. 11. reproves Job for making this complaint. These are the only places in the Bible where we read the word *sad*.

As we are obliged to the Arabic language for several Radixes, which are wanting in Hebrew; so is *sad* to to be reckoned as one of that number, which is to be supplied from thence; viz. *shadda, obstrinxit, ligavit*: Vid. Hottinger. *Analecta Historico-Theolog.* p. 146.

In the Mishna concerning Clean and Unclean Vessels, Chap. 12. § 1. One of the Traditions is this: — A piece of Timber made to secure Prisoners is Clean: upon which Bartenora in his Notes observes; It was the custom to make a hole in a piece of Timber, and to draw the Prisoner's foot through it, to place over it an oblong piece of wood, so as to hinder the foot from coming out. The Scripture, he saith, calls this machine by the name of *sad*: and refers to Job 13. 27. Sol. Jarchi's and R. Levi's account of *sad*, in their Comments, are to the same purpose with that of Bartenora's.

*The heels of my feet : shorshe raglai : Literally, The roots of my feet.*

וְהוּא כְרָקָב יִבְלֶה  
כְּבִגְדֹת אֲכָלוּ עֵשׂ :

28. And he as a rotten thing consumeth,  
As a garment that is moth-eaten.

*And he : ve-hu :* The question here is, Who consumeth? Some say, *The driven leaf*, spoken of in the 25th v. Others, that Job describes himself, in the third person instead of the first; a custom usual with Tragedians, as Schultens observes from Euripides, *Alcest.* 690.

Μὴ θνήσκ' ὑπὲρ τῷ ἀνδρὶ, ἔδ' ἐγὼ πρὸ σῶ.

*Ne moriaris pro hoc viro, neque ego pro te. &c. &c.*



Sol. Jarchi very ingeniously writes, that *bu* is the same as if he had said; *hagguph bazzeh asher tirdoph*: *This very body which Thou persecutest*: But these are forced interpretations. I should rather think with Junius and Tremellius, that Job finishes one complaint with the 27th v. of the 13th Chapter, and begins another with what follows. But then instead of making, And he, as a rotten thing &c. the 1st v. one would choose with Dr. Grey to make it the second in the fourteenth Chapter: On supposition, as he intimates, that it may have been misplaced by the carelessness of a Transcriber.

To which it may be added; If we read it as the 3d v. in the following Chapter, the connection will be stronger; viz.

1. Man *that is* born &c.
2. He cometh forth &c.
3. And he, as a rotten thing &c.

#### CHAP. XIV.

Most of the Hebrew Bibles take in four verses of the fourteenth Chapter before they conclude the Thirteenth. The Edition of Christ. Plantin does so, which was printed (by Bombergs order in 12<sup>m</sup>) at Antwerp in the year 1326; reckoning from the foundation of the World. But that which he printed in small 8 at Antwerp in 1333, begins the fourteenth Chapter with Adam &c. *Man that is* &c.

אָדָם יְלֻד אִשָּׁה

קָצֵר יָמִים וְשֶׁבַע־רָגָז:

1. Man that is born of a Woman,  
Is of few days, and full of trouble.

*Man: adam: terrigena.* Ch. 5.7. — *Born of a woman: jelud ishshah; filius entis cujusdam faeminei.* Ch. 11.12. — *Of few days: ketzar jamim: brevis dierum.* — *Full of trouble: sebay rogez. Satur trepidæ corporis et animi commotionis.* Ch. 3.26.

כִּצְיָן יֵצֵא וְהָמָל

וְהִבְרַח כִּצְלָא וְלֹא יַעֲמֹד:

2. He cometh forth like a flower, and is cut down:  
He fleeth also as a shadow, and continueth not.

*And is cut down: vai-jimmol: et conteritur.* Vulg. Lat.

And



*And continueth not : velo jayamod : Et nunquam in eodem statu permanet.*  
Vulg. Lat.

אִפְעֹל-זוֹה פִּקְחָת עֵינֶיךָ ;

וְאֵתִי תָבִיא בְּמִשְׁפָּט עִמָּךְ :

3. And dost Thou open Thine eyes upon such an one ;  
And bringest me into judgement with Thee ?

*And dost thou &c.* The emphasis will be as strong without an interrogation :  
*viz. Etiam contra hunc :* Even against *this man* Thou dost open Thine eyes : —  
This vanity and corruption ; to weigh minutely his sins : Sol. Jarchi.

*And bringest &c.* To bring to judgement my transgressions : Sol. Jarchi.

4 מִי־יָתֵן טָהוֹר מִטְמֵא

לֹא אֶחָד :

4. Who can bring a clean *thing* out of an unclean ?  
Not one.

The corruption of human nature is here very pathetically set forth ; and the concise answer, *Not one*, must be esteemed equally expressive and significant.

The seventy Interpreters, to supply the defect of the second part of this verse, after *Not one* ; add, Though his life on earth be but one day. But without any addition we may alledge that this is Scripture-phrase : as in Psal. 14. 3. There is none that doeth good, No *not one* : and 53. 4.

The sense of this verse, saith Ab. Ezra, is the same with that of Psal. 51. 5. Behold I was shapen in iniquity : *For man was created mid-dabar tame : from an unclean thing.*

5 אִם חֲרוּצִים יָמָיו

מִסְפַּר־חֳדָשִׁים אֶתָּךְ

חֲקוּ עֲשִׂיתָ וְלֹא יַעֲבֹר :

5. Seeing his days *are* determined ;  
The number of his months *are* with Thee :  
Thou hast appointed his bounds that he cannot pass.

If we read the fourth verse in a parenthesis, the fifth will correspond better with the third : *viz. And dost thou open thine eyes &c. — Seeing his days are determined &c. Comp. the Note on ch. 7. 3.*



6 שֶׁחַ מֵעָלָיו וְיִחְדַּל

עַד-יִרְצֶה בְּשָׂכִיר יוֹמוֹ :

6. Turn from him that he may rest,  
Till he shall accomplish, as an hireling, his day.

*Shall accomplish: jirtzeh:* A word that is frequently used in the sense of *being pleased, or delighted with*. As Gen. 33. 10. And Jacob said, I have seen thy face, as the face of God, *vattirtzeni: and thou wast pleased with me*. Therefore De Dieu's Translation is very much to the purpose, viz. *Averte vultum ab illo, et quiescat, donec gratum habeat tanquam mercenarius diem suum*.

7 כִּי יֵשׁ לַעֵץ תִּקְוָה

אִם-יִכָּרֵת וְעוֹד יִחְלֶיף

וְיִנְקֹתוֹ לֹא תִחְדַּל :

7. For there is hope of a tree,  
If it be cut down, that it will sprout again,  
And that the tender branch thereof will not cease.

*There is hope of a tree: jesh layetz tikvab: Est arbori spes:* A tree hath hope. Comp. ch. 9. 23.

*Will sprout again: yod jachaliph:* This is rather a paraphrase than a translation, and agrees well with R. Levi's Comment, *josph lebatzmiach geza: Iterum germinabit [addet germinare, Heb.] truncus*. *Jachaliph* properly signifies *will change*: Comp. Isai. 11. 31. They that wait on the Lord *jachaliphu coach: shall change, or renew strength*. Job 29. 20. My bow was renewed in my hand: The literal Hebrew is, My bow *tachaliph, changed* in my hand: Schindler justly observes here, that *coach* is understood: as if he had said, My bow *changed its strength &c.* The same criticism may be applied to the verse before us. If it be cut down, — it will change, or renew its strength. — This by the way shews us that some words in Hebrew are very expressive and significant; and that it may sometimes be owing to our not comparing one Text with another, when we think the Language is defective.

*Will not cease: lo techdal:* Will not be hindered, or restrained from shooting again. R. Levi.

8 אִם-יִזְקֶה בְּאֶרֶץ שְׂרָשׁוֹ

וּבְעֵפֶר יָמוֹת גִּזְעוֹ :



8. Though the root thereof wax old in the earth,  
And the stock thereof die in the ground :

9 מֵרִיחַ מֵיִם יִפְרִיחַ  
וְעֵשָׂה קִצִּיר כְּמוֹ-נֹטֶעַ :

9. Yet through the scent of water it will bud,  
And bring forth boughs like a plant.

*It will bud* : What will bud ? The root, or the stock. We may answer, it cannot properly be the stock, or trunk which is separated from the root. For though it may shoot forth some imperfect branches so long as there is moisture left in it ; yet that being soon exhausted, no farther produce is to be expected. Therefore *to bud and bring forth boughs*, must be rather applied to *the root* which remains in the earth. Both the verses will be plainer, if we read them in this manner :

Though [*im*, If] the root thereof wax old in the earth,  
When gizo, *the stock, or trunk thereof* is dead in the ground ;  
*In the dust* : be-yaphar.

Through the scent of water it (the root) will bud,  
And bring forth boughs like a plant.

As the Tree in the seventh verse is said *to hope* ; So here the sensitive faculty of *smelling* is elegantly ascribed to the Root. *Ubi primum aquas olfecerit, id est, senserit. Sensus arbori tribuitur ob animam vegetativam.* Schindler in ריח.

*Boughs* : katzir : In the singular number ; which signifies also *a harvest*. The LXX render it *Σερισμός* as if the word included a number, or plenty of boughs.

*Like a plant* : cemo natay : Instead of which, D. Dieu takes *natay* for a verb ; *Quasi plantasset, ish, quis* being understood ; i. e. *Ex more Hebræorum impersonaliter, Quasi plantatus esset (truncus.)* This corresponds with the LXX *ὡς νεόφυλον Quasi de novo plantatum esset* : and the Vulg. *Quasi cum primum plantatum esset (lignum.)*

10 וְתָבַר יָמוֹת הַחַלָּשׁ  
וַיָּנֹעַ אָדָם וַאֲיוֹ :

10. But man dieth, and wasteth away :  
Yea, man giveth up the ghost, and where is he ?

*Man*



*Man dieth* : — *Man giveth up* &c. One would think by this translation, that the Hebrew in both parts of the verse is the same for *man*. Whereas in the former it is *geber* : in the latter *adam*. This may possibly be an intimation that different senses are intended from the different words. We shall have some reason for this suggestion by comparing ch. 3. 23. and 4. 17. Where it is observed, that *man* is called *geber*, from those powers and abilities which God hath endowed him with : And that he is named *Adam*, from his low original, viz. The dust of the ground.

*Dieth, and wasteth away* : *jamuth vai-jechelash* : Some think this is a figurative expression; and that *moritur et deficit*, is the same with *deficiens moritur*. As Exod. 16. 20. The manna — *bred worms and stank* : i. e. *Stinking, bred worms*. But we want not such a solution, if with R. Levi we make *jechelash* parallel to *jicareth, is cut off*; who refers to Exod. 17. 13. And Joshua *jachalash, discomfited*, (cut off) Amalek and his people with the edge of the sword : To which he adds *that ha-tayam* &c. Job's meaning is, He shall not sprout or be renewed again, like the Tree; but is entirely cut off.

The Chaldee Paraphrast very justly renders *jechelash, jithmakmak* : *Putrefcit, vel dissolvitur in putredinem*.

*Dieth, — giveth up the ghost* : *jamuth — jigvay* : Is not *dying*, it may be asked, the same with *giving up the ghost*? To which I answer, that *jamuth*, Though it is understood of Death in general, of the separation of Body and Soul; yet it may regard only the state and condition of our Mortality, which makes us liable to death. As Gen. 2. 17. In the day that thou eatest thereof [the tree of Knowledge] *moth tamuth* : *moriendo morieris* : *Thou shalt surely die* : or, *Thou shalt die the death*. Not that Adam was immediately to depart this life the very day that he should eat the forbidden fruit : but that by disobeying the positive command of God, his nature would be so much changed, as to subject himself to death, which before had no power over him. The Arabic Interpreter has therefore very significantly rendered the Hebrew, *tastachikko an tamowta* : *Thou shalt deserve to die*. This consideration enlarges the sense of our verse. For when we read *geber jamuth* : *man dieth* : The words suggest to us, That man with all his power and ability is subject to the weakness of mortality.

*Giveth up the ghost* : *jigvay* : *Leniter mortuus fuit, sine morbo et dolore diuturniore*. — *Significat exitum spiritus ex corpore uno momento absque mora et afflictione*. Schindler in *gavay*. Comp. ch. 13. 19. Where Job declares, If I hold my tongue, *ve-egvay* : *I shall then, or surely give up the ghost*. Gen. 7.



21. The waters of the flood prevailed, — and all flesh *jigvay*: died instantly. Therefore when Job saith, *jigvay adam*: man giveth up the ghost: He not only intimates the original, low estate of man; but expresses how suddenly he is deprived of all his worldly enjoyments.

אֲזָלוּ-מִיָּם מַיִּים 11

וַיָּהָר יִהְיֶה וַיֵּבֶשׁ :

11. As the waters fail from the sea,  
And the flood decayeth, and drieth up :

וְאִישׁ שָׁכַב וְלֹא-יָקוּם 12

עַד-בִּלְתִּי שָׁמַיִם לֹא יָקִיצוּ

וְלֹא יָעִירוּ מִשְׁנָתָם :

12. So man lieth down, and riseth not  
Till the heavens be no more, they shall not awake,  
Nor be raised out of their sleep.

Instead of reading the verse as it now stands, I would choose to conclude the first part with a full point, which perhaps will make the emphasis stronger, viz.

So man lieth down, and riseth not.

Till the heavens &c.

*Sic homo cum dormierit, non resurget*; As we now read the Vulg.

Latin.

Dav. Kimchi in his Comment on Psal. 88. 5, 10. viz. Free among the dead, — Whom Thou rememberest no more. — Wilt Thou shew wonders to the dead? Shall the dead arise and praise Thee? very justly observes, That no argument is to be drawn from hence that there shall be no resurrection of the dead: The Psalmist's intention being only to declare, That it is impossible for a dead corpse, which is entirely void of sense and knowledge, to recover life by the strength of natural causes. To this purpose he adds; We are to understand Job, when he writes, Man lieth down, and riseth not &c. In which words he doth not deny the Resurrection of the Dead, but speaks only of the natural powers and abilities of Men.

*Man: ish*: In the 10th v. it is observed that *man*, is called *geber*, from his qualities: and *adam*, from his original. The Note on Chap. 11. v. 12. Shews that *ish*, signifies *quilibet, quispiam*; as well as *vir*. It likewise includes both male and female, as *homo* does in Latin. Exod. 19. 13. Whether it be beast, or *ish, man*: i. e. one of either sex (that toucheth the mount) it shall not live.



*Lieth down: shacab*: This word is elegantly applied to different instruments. For instance, *To the body's changing its posture*, whether man or beast: Judg. 5. 27. At her feet he bowed, he fell, *shacab*, *he lay down*. Num. 24. 9. He couched, *shacab*, *he lay down*, as a Lion. *To a secure dwelling or habitation*: Lev. 26. 6. *shacibtem*: *Ye shall lie down, veen macharid*, and none shall make you afraid. It is parallel to *rabatz*: as Job 11. 19. *ve-rabatztab*; *and thou shalt lie down, veen macharid*, and none shall make thee afraid.

*To carnal copulation*: Exod. 22. 16. If a man entice a maid, *ve-shacab*, *and lie with her*. *To sleep*: Job 27. 19. The rich man *jishcab*, *shall lie down*. *shall sleep*. Targum.

*To sickness*: Psal. 41. 8. An evil disease cleaveth fast unto him: and now that *shacab*, *he lieth*, he shall rise up no more. The Hebrew for *an evil disease*, is *dabar beliyal*: *a word, or matter of Belial*, or, a wicked word; which D. Kimchi interprets, *a great and dangerous sickness*. The third verse seems to justify this sense, viz. The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.

*To death*: Isai. 43. 17. *jishcebu*: *they shall lie down*, they shall not rise: which corresponds with our Text in Job. — Act. 7. 60. When he had said this, *exomithen* *he fell asleep*: *Cubuit dormiendi gratia*. *Sheceb*: Syriac.

*Till the heavens be no more &c.* Our Blessed Saviour speaks in the same language, Mat. 5. 18. Till heaven and earth pass, [i. e. So long as the world endures] one jot or one tittle shall in no wise pass &c.

*They shall not awake: nor be raised*: The difficulty here is to account for the sudden change of number. viz. Man lieth down: — They shall not awake &c. The Chaldee Paraphrast, to solve it, adds, *the wicked shall not awake*. But as the Text is expressed in general terms, we cannot with any propriety make such a distinction. The Author of the Vulgate without any regard to the Hebrew continues the singular number; viz. *Non evigilabit, nec consurget*. But from what is mentioned above it appears that *ish* signifies *quilibet, quispiam*, inclusive of both sexes; we may therefore justly read the verse in this manner: *ve-ish &c.* *So every one lieth down &c.* What follows will then be very proper: *They shall not awake &c.*

13 מי יתן בשאול תצפני

תסתירני עד-שוב אפק

תשית לי חק ותזכרני:



13. O that Thou wouldest hide me in the grave,  
That Thou wouldest keep me secret, until Thy wrath be past,  
That Thou wouldest appoint me a set time, and remember me!

*The grave : sheol :* Comp. ch. 7. 9. where different interpretations of *sheol* are mentioned.

*Wouldest keep me secret : tashireni :* Rather, Wouldest cover me with a veil; from the signification of *satara* in Arabic. Comp. ch. 3. 23.

14 אִם-יָמוּת נָבֵר תְּחַיֶּה

כָּל-יָמַי צָבָא אֵיחָל

עַד-בּוֹא חֲלִיפָתִי :

14. If a man die, shall he live again?  
All the days of my appointed time will I wait,  
Till my change come.

*If a man die :* The Chaldee Paraphrast in the 12th v. instead of, *They shall not awake*; which is spoken of men in general, writes, *The wicked shall not awake*. So here with as little justice he limits the sense; viz. If *gabra rasbiay* : a wicked man die.

*A man : geber.* i. e. Man with all the qualities he is possessed of. Comp. ch. 4. 17. — *Die : jamuth.* Comp. v. 10.

*My appointed time : tzebaai :* My warfare, or, my time of warfare. Comp. ch. 7. 1.

*My change : chaliphatbi : — caritbatbi :* My cutting off : R. Levi. — *metbatbi*, my death, or *halicathbi*, my departure : Ab. Ezra; who refers to Cantic. 2. 11. The winter is past, the rain *chalaph*, is over : *balac lo*, is gone. (*abiit sibi*) For he who is born, is said *to come*; and he who dies, *to go* : as *dor balac ve-dor ba* : a generation *passeth away*; and a generation *cometh*. Eccl. 1. 4.

15 תִּקְרָא וְאָנֹכִי אֶעֱנֶה

לַמַּעֲשֵׂה יָדֶיךָ תִּבְסֵף :

15. Thou shalt call, and I will answer Thee :  
Thou wilt have a desire to the work of Thine hands.

*Thou shalt call &c.* This is the same language with that of Ch. 13. 22. viz. Then call Thou, and I will answer : where it is supposed that Job expresses himself in the judicial style.



*Thou wilt have a desire: ticsoph:* Instead of which the LXX write, *μὴ ἀποποιῇ*. *Reject not the work &c.* Making it a matter of request, that God would not disregard the work of His own hands. To the same purpose is D. Dieu's Paraphrase. *Solummodo memor sis me esse manuum tuarum opus, et aliquo saltem operis tui desiderio atque amore tenearis.* If we have regard to *cesaph*, in Chaldee, *To cause shame, or blushing*; the sense will perhaps not be improper, viz. *Thou bringest, or, Wilt Thou bring shame on the work of Thy hands?* Schultens makes choice of the Arabic *calapha*: which signifies, *To shew a rugged, austere countenance*: As if Job had said, *Thou lookest with a severe countenance on the work of Thy hands.*

16 בִּי-עֵתָהּ צָעַדִי תִסְפּוֹר

לֹא תִשְׁמֹר עַל-חַטָּאתִי :

16. For now Thou numberest my steps;  
Dost Thou not watch over my sin?

Job speaks in the same phrase, chap. 31. 4. *Doth He not count all my steps?*

*Dost Thou not watch &c.* Ab. Ezra reads without an interrogation, viz. *Thou dost not watch, or observe, only my sin; i. e. Thou watchest nothing but my sin*: The word *rac*, *only*, being understood, as in Eccles. 2. 24. *There is nothing good for man [rac, only] that he eat and drink, &c.* But the sense will be easier if we read with a Petition; *Do not watch over, or take notice of, my sin*; as the Chald. Paraphrast writes. *Parce peccatis meis*, Vulg. Lat. |

17 חָתָם בְּצִרוֹר פִּשְׁעִי

וְתִטְפֹּל עַל-עֵוֹנִי :

17. My transgression is sealed up in a bag;  
And Thou sewest up mine iniquity.

*My transgression: pishyi*: — *Mine iniquity: yavoni*: Both these words signify transgression and iniquity of a high degree. Comp. ch. 7. 21. and 13. 23.

18 וְאוֹלָם הָר-נוֹפֵל יִבּוֹל

וְצוֹר יִעָתֵק מִמְּקוֹמוֹ :

18. And surely the mountain falling cometh to nought:  
And the rock is removed out of his place.

*Cometh*



*Cometh to nought: jibbol: Literally, withereth and languisheth. R. Levi's Comment is jibleh, jiphod: wastes, consumes away.*

*Is removed: jeytak: viz. by age; for the word signifies to grow old, as well as to be removed. Comp. ch. 21. 7. Wherefore do the wicked live, yatbeku, become old &c. with ch. 9. 5. ham-maytik, who removeth the mountains.*

19 אֲבָנִים שֶׁחָקוּ מֵיָם  
תִּשְׁטַף סִפִּיחָהּ עֵפְרָאֲרָץ  
וְחִקוֹת אָנוּשׁ הָאֲבֵדָה :

19. The waters wear the stones:

[earth;

Thou wasthest away the things which grow out of the dust of the  
And Thou destroyest the hope of man.

Job's reasoning in this and the verse above, is to shew that the hardest, and most durable materials in time decay: The mountain cometh to nought: The rock is removed out of his place: The waters wear the stones: — But the sense languishes very much, to say, Thou wasthest away the things which grow out of the dust of the earth. For that which grows out of the dust of the earth, cannot well be supposed to have so strong a foundation as to be of any long continuance. The radix *saphach*, [from which *sephicheba*, the things which grow, decidua, vel stillicidia illarum (aquarum) must be derived] signifies, To join, or gather together. As 1 Sam. 2. 36. Every one — Shall say, *sephacheni*, put me, I pray thee into one of the priest's office; *Congrega*, seu *adjunge me* quæso, &c. *sephicheba* &c. may therefore be rendered, *Adjuncta*, five *colluvies illarum tishtoph diluunt pulverem terræ*: For *tishtoph*, though a feminine singular, may be read with *sephicheba*, a masculine plural. Comp. chap. 1. 15. Ab. Ezra, it is certain, understood the words in this sense; who writes, *jishtephu galleba yapbar: Inundatione abluunt convolutiones illarum pulverem*. As to the objection which is suggested above with regard to Dust being light; and consequently is soon dispersed: That will be removed, if we consider *yapbar*, not in the common acceptation of Dust, which is easily separated; but of some thing more solid and substantial; As chap. 41. 33. *yal yapbar*, upon earth there is not His like: Where *yapbar* is applied to the earth in general, and not to any one part of it. Habac. 1. 10. They (the Chaldeans) shall deride every strong-hold; for they shall heap *yapbar*, dust, and take it: *miljetba: aggeres*, Chald. Par. *χωμα*. LXX. *Cumulum excelsum ante murum, unde pugnent contra urbem*. Schindler. From what is premised we shall read the verse in this manner:

The



The waters wear the stones :  
 Their inundations wash away the fortresses of earth : *aggeres terreos* :  
 And Thou destroyest &c.

תִּתְקַדְּרוּ לְנֶצַח וְיִהְיֶה  
 מִשְׁנָה פָּנָיו וְתִשְׁלַחֲהוּ : 20

20. Thou prevailest for ever against him, and he passeth :  
 Thou changest his countenance, and sendest him away.

*He passeth* : *jabaloc* : *abit, evanescit, moritur*. Gen. 15. 2. And Abraham said, Lord God what wilt Thou give me seeing I *holec*, go childless : ἀπολύομαι ἀτεκνῶ LXX. Psal. 109. 23. *neblacti* : I go, or pass like the shadow ; i.e. The days of my life pass swiftly on ; D. Kimchi. — Comp. Luk. 22. 22. The son of man goeth.

*Thou changest* : *meshanneh* : Literally, *changing* : And therefore, as some Commentators observe, may refer to *jabaloc* : viz. He passeth, changing his countenance.

*Sendest him away* : *teshalleebehu* : *Dimittis, ablegas eum, hinc non rediturum*. Mercer. As Gen. 3. 23. The Lord God *jeshalleebehu* : sent him forth from the garden of Eden.

יִבְדְּרוּ בָּנָיו וְלֹא יָדַע  
 וְיִצְעָרוּ וְלֹא יָבִין לָמוֹ : 21

21. His sons come to honour, and he knoweth *it* not :  
 And they are brought low, but he perceiveth *it* not of them.

*Come to honour* : *jicbedu* : increase either in number, or in greatness. Πολλῶν δὲ γεομένων LXX. who render *vejitzzeru* : and they are brought low, in the opposite sense ; ἐὰν δὲ ὀλίγοι γένωνται. R. Levi understands the verse in the same manner, who instead of *jicbedu*, writes *jirbu* : are multiplied : and explains *jitzzeru*, by *jimyatu* : are diminished. — Ab. Ezra limits *jicbedu* to honour, or glory ; illustrating it from Isai. 66. 5. Let the Lord *jicbod*, be glorified.

Sol. Jarchi makes this honour consist chiefly in riches, *beceseph, ubezahab, in silver, or in gold*.

*He perceiveth it not of them* : *la jabin lamo* : Rather, He perceiveth, or understandeth them not : The Particle *lamed* being subservient to the Verb, as Psal. 73. 17. *abina leacharitham* : I understood their end. To this purpose the Author of the Vulgate expresses the verse in these few words ; *Sive nobiles fuerint filii ejus, sive ignobiles, non intelliget*.



אך בשרו עליו יכאב 22

ונפשו עליו תאבל :

22. But his flesh upon him shall have pain,  
And his soul within him shall mourn.

*His flesh: besaro: — His soul: naphsho:* One would rather say, His flesh, and his dead body. For *nepheesh* does not always signify *the soul*. All the days that he separateth, — he shall come at no *nepheesh meth*, *corpus mortuum*. 'Επι ψυχῇ τετελευτηκῆα: LXX. Numb. 6. 6. Comp. ch. 16. 4.

*Upon him: yalav: within him: yalav:* As the Hebrew is the same, the translation may be so too in both places. The Particle *yal* does indeed admit of various interpretations; but if it is rendered here *for*, or *because of*, we shall then say,

But his flesh shall have pain for him,  
And his dead body shall mourn for him.

Compare Lament. 5. 17. *yal zeh: For this* our heart is faint: And in the next verse, *yal bar: Because of the mountain* of Zion, &c.

An objection will possibly be raised from what we read in the twenty-first verse. For there it is mentioned as if man, after his departure hence, hath no *knowledge*, nor *perception* of his sons coming to honour, or of their being brought low. Therefore how can it be said, that his flesh shall have pain, and his soul, or dead body, shall mourn? These seeming contradictions cannot well be reconciled, unless with Ab. Ezra, and Sol. Jarchi, we have recourse to *derec ha-derash: the allegorical*, or *mystical way* of speaking; for they cannot be true in a literal sense. It was upon this motive that the Jews used to say, (as quoted by Sol. Jarchi in his Comment) *kashab rimmah*, &c. The worm is troublesome to a dead man, as the needle is to the flesh of the living. Job writes in the same style, chap. 21. 33. viz. The clods of the valley shall be sweet unto him, (when brought to the grave).

## CHAP. XV.

וַיַּעַן אֱלִיפָז הַתִּימָנִי וַיֹּאמֶר :

Temanite, and said:

1. Then answered Eliphaz the

הַחֲכָם יַעֲזֵה דַעְתָּרוֹת 2

וַיִּמְלֵא קָדִים בְּטֵנוֹ :

2. Should



2. Should a wise man utter vain knowledge,  
And fill his belly with the East wind?

*A wise man: chacam: real or pretended:* Which adds weight to Eliphaz's severe irony. Comp. ch. 5. 13.

*Utter: jayaneb: answer, or reply. — Vain knowledge: dayath ruach: knowledge of wind.*

*And fill his belly with the East wind?* Literally, And the East wind fill his belly? The East wind being particularly mentioned, as some think, not only because it is tempestuous; but because it is hurtful to fruits and herbs. The Author of the Vulgate, without regard to the East wind, writes, *Implebit ardore stomachum suum?*

הוֹכֵחַ בְּדָבָר לֹא יִסְכֵּן  
וּמַלִּים לֹא יוֹעִיל בָּם :

3. Should he reason with unprofitable talk?  
Or with speeches wherewith he can do no good?

*Should he reason: boceach: arguere, vel, arguendo.* And fill his belly with the East wind, — by reasoning, or arguing with, &c.

*With unprofitable talk: be-dabar lo jiscon:* Literally, *Sermone non proderit:* or, *Sermone inutili.* A construction which is frequently used in the Arabic tongue. Comp. ch. 4. 11.

*Speeches:* Such as were probably used by wise men, and different from *common talk.* Comp. ch. 4. 11. with ch. 8. 10.

*Wherewith he can do no good: lo joyil bam:* *Non proficiet in illis.* וְלֹא יִשְׁכַּל בָּם לִיִּי LXX. who interpret the Verb as if it had the force of a Noun. Parallel to this (as referred to by Schultens) is Jerem. 2. 8. The prophets — walked after (things that) do not profit: *achare lo joyilu: post non proficiunt: viz. inutilia, i.e. idola. — Idola secuti sunt, Vulg. Lat. And y. 11. My people have changed their glory for (that which) doth not profit: belo joyil: pro non proficit: viz. pro inutili, i.e. idolo. — Mutavit in idolum; Vulg. Lat.*

אַף-אַתָּה תִּפָּר יִרְאַה  
וְתִגְרַע שִׁיחָה לְפָנֵי-אֵל :

4. Yea, thou castest off fear,  
And restrainest prayer before God.

*Castest*



*Castest off: tapber: frangis, disrumpis.* ch. 16. 12. I was at ease *vajepbar-pereni*: but he hath broken me asunder.

*Fear: jirah: Religious fear.* ch. 4. 6. — *Prayer: sicbah: meditation*, inward complaint: The same with *tephillah*, as R. Levi writes; who refers to the Argument of Psal. 102. viz. *tephillah: a prayer* of the afflicted, when he poureth out *sicbo: his complaint* before the Lord.

*Restrainest prayer: tigray sicbah: viz.* By the multitude of thy words Prayer is restrained: Sol. Jarchi: who quotes the eighth verse as parallel: *vetigray: And dost thou restrain wisdom to thyself? Subtrahis ad te; i. e. aliis adimis et tibi confers.* Buxtorf.

5 כִּי־יֵאָלֵף עֵינֶךָ פִּיךָ  
וְהַבָּחַר לִשׁוֹן עֲרוּמִים :

5. For thy mouth uttereth thine iniquity,  
And thou choosest the tongue of the crafty.

*Uttereth: jealleph:—jelammed vejodiay: teacheth or maketh known.* R. Levi.

*The crafty: yarumim:* This word is sometimes used in a more favorable sense; As Prov. 12. 16. *yarum: A prudent man, sapiens*, Vulg. Lat. covereth shame: And 13. 16. Every *yarom: prudent man* dealeth in knowledge. It is for this reason, we suppose, that Sol. Jarchi gives a different interpretation of our text; viz. *jitzreca baray: &c. voluntas tua mala, Thy corrupt will or inclination* hath taught thy mouth to speak these words: But it was incumbent on thee to have chosen *leshon yarumim: the language of wise men*. But he is rather singular in his opinion; for *yarumim* in this place of Job is generally understood of those who speak with craftiness and deceit; as R. Levi writes.

6 יִרְשָׁעֶךָ פִּיךָ וְלֹא־אֲנִי  
וְשִׁפְתֶיךָ יַעֲנוּ־בְךָ :

6. Thine own mouth condemneth thee, and not I:  
Yea, thine own lips testify against thee.

*Thine own mouth &c.* He reproves Job in his own words, who saith ch. 9. 20. If I justify myself, mine own mouth shall condemn me. Comp. Luk. 19. 22. Out of thine own mouth will I judge thee: A form of words, we see, grown even to a Proverb.

*Condemneth thee: jarshiyeca: Arguit te impium et reum:* As chap. 32. 3. They had found no answer, *vai-jarshiyu: and yet had condemned Job.* Καὶ ἔδεικτο αὐτὸν εἶναι ἀπὸκα. *Et statuerunt eum esse impium.*



*Testify against thee: jayanu bac: yanab* with the particle *beth* following, is read sometimes in a contrary sense: as Gen. 30.33. So shall my righteousness *yanethab bi: answer for me.*

On the other hand, Ruth ch. 2.21. saith, The Lord *yanab bi: hath testified against me.* I mention this to shew how much depends on a right understanding of the Hebrew particles. Comp. ch. 8.7.

7 תְּרִישֹׁן אָדָם תּוֹלֵד  
וּלְפָנַי גְּבוּעוֹת הוֹלְלָהּ:

7. *Art thou the first man that was born?  
Or wast thou made before the hills?*

*Art thou the first man? ha risshon adam: S. Jarch. Comment is, ha-beterem adam tivvaled: What, wast thou born before Adam?*

*Wast thou made before the hills? liphne gebayoth cholalta: In the same style WISDOM declares, Prov. 8.25. liphne gebayoth cholalti: Before the Hills was I brought forth. i. e. I was from everlasting. This perhaps will determine the sense of Eliphaz's question, Wast thou made before the hills? viz, Wast thou from eternity?*

8 הֲבָסוֹד אֱלֹהִים תִּשְׁמַע  
וְתִגְרַע אֵלַיִךְ חֵכְמָה:

8. *Hast thou heard the secret of God?  
And dost thou restrain wisdom to thyself?*

*Hast thou heard? tishmay: — Dost thou restrain? tigray: We cannot but observe here, with Mercer, the confusion of Tenses which we meet with in Hebrew: for both tishmay and tigray are futures, viz. Wilt thou hear? Wilt thou restrain?*

The literal translation of the first part of our verse in Latin is this; *An in secreto Dei audies, (audivisti).* Or we may justly say, *An in secreto Deum audivisti? Quasi dicat, as Mercer writes, An audisti quæ jam inde a primis seculis, vel ab æterno in Dei sanctiori et arctiori concilio acta sunt et decreta?* σὺν ἁρχαῖς κυρίου LXX.

Our English version *heard the secret*, makes the particle *beth* in *sod*, subservient to the verb *tishmay: Audivisti secretum.* As Gen. 22.18. Because *shamayta be-koli: thou hast obeyed my voice.*

But *to hear in the secret of God*, may possibly be an elegant expression, and as strong an emphasis as *yamad besod jehovah: To stand in the counsel (secret) of*



of the Lord, Jerem. 23. 18, 22. The former, as Schultens observes, denoting one who is present as an Auditor; The latter, a Minister in the secret counsels of Heaven.

*And dost thou restrain &c.* Sol. Jarchi makes this parallel to the fourth verse, viz. *ve-thigray*: *And restrainest prayer &c.* According to which the sense here will be, Thou takest away wisdom from others, and appliest it to thy self.

*And dost thou restrain wisdom to thy self?* R. Levi's Comment here is very short and expressive: viz. *vattimnay &c.* And dost thou confine to thy self wisdom so as that it shall be wholly thine, and there shall be no competitors with thee?

9 מִה־יָדַעְתָּ וְלֹא יָדָע  
תִּבִּין וְלֹא־עָמְנוּ הוּא :

9. What knowest thou that we know not?  
*What understandest thou, which is not in us?*

10 נָם־שֵׁב נָם־יָשִׁישׁ בָּנוּ  
כַּבִּיר מֵאֲבִיךָ יָמִים :

10. With us are both the grey-headed, and very aged men,  
Much elder than thy father.

*Grey-headed — very aged men: sab — jashish:* The Hebrew words are both in the singular number. *Jeshishim* (as mentioned ch. 12. 12.) are those, whose old age is accompanied with wisdom and honour. They are such as are farther advanced in years than either *zaken*, *senex*; or *sab*, *canus*. It is a common expression among the Jews; *ben shishim: Filius sexaginta (annorum) le-ziknah, ad senectutem: ben shibyim: Filius septuaginta le-sibah, ad caniciem.* Comp. the Note on ch. 5. 26. When seventy years are expired, he may be called *jashish*, a very aged man. As ch. 32. 6. Elihu said, I am young, and ye are *jeshishim*, very old.

*Much elder than thy father: cabbir meabica jamim: Potens præ patre tuorum.* — *Cabbir* being the same with *gadol*, *magnus*, in *lingua kedar*, viz. *Arabica*; Ab. Ezra. — To which it may be added that *cabir* in Arabic signifies one who is *great* in many respects, viz. In stature, in fortunes, in honour, and particularly in age.

The Poet writes, *lam artadi &c.* I had no pleasure in life when my days were increasing; How then can I have pleasure when they are hastily declining?



clining? Upon which the Scholiast very ingeniously observes, I took no pleasure in life in my youth, when my days were upon the increase with their face toward me. How then can I be pleased with life now that *cabarto*, *I am grown old*, and my days upon the decline, turning their back upon me. Pocock Not. in Carm. Tograi. §. 40.

11  
הַמַּעַט מִמֶּךָ תַּנְחֻמוֹת אֵל  
וְדָבָר לֹאט עִמָּךְ :

11. *Are the consolations of God small with thee?*  
*Is there any secret thing with thee?*

*The consolations of God: tanchumoth el:* May signify no more than great or powerful consolations. Comp. ch. i. 16.

If we read the *consolations of God* in a literal sense; it discovers (as Mercer observes) the haughtiness and pride of Eliphaz, who compares his own, and his friends' consolations to those of God.

R. Levi instead of the consolations of God: writes *ellu haanoshim &c. of those men*, viz. Bildad and Tzophar. But Sol. Jarchi understands *el* as spoken of God: To which he adds, *asher betib &c. Qui benefecit tibi &c.* Referring to the days of Job's prosperity, as if Eliphaz rebuked Job for not paying a due regard to God for the favours which he had formerly received from Him.

*Secret thing:* The construction of the Hebrew is, *Res [aliquid] latet?* But Ab. Ezra writes that *laat*, instead of a Verb, is a Substantive, the same with *ballat*, or *besetber*, in *secreto*: from *lûl*, *abscondit*; and not *laat*.

viz. Is there any thing in secret with thee? The secret thing spoken of here may possibly receive some light from Ch. 4. 12. where Eliphaz, to convince Job that his religion was not perfect; and that the judgements of God were the portion of wicked men only, appeals to a pretended vision, or oracle. He tells him, There was secretly brought to me *dabar*, a thing: which, as it is mentioned in the Note, may signify a word, an oracle, or revelation. When therefore he asks Job, Is there any secret thing, *dabar*, with thee? He may be supposed, by way of insult and triumph, to insinuate, that as to his own arguments; they are grounded on the authority of some Revelation; But canst thou boast of any such discovery?

12  
מִדְּקִיחָךְ לִבִּי  
וּמִדְּרִזְמוֹן עֵינַי :



12. Why doth thine heart carry thee away?  
And what do thine eyes wink at?

*Carry thee away: jikkachaca: — jellammedeca, Teach, or dictate to thee; R. Sol. who with Ab. Ezra refers to Deut. 32. 2. likchi, My doctrine shall drop as the rain: from lakach, to receive any thing in general; and instruction in particular. Prov. 1. 3. To receive, the instruction of wisdom. Comp. Job 11. 4.*

*Why doth thine heart carry thee away? May perhaps be the same with, Why dost thou take or carry away thine heart? i. e. Why dost thou deceive thy self? Comp. John 10. 24. The Jews said to Jesus, ὥς ποτε τὴν ψυχὴν ἡμῶν αἵρεις; How long dost thou make us to doubt? But the literal Translation is, How long dost thou take, or carry away our soul? i. e. How long dost thou deceive us?*

*Thine eyes wink at: jirzemun yeneca: Ab. Ezra in his Comment takes notice of an expression, which, he saith, was used by our Ancestors of blessed Memory; viz. en lo cheber ve-hippuc: He hath no conjuration, nor charm. Intimating that such a one was remarkable for his uprightness and integrity: But to wink with the eyes, was one of the methods practiced by deceivers and jugglers.*

*Sol. Jarchi, by a transposition of letters makes jirzemun the same with jirmezun: which both in Chaldee and Syriac signifies to wink at: As in Hebrew, salmah and simlah, a garment. Ceseb and cebes, a lamb.*

*Our text will probably receive some light from the force of ramaz among the Arabians; which is, To hint, to make signs by moving the lips, or eyebrows, the tongue, or the hand. From hence they give the name of ramma-zab, to a Harlot: Quæ oculis innuit. One of the characters of a wicked man, Prov. 6. 13. is, that koretz, He winketh with his eyes: i. e. Saith R. Levi, birmizothav &c. with his nods, or signs, in order to deceive, as those do who wink with their eyes. al jikretzu yajin: Let them not wink with the eye: Psal. 35. 19. i. e. Let them not mock me by their mutual noddings and turning of the eyes. D. Kimchi.*

כִּי־תָשִׁיב אֶל־אֱלֹהֶיךָ  
וְהוֹצֵאתָ מִפִּיךָ מִלִּין :

13. That thou turnest thy spirit against God,  
And lettest such words go out of thy mouth?

Turnest



*Turnest thy spirit : tashub rucheca* : Or, Thy spirit turns. *Quid tumet spiritus tuus* ? V. Lat.

*Lettest such words go : hotzetha millin*. Emphatically, Lettest words go : Referring, it may, to some particular set-forms of instruction : Comp. ch. 4. 2.

*The Spirit : rucheca* : Or, *thy wrath*, Ab. Ezra : who makes Prov. 29. 11. a parallel text : viz. A fool uttereth all *rucho*, *his mind*. Rather, *his spirit*, or *wrath : chumtbeh*, his fury. Chal. Par.

R. Levi explains *rucheca*, by *ratzoneca* : Thy study ; Thy will and affection.

מָה־אֲנוֹשׁ כִּי־יִזְכָּה 14

וְכִי יֵצֵדֵק יְלֹד אִשָּׁה :

14. What is man, that he should be clean ?

And he *which* is born of a woman, that he should be righteous?

*Man : enosh* : Weak, imperfect man. Ch. 4. 17.

*Born of a woman : jelud ishsheb* : The offspring of a female Being : They are Job's own words in ch. 14. 1. Comp. ch. 11. 12.

הֵן בְּקִדְשׁוֹ לֹא יֵאֱמָן 15

וּשְׁמַיִם לֹא־זָכוּ בְּעֵינָיו :

15. Behold, He putteth no trust in His saints ;  
Yea the heavens are not clean in His sight.

*In His saints : bikdoshev* : Or, *in His servants*, *ba-yabadav* : as Eliphaz had before expressed himself ; Ch. 4. 18.

*The heavens : shamajim* : — *tzeba ha-shamajim* : The host of heaven : S. Jarchi. *Angele meroma : angeli celsitudinis*, Exalted angels : Chal. Par.

*Clean : zaccu* : — *jitzbaru* : Are not bright, do not shine. S. Jar.

אֵף כִּי־נִתְעַב וְנִאֲלָה אִישׁ 16

שֶׁתָּה כַּמִּים עֲוֹלָה :

16. How much more abominable and filthy is man,  
Which drinketh iniquity like water ?

*How much more : aph ci* : The same particles, if the context requires it, signify, How much less. Comp. ch. 4. 19. — 9. 14.

*Filthy : neelach* : which R. Levi explains by *nimas* : rejected, despised ; or putrefied, dissolved ; if we take the word from *masas*. Comp. ch. 7. 5.

*Man :*



*Man: ish: ens, vel existens.* Comp. ch. 9. 32. — 11. 12.

*Iniquity: yavlah: great iniquity.* 5. 16.

אֲחִיָּהּ שִׁמְעֵלִי 17  
וְהִתְחַזֵּיתִי וְאֶסְפָּרָה :

17. I will shew thee, hear me;  
And that *which* I have seen, I will declare.

*I will shew thee: achavveca:* ch. 13. 17. It is observed that *chivvah* is a word more used in Chaldee than in Hebrew; being read twice only, viz. in Job, and Psal. 19. 5. but several times in that part of Daniel which is written in the Chald. tongue. It signifies, to open or discover something secret or mysterious; to argue from the wise observations of Antiquity. Hear diligently *achvathi: my declaration:* are Job's words in the thirteenth chapter. In answer to which, Eliphaz, we suppose, here replies *achavveca: I will shew, or, declare to thee.*

R. Levi explains *achavveca*, by *aggidica*: which intimates something very difficult to be found out. As Gen. 3. 11. The Lord said who *biggid leca: told thee* that thou wert naked? Who was it that could make such a discovery?

אֲשֶׁר־הִכְמִים יִגְדוּ 18  
וְלֹא כִּחְדוּ מֵאֲבוֹתָם :

18. Which wise men have told  
From their fathers, and have not hid *it*.

*Which wise men &c.* The Hebrew literally translated stands thus: Which wise men have told, — And have not hid from their fathers. An elliptical way of speaking: For it is the same with,

Which wise men have told,  
And have not hid [what they received] from their fathers.

To this purpose is the Chald. Par. viz. — And have not falsified the tradition of their fathers. The interpretation of another Targum, is, And will not conceal that which their fathers have taught them.

*Have told:* Have made some great discovery, as mentioned in the verse above.

לָהֶם לְבָרָם נִתְּנָה הָאָרֶץ 19  
וְלֹא־עָבַר זֶר בְּתוֹכָם :



19. Unto whom alone the earth was given,  
And no stranger passed among them.

*The earth*: with all that belongs to it. Comp. ch. 12. 8.

*Stranger*: *zar*: *extraneus*, *alienigena*. Comp. Lev. 22. 10.

*Passed*: *yabar*: No stranger *passed* among them; i. e. as the words are generally interpreted; No enemy or invader (*passed*) came among them to take from them their power and authority, which they enjoy'd without trouble or molestation. But if we understand *yabar*, of *perishing*, or dying in an uncommon manner; this perhaps will make the text plainer and easier. I have seen the wicked (Psal. 36. 36.) in great power, &c. *vaijayabor*: yet he *passed away*: i. e. he soon perished. Job 34. 20. In a moment shall they die, and the people shall be troubled at midnight, *vaijayaboru*: and *pass away*; and the mighty shall be taken away without hand. Therefore the sense of our text may be; Their fathers, unto whom alone the earth was given; and who had it in their power to tyrannize over other people; were yet so friendly and hospitable, that no stranger, no sojourner among them ever perished, or came to an untimely end.

כָּל-יְמֵי רָשָׁע הוּא מִתְחַוֵּל  
וּמִסְפַּר שָׁנָיו נִצָּפְנוּ לְעֵרִץ :

20. The wicked man travelleth with pain all *his* days,  
And the number of years is hidden to the oppressor.

*The wicked man* &c. This translation does by no means correspond with the Hebrew: The literal version of which is, All the days of a wicked man, He travelleth with pain. Therefore Grotius is mistaken, in saying, *Ad verbum, ex Hebræo, Tota vita impius est εαυτονπιωρμεν*. The LXX with more Justice write, *πᾶς ὁ βίῃ ἀσεβὴς ἐν φροντίδι*. But the sense is plain and emphatical, if instead of reading, All the days of &c. we say, As to all the days of a wicked man; He travelleth with pain. This way of expression is frequently used. Psal. 57. 4. *The sons of men*, whose teeth are spears and arrows; i. e. As to the sons of men, their teeth, &c. We have the same idiom in the New Testament. Matth. 21. 42. λίθον ὃν ἀπεδοκίμασαν — οὗτος ἐγενήθη. — The stone which the builders rejected, the same is become the head of the corner; i. e. As to the stone which the builders &c. More instances of this kind are mentioned in the Note on chap. 3. 6.

*Travelleth with pain*: *mithcholel*: A word that expresses the pains and agonies of a wicked man, like those of a woman in labour. Psal. 48. 7. Fear took hold



hold upon them *chil caijoledab*: pain, as of a woman in travail: Which text as parallel to ours both R. Levi, and Ab. Ezra refer to.

*And the number of years &c.* This part of the verse is read with the same ease, if you say, As to the number of years; *They are hidden* to the oppressor: i.e. The number of years which he hath to live, are concealed from him. Comp. ch. 21. 21.

*The oppressor: yaritz*: so called because he is a powerful, insolent tyrant over other men. R. Levi. Comp. ch. 6. 23.

קול-פחדים באזניו 21

בשלוש שויר יבואנו :

21. A dreadful sound is in his ears;

In prosperity the destroyer shall come upon him.

St. Paul 1 Thes. 5. 3. writes in the same language with this and the verse above; viz. When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

*A dreadful sound: kol pechadim*: A voice, or sound of terrors. — *Sonitus terroris*. Vulg. Lat. — The sound of terrors in Hell is in his ears, when the Just shall dwell in peace in everlasting life. Targum. To this Ab. Ezra's Comment agrees, viz. A dreadful sound *at his latter end: be-acharitho*.

לא-יאמן שוב מני-חשך 22

וצפו הוא אלי-הרב :

22. He believeth not that he shall return out of darkness,

And he is waited for of the sword.

*He believeth not &c.* The literal translation of the Hebrew is, *Non credit redire ex tenebris*: He does not believe there is a possibility of returning out of darkness.

*And he is waited for of the sword*: i. e. The sword waits for him: Which seems to be a particular form of speaking, to signify the extreme danger which any one is under of losing his life:

*Distriktus ensis cui super impia*

*Cervice pendet.* — Hor. Carm. L. 3. Od. 1.



*Waited for: tzaphu for tzaphi: Vid. Buxtorf. Vindic. Verit. Hebr. P. 2. cap. 4. p. 502. Sol. Jarchi makes tzaphui equivalent to yathid: paratus, He is ready for the sword. Paratus est iis qui occidunt gladio. Chal. Par.*

The radix *tzaphab* is, *Speculatus est, expectavit speculando: Agreeable to which is the Vulg. Lat. Circumspectans undique gladium.*

From hence it is, Schultens supposes that the words He is waited for &c. bear some allusion to what an old Arabic Poet writes concerning some great, impendent hazard of life; viz. When the sword is drawn, the teeth of death shine upon him *min colli markabin: ex omni specula: i. e. Ex Dei specula gladius ei imminet, nec opinato in caput descensurus.*

23 נִדָּר הוּא לְלֶחֶם אֵינָהּ

יָדַע כִּי נֶכֶן בְּיָד יוֹם חֹשֶׁךְ :

23. He wandereth abroad for bread, *saying, where is it?*  
He knoweth that the day of darkness is ready at his hand.

24 יִבְעֲתֻהוּ צָר וּמִצְוָקָה

תִּתְקַבְּהוּ כְּמֶלֶךְ עֹתִיד לְבִדּוֹר :

24. Trouble and anguish shall make him afraid;  
They shall prevail against him as a King ready to the battle.

Dr. Grey hath considered these two verses with great care and accuracy. From the example of the LXX he joins the first part of *ψ. 23.* to *ψ. 22.* Instead of *bejado: at his hand*, he reads *cido: his destruction: as in chap. 21. 20. ב and נ* being so like one another as to be easily changed. He construes *jom choshec: the day of darkness*, with *jebayathubu, shall make him afraid: And tzar u-metzukah, trouble and anguish*, with *tithkepbebu, shall prevail against him.* The three verses will stand thus:

22. He believeth not that he shall return out of darkness;  
And he is waited for of the sword.  
He wandereth abroad for bread, *saying, where is it?*  
23. 24. He knoweth that *his destruction* is ready:  
The day of darkness shall terrify him:  
Trouble and anguish shall prevail against him,  
As a King ready for the battle.

The construction of *jom choshec* with *jebayathubu: The day of darkness shall terrify him; seems to be very just, by comparing chap. 3. 5. which he alludes to;*



10; viz. *jebayathubu cimrire jom*: Let the blackness [the Priests] of the day terrify it.

*He wandereth abroad for bread*: It is observed of the Jews, that they are particularly careful in paying due respect to the Bread which they eat; having regard to certain rules of Purity and Sanctity in the use of it. He (they say) who despises or shews any contempt of bread, falls into great poverty; as it is written, He wandereth abroad for bread. Vid. Buxtorf. Synag. Jud. cap. 12. p. 248.

*The battle: cidor*: This is the only place of Scripture where we read *cidor*. Sol. Jarchi in his Comment writes, *lo matzathi dimjono*: I have not found the like, or, its likeness.

The Prophet Isaiah 22. 18. saith, He will toss thee *caddur*, like a ball: And 29. 3. I will encamp against thee *caddur*, round about. In both these places Bochart observes, that the Jewish, as well as Christian Commentators, are guilty of a great mistake, in supposing that *caph* in *caddur* [the note of similitude] is a radical letter, as it is in כִּדּוּר Job 15. 24. For *dur* without the *caph*, is a globe, or sphere, from the Arabic *dâr*, circumivit.

Schindler indeed takes it for granted, that *caddur* and *cidor* are words of the same meaning, viz. a sphere, or any round thing. He therefore translates *cidor* in our text, *acies circularis*; viz. *Sicut Rex imminens laccidor: Sphærae; aciei. Sicut Rex qui stat in medio castrorum, et exercitus circa ipsum in circuitu ejus.* As 1 Sam. 26. 5. it is said of Saul; He lay in the trench, and the people pitched *bemayagel*: in rotunditate; h.e. *castro*; round about him. But we must have recourse to some other means, to find out the sense of *cidor*. And whither should we go but (as Schultens hath done) to the Arabic tongue.

*Cadara* signifies to be troubled, or confused, as any liquor or colour may be: *Cadira*, to have ones life disordered by adverse fortune. Therefore *yathbid laccidor* may be translated, Ready, or destined for the greatest trouble, or the most adverse fortunes. Comp. *1. 28.* He dwelleth in desolate cities, and in houses — which *bithyattedu*: are ready (destined) to become heaps: And Deut. 32. 35. The day of their calamity is at hand, and *yathidoth*, the things that shall come upon them: Which are prepared for them. Lxx and Arab.

To illustrate our text Schultens produces two instances: One, Ex Ispahan. in Vita Salad. viz. His bright situation, clear as the place where cattle go to drink, *cadara*, was troubled with impure mixtures and calamitous accidents. The other, Ex Hist. Timuri Edit. Arab. p. 2. viz. *al-cadaro*, a very fatal obscurity encompassed even the brightest part of his life. To these instances we



may add the construction of *kadara*, which is frequently used in the same sense with *cadara*: as in the Alcoran, ch. 87. 3. He who *kadara*, *bath decreed*; A word that is applied to Fate, or Divine Predestination. And ch. 97. 1. We sent it [the Alcoran] in the night *alcadar*: i. e. as Zamchasherius explains it, That night in which God disposes and decrees all things which shall happen in the ensuing year.

כִּי נָטָה אֶל-אֵל יְדִי 25  
וְאֶל-שָׂדֵי יִתְגַּבֵּר :

25. For he stretcheth out his hand against God;  
And strengtheneth himself against the Almighty.

God: *el*. — *Almighty*: *shaddai*: Both these words are considered ch. 8. 3. The former signifying the Adorable Deity: The latter, setting forth the Divine Omnipotence.

יָרוּץ אֵלָיו בְּצוּאָר 26  
בְּעֵבִי גִבִּי מִגִּבּוֹ :

26. He runneth upon him, *even* upon *his* neck,  
Upon the thick bosses of his bucklers.

*He runneth &c.* This translation, with several others, supposes that he (the wicked man) runneth upon the neck of the Almighty: Instead of which there are some who understand *He runneth &c.* of the Almighty himself, *Qui cum eo (impio) concurrens collum invadet, &c.* Tigur. Vers. — But neither of these interpretations do, I think, correspond with our Text. The literal Version is, He runneth upon him *betzavvar: cum collo, with the neck*: Not, *upon his neck*: i. e. He attacks even God himself *cum collo*, viz. *extento: cum elatione, insolentia, arrogantia*; *Nam collum extensum est elati animi indicium.* Schindler. — *Cum erecto collo.* V. Lat. Arab. and Syriac Vers.

Sol. Jarchi's Comment is very just, and much to the purpose. viz. He runneth *upon the Creator* with a high neck to provoke him.

*Upon the thick bosses of his bucklers*: *bayabi gabbe maginnav: Cum densitate tergorum chypeorum suorum: With the thick bosses &c.* This makes the sense easy and consistent, viz. He runneth — with a high neck; With the thick bosses. Comp. ch. 13. 12.

Ab. Ezra interprets the latter part of the verse *yal derec mashal: by way of parable, or similitude*; with regard to the parts of an human body: as if by the *bucklers* were meant *bayatzmoth: the bones*: and by the *bosses ha-mitharim: the nerves*.

As



As to the expression of *running upon*, or invading him *with the neck*; it is quite agreeable to Scripture-phrase: A high or stiff neck being used to signify a great degree of pride and insolence. As Exod. 32. 9. And the Lord said — I have seen this people, and behold it is a stiff necked people. Comp. Jerem. 17. 23. — Psal. 75. 5. Lift not up your horn; Speak not *betzavvar yathak*: *with a stiff* (or fat) *neck*. — This kind of language hath been in use among different nations. The Arabians in particular have certain forms to express the insolent behaviour of men. Some of these are mentioned by Schultens, which help us very much to understand rightly the comparisons which Eliphaz makes in the verse before us. In describing a proud man, they say, *Fi anfibi, in naso ejus fastus, wasi ankihi tzawaron, et in collo ejus inflexio*. From hence we may argue, that *tzavvar*: *the neck*, in our Text hath the same force with the Arabic *tzawaro ankin, inflectio colli*. This, as Schultens observes, will perhaps suggest to us the reason why ענקים the *Anakim*, Deut. 2. 10. are said to be a people of a tall stature; viz. from the Arab. *yanakon*: *a long neck*.

*His bucklers: maginnav*: One of the Proverbial expressions of the Arabians is, He turned to him the back *al-maginni, of the shield*: i. e. He behaved himself like a very contumacious adversary. — Fortune's turning the back of her shield upon any one, intimates his bad success, and unhappy situation. — You have other examples of this kind in Schultens.

27 בִּי־כֶסֶף פָּנָיו בַּחֲלָבוֹ  
וַיַּעַשׂ פִּימָה עַל־יָכְסָל׃

27. Because he covereth his face with his fatness,  
And maketh collops of fat on *his* flanks.

*His fatness: chelbo*: from *chalab, lac. Pinguedo enim editur, lacti coagulato similis*. Schindler.

We have no radix for *chalab*, in Hebrew. But in Arab. Chald. and Syr. it is, *emulfit lac*.

One of David's requests to God, is, That he would preserve him from the wicked, *Qui contra me adipem suum clauferunt*. i. e. *Oculos adipe tumentes superbe occluserunt*: as Bp. Hare hath corrected the Text. Psal. 17. 10. Comp. Deut. 32. 15. Jeshurun waxed fat. Psal. 73. 7. Their eyes stand out with fatness.

*Collops of fat: pimab*: which R. Levi understands in the sense of *pijoth, mouths*, from *peh, os*: *merob hashemen: præ copia pinguedinis*. — Schindler to the



the same purpose writes, *pimah, idem quod pijoth: orium multitudo. Sic vocantur rugæ quæ fiunt in ventre hominis obæsi.* But with Bochart one would rather derive the word from the Arabic *phajema: pinguescit.* Hier. l. 2. c. 45. col. 506. Agreeable to which it is mentioned in the Arab. Lexic. *al-camus, albayiro phajema châricon: camelus pinguis fuit interstitio scapularum.* Bochart and Schult.

וַיֵּשְׁבוּ עָרִים נִבְדָּחוֹת  
בָּתִּים לֹא יֵשְׁבוּ לָמוֹ  
אֲשֶׁר הָתַעְתְּרוּ לְגִלִּים :

28. And he dwelleth in desolate cities,  
And in houses which no man inhabiteth,  
Which are ready to become heaps.

*He dwelleth in desolate cities:* i. e. as some interpret the words; To make them habitable, and by that means to transmit his name to posterity: as in ch. 3. 14. Who built desolate places for themselves. Or, that he may with greater safety tyrannize over, and oppress other people: Ab. Ezra. — Both these interpretations seem to agree better with the Text, than that which applies it to a voluntary exile; as if he was conscious of his wickedness, and fled to desert places for refuge.

*Houses which no man inhabiteth:* Literally, *Domos quæ non sedebunt (manebunt) sibi:* i. e. *Incertas, instabiles, non sibi permanentes:* The future tense *jeshebu* may have the force of a participle. Comp. ch. 4. 2, 8, 21. and 6. 10.

We cannot but with Schultens observe in this verse a strong oxymoron. For it is in some respects a contradiction to say, Any one dwells in cities which are desolate, and in houses not inhabited. The Arabians, by way of allegory, accommodate the names of cities and houses to the particular conditions and fortunes which happen to us. Thus for instance; To build a house very high, is the same as to raise oneself to a superior station. — By towers, fortresses, castles of glory; they understand glory itself, nobility and power. — A mountain whose top cannot be distinguished by the eye, whose foundation is deep in the earth, and its head reaches to the stars, to which there is no approaching; is an allegory of glory and power. The learned Author above mentioned gives us likewise two or three examples of the Arabian oxymoron. viz. To allay the pain of the belly we applied tormentors. — Instead of salve we anointed the eyes with watching. He cloathed that country with the garment of nakedness. i. e. He brought upon it nakedness and wast, which like a garment encompassed it on every side. Comp. ch. 21. 32.



29 לֹא-יִעָשֶׂר וְלֹא-יָקוּם חִילוֹ

וְלֹא-יִשָּׂה לָאָרֶץ מִנְלָם :

29. He shall not be rich, neither shall his substance continue ;  
Neither shall he prolong the perfection thereof upon the earth.

*Neither shall his substance continue : i. e. It shall not be established for many days. Sol. Jarchi.*

*His substance : chelo : i. e. עֲשָׂרוֹ his riches : Ab. Ezra : who refers to Deut. 9. 17. My power and the might of my hand hath gotten me this chajil : wealth : A word that comprehends all things which make a man strong, whether in riches, or power, military force, &c. For this reason, minlam, the perfection thereof, is properly used with a plural affix. There is no radix in Hebrew for chajil. But in Chaldee and Syriac it signifies, To be strong, To engage in war, &c.*

*The perfection thereof : minlam : Compounded, as some say, of min and lahem : viz. ex eo (quod est) illorum. i. e. What belongs to them shall not be prolonged upon the earth. As in Isai. 33. 7. Their valiant ones, erellam : from ari, a Lion : el, God : and the affix mim. 2 Sam. 23. 20. He slew two ariel, Lion-like men : Lions of God. Comp. ch. 1. 16. — 6. 4.*

There are other criticisms with regard to *minlam* : as if the word should be *miclam* : from *calab*, to be perfected, or finished : Or *millam*, from *male*, to be full.

The only place where we find *nalab*, is in Isai. 33. 1. viz. *When thou shalt make an end : canlotbeca : secundum absolvere te.* The same with *caclotbeca*, S. Jarchi. And *cebasblimeca* : R. D. Kimchi. — Both these Commentators refer to our text in Job ; signifying that *minlam* is to be understood in the sense of *perfection*. And indeed *minlab* is easily derived from *lanab*, as *mikneb*, possession, from *kanab*. By this means our Text appears in as strong a light as if with Schultens we take *minlam* from the Arabic *nala*, or *nila*, To obtain ones wish or desire.

30 לֹא-יִסּוּר מִנִּי-חֹשֶׁךְ

יִנָּקְחוּ תִיבֵשׁ שְׁלֵהֶבֶת

וְיִסּוּר בְּרוּחַ פִּיו :

30. He shall not depart out of darknes,  
The flame shall dry up his branches,  
And by the breath of his mouth shall he go away.

Out



*Out of darkness : Et tenebris calamitatum. Mercer.*

*The flame : shalbâbeth :* We read this word but once more ; viz. Ezek. 20. 47. And with *jab* added to it, Cantic. 8. 6. *shalbebeth-jab :* A most violent flame : or, The flame of God. Comp. ch. 1. 16. There are but few words in Hebrew to which an increase is made at the beginning. This is reckoned one, the letter *shin* being placed before *labebeth*. But in Chaldee, *To inflame*, is *shalbab* : the same with *tzalbab*, by a change of *tzade* and *shin*. From whence we may possibly conjecture that *shin* here was once a radical Letter ; before the Hebrew tongue had lost its copiousness. Comp. ch. 4. 10. — 6. 25. and 8. 3.

*His branches : jonakto :* His tender branch : *Surculum ejus :* from *janak : suxit*. Ch. 8. 16. By his *branches*, some understand *his children*. *Sed nos*, as Mercer writes, *allegorice intelligamus omnem ejus splendorem, opes et quæcunque habet, omnes ejus conatus, studia et præsidia quibus fidet, et in quibus robur collocat : simul ergo et liberos complectaris licebit.*

*By the breath of his mouth :* i. e. The mouth of God. *Per spiritum oris Dei :* Chald. Par. Parallel to ch. 4. 9. By the blast of God they perish, and by the breath of His nostrils are they consumed. An interpretation, preferable to that of *his own mouth* : which intimates that he shall go away, or lose his life by an excess of passion, which occasions a sudden stoppage of breath.

31 אֶל-יָאֵמֵן בְּשׁוֹ נִתְעָה  
כִּי-שׂוֹא תִתְּנָה תְּמוּרָתוֹ :

31. Let not him that is deceived, trust in vanity :  
For vanity shall be his recompence.

If we make the construction so as to join *bash-shav* and *nithab* together ; the words will carry a stronger emphasis. To this purpose we read R. Levi's Comment, viz. *baish ba-nithab bashshav : The man who is deceived by vanity, — believeth not ci shav, that vanity shall be his recompence.* Comp. ch. 2. 13. For they saw *ci*, that his grief was very great.

*His recompence : temuratho s Permutatio, vel commutatio ejus.* Lev. 27. 33. If he change, — *temuratho*, the change thereof shall be holy.

32 בְּלֹא-יִזְמוּ תְּמִלָּא  
וּכְפָתוֹ לֹא רַעְנָנָה :

32. It shall be accomplished before his time,  
And his branch shall not be green.

*It*



*It shall be accomplished : timmale :* The Author of the Vulgate writes, *Antequam dies ejus impleantur*. But *timmale*, a verb of the feminine gender will not properly agree with *jom*, a masculine: for this reason some refer to *jonnakto*, *his branch* in the thirtieth verse. But the plainest and easiest concord seems to be with *temurab* in the preceding verse. viz. *Permutatio ejus [impii] complebitur ante diem ejus*. His change, or recompence shall be accomplished before his time. He shall not live out half his days. *Rapietur immatura morte*, as Noldius writes, Annot. in Concord. Partic. p. 924. — Instead of *timmale*, S. Jarchi writes *tayamod*; *stabit*: Intimating that the wicked mans change shall be fixed and determined; the period of his destruction so settled, that it cannot be prolonged.

*And his branch :* Rather, *For his branch*. Nold. p. 199.

33 וְחָמֹס בְּנֶפֶן בְּסֹרֹוֹ  
וְיִשְׁלֹךְ כְּזֵית נִצְתּוֹ :

33. He shall shake off his unripe grape as the vine,  
And shall cast off his flower as the olive.

*He shall shake off &c. jachmos :* He shall take away by force and violence: *rapiet, exspoliabit*. For this reason some Interpreters write, that Deus is understood, viz. God shall forcibly take away, or spoil his unripe grape. Sol. Jarchi and Ab. Ezra refer to Lam. 2. 6. as a parallel place; viz. *vai-jachmos &c. And He (the Lord) hath violently taken away His tabernacle*. But it is an easier solution, to say, that He shall shake off, or take away his unripe grape, is the same with, His unripe grape shall be shaken off, or taken away. Comp. ch. 6. 2.

*Shall cast off his flower :* i. e. His flower shall be cast off.

The verse may therefore admit of this translation.

His unripe grape shall be shaken off, as the vine *shakes off its unripe grape*:  
And his flower shall be cast off, as the olive *casts off its flower*.

34 כִּי־עֲדַת חָנָף נִלְמֹד  
וְאֵשׁ אֲכָלָה אֶת־לִישְׁחָר :

34. For the congregation of hypocrites *shall be* desolate,  
And fire shall consume the tabernacles of bribery.

*The congregation : yadath :* Comp. chap. 16. 7. — *Of hypocrites : chaneph :* the hypocrite.



*Desolate: galmud.* Ch. 3. 7. — *Bribery: sbachad*: Gift, or reward. Exod. 23. 8. Thou shalt take no *sbachad*, gift. Comp. Job 6. 22.

*Tabernacles of bribery*: i. e. In R. Levi's Comment *ba-botzeyim mish-sbachad*: *Qui quæstum faciunt munere.* To which the Vulg. Latin corresponds; viz. *Tabernacula eorum, qui munera libenter accipiunt.* — Οἷκος δωροδότηων. LXX.

35 הָרָחָק עָמַל וְיָלֵד אֶת־

וּבְטֶנְסָם סִכֵּן מְרֵמָה :

35. They conceive mischief, and bring forth vanity;  
And their belly prepareth deceit.

*They conceive mischief &c.* Such we may suppose were common forms of speaking, to draw the character of wicked men. The language of the Prophet is the same: Isai. 59. 4. Comp. Ps. 7. 15. — *Metaphora à parturiente muliere ducta; quæ si ventum conceperit, ventum sit paritura. Propterea in metaphora persistens, mox dicit, et venter eorum: intelligens cor et mentem eorum.* Mercer.

*And their belly &c.* — *Ramaz lemachashaboth ba-nistaroth*: *Sibi vult cogitationes arcauas*: Ab. Ezra.

*Vanity: aven*: Iniquity. Comp. ch. 11. 11, 14.

*They conceive: harob*: — *They bring forth: jalod*: Literally, *To conceive*, — *To bring forth*. Infinitives are sometimes used for the present tense, as Prov. 12. 6. The words of the wicked *erob dam: insidiari sanguini*: i. e. *insidiantur*. 15. 22. Purposes are disappointed: *Dissipantur cogitationes.* Vulg. Lat. — But the Hebrew is *hapher machashaboth: Infringere cogitationes.* Vid. Masclef. Gram. Hebr. Cap. 26. Num. 8.

## CHAP. XVI.

יָיִן אִיּוֹב וַיֹּאמֶר :

1. Then Job answered and said,

2 שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת

מִנְחָמִי עָמַל בְּלָכֶם :

2. I have heard many such things:  
Miserable comforters are ye all.

*Many things: rabboth*: A feminine plural, which is used to express the neuter gender. Comp. ch. 9. 3, 22.

Mi-



*Miserable comforters: menachame yamal: Consolatores laboris, molestia, per-  
versitatis. R. Levi explains yamal by bebel ve-cazab: vanity and lying. Eli-  
phaz had just before said, They (wicked men) conceive yamal. To this Job  
replies in the same style; menachame yamal: Mischievous, deceitful, trouble-  
some comforters are ye all.*

3  
אִם מַה יִּמְרִיצֶךָ כִּי תַעֲנֶנּוּ :  
לְדַבְרֵי-רוּחַ

3. Shall vain words have an end?

Or what emboldeneth thee that thou answerest?

*Shall vain words &c. ha-ketz &c. Literally, An finis verbis venti? or  
rather, Annon finis &c. Shall not vain words have an end? Comp. 2 Sam.  
23.17. badam &c. Annon sanguis &c. Is it not the blood &c.*

*What emboldeneth thee: mah jamritzeca: What is it that prevails with thee  
vai-jenatztzebeca: and solicits, or urges thee? Ab. Ezra. mah jechazzekeca:  
What strengtheneth thee? What is it that thou arguest and disputest? R.  
Levi. — Presides over and influences thee to make bold replies in such man-  
ner and form? S. Jarchi.*

*Answerest: tayaneb: Or, speakest: For the verb yanab is not always used  
by way of return to what was said before: as ch. 3.2. vai-jayan: And Job  
spake. Comp. Jer. 23.35. What hath the Lord yanab, answered? And what  
hath the Lord dibber, spoken? Which should rather be translated, What hath  
the Lord spoken? And what hath the Lord said?*

4  
גַּם אֲנִי כִּכֶּם אֲדַבֵּר  
לִי יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי  
אֲחֲבִירָה עֲלֵיכֶם בְּמַלִּים  
וְאֶנִּיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי :

4. I also could speak as ye do:

If your soul were in my souls stead,  
I could heap up words against you,  
And shake mine head at you.

Instead of pointing the first part of the verse as it now stands, one would  
rather make the second a consequence of the first, viz.

I also could speak as ye do,  
If your soul were in my souls stead,



Sol. Jarchi's Comment here is much to the purpose: I know *lekannitbenith*: how to provoke as well as you, if your soul was *bi-surin*: in afflictions, instead of my soul.

*Soul*: *nephesb*: This word is sometimes applied to the body. Comp. ch. 14. 22. — *Animamque sepulchro — condimus.* Æn. 3. 68.

It is frequently used in the Eastern languages to express reciprocal, or personal actions: as Psal. 111. 1. How say ye *le-naphshi*: to my soul: i. e. to me. Thou wilt not leave my soul [me] in hell. 16. 9. — Take care of thy self, is poetically styled in Arabic, *pharba be-naffica*: *Cave animæ tuæ.* Carm. Togr. 59. — In that day [the day of Judgement] there is no doing any thing for one another: Alcor. ch. 82. v. 19 Where the Arabic is, *naffson linaffm*: *anima pro anima.*

*I could heap up words*: *achbirah bemillim*: The radix *chabar* signifies, *To be joined to, or associate with*: as Gen. 14. 3. All these *chaberu*: were joined together. It will therefore add to the sense, if we say, I could join with you in setting forth a narration of words; or rather, Sententious maxims and observations. Comp ch. 4. 2. — This suggestion is enforced from the Arabic *achbâro*, which denote Histories, Monuments, or Records: a title common to the books of the Arabians: as *achbâro Timur*: *Res gestæ Timuri*: *The History of Timur*, or *Tamerlane*.

*And shake mine head*: Hebr. And nod with mine head.

*Against you*: *at you*: *yalecem*: Instead of which, should we read in both places, *more than you*: the comparison will give us a new, and perhaps a better construction, viz.

I could produce a narrative of sentences larger than you,  
I could nod with my head more than you.

The particle *yal* it is certain will admit of such an interpretation: viz. Gen. 48. 22. I have given to thee one portion *yal acheca*: above, or, more than thy brethren. — Job 23. 2. *jadi cabedah yal anchatbi*: *plaga mea gravis est præ gemitu meo.* My stroke is heavier than my groaning.

וְאֶמְצַחְכֶּם בְּמִלִּים

וְאֶדְשֶׁתִּי שִׁפְתִּי יְהִישֶׁר :

5. But I would strengthen you with my mouth,  
And the moving of my lips should assuage your grief.

But *I would strengthen you with my mouth*: This translation, I am persuaded, is very different from the true meaning of the original. We have no  
He-



Hebrew for *But*. Job in the verse above had suggested in what particulars he thought himself superior to his friends with regard to his own vindication. — I also could speak as ye do : I could heap up more words than you : I could nod with my head more than you. Therefore instead of saying, *But* I would strengthen you with my mouth : it will be much easier to continue the same style ; viz. *aammitzcem*, I could be stronger than you *bemo pi*, with my mouth : I could be louder and stronger in my reflections than you. The preposition *yal* had been twice mentioned, which I have explained comparatively ; for which reason the sense will be better connected, should we with Schultens interpret *aammitzcem*, as if it was *aammitz yalecem* : *prævalere possem vobis*.

*And the moving of my lips should assuage your grief*. These words *your grief*, in our English version are added, because in the following verse there is mention made of *assuaging grief*. All the translations (that I have seen) of this second branch of the Text do not seem to express the proper meaning ; which if well considered, one cannot but perceive a very elegant and beautiful turn of thought. Take the Hebrew as it stands without any supposed defect : viz. *venid sephathai jachfoc* : which literally rendered, is, *Sed motionem labiorum meorum cohibet*, viz. *Deus*.

This appears to me to be the true Version, and therefore we shall read the verse in this manner :

I could be stronger than you with my mouth ;

But He [God] restrains the motion of my lips.

*Venid* : *sed motionem*. The emphasis here depends very much on the particle *vau* : which, though a simple copulative, yet admits of such various constructions, that if well examined, it will give light to several obscure places of Scripture. Vid. Nold. de Partic. Comp. Eccles. i. 4. *One generation passeth away, and another generation cometh* : *ve-baaretz*, but the earth abideth for ever. The translation would have been flat and scarce intelligible, had we read, *And the earth &c.*

It may perhaps be objected, that I have very abruptly introduced the Deity, without any authority from the text. To which I answer, that such transitions are not only allowed, but esteemed as singular ornaments in Poetry. And as to Job's case in particular, we cannot but think it is, *Deo — dignus vindice nodus*. We are moreover sufficiently justified from the seventh verse, which gives us the very same turn of thought ; and what is more to be admired, a pleasing quick transition from the third to the second Person :

But



But now He [God] hath made me weary:  
Thou [O God] hast made desolate all my company.

אִם-אֶדְבָּרָה לֹא-יִחְשָׁךְ בְּאָזְנִי  
וְאֶחְדָּלָה מִדַּעַי יְהוָה:

6. Though I speak, my grief is not asswaged:  
And *though* I forbear, what am I eased?

*What am I eased? mah minni jabaloc: Quid, vel, quantum (doloris mei) à me abit? lo jabaloc ceebi: Non abit dolor meus. — Non recedet à me. V. Lat.*

אֶדְבָּרָה הֲלֹאֲנִי  
הַשְׁמוֹת כָּל-עַדְתִּי:

7. But now He hath made me weary:  
Thou hast made desolate all my company.

*He [i.e. God] hath made me weary:* Instead of which Ab. Ezra writes, *ba-ceeb, grief* hath done this. And again, Thou [O grief] hast made desolate *ba-mithobelim yalai: those who mourned for me.* But by this construction we lose that beautiful turn of thought, which consists in a quick transition and change of person, as I have mentioned above. As the change here is made from the third to the second, so have we an instance of the reverse in Psal. 3. 3, 4. Thou O Lord art a shield for me, &c. — I cried unto the Lord, and He heard me.

*All my company: col yadatbi:* The author of the Vulgate with R. Levi apply this to the several parts of the body; viz. *In nihilum redacti sunt omnes artus mei.* — *col ebarai shomemim: omnia membra mea desolata sunt.* But this limits the sense too much, which one would rather extend to his family, his friends, and whatever might be denominated his property. Thus we understand *yadath*, ch. 15. 34. viz. *The congregation* of hypocrites shall be desolate; i. e. the hypocrites and all belonging to them.

This interpretation will still receive farther improvement, if with Bolducius we suppose Job complaining, that now he is deprived of that concourse of men which used to attend him; That those frequent Assemblies which were held by him both for sacred and civil purposes are now dissolved; That what Eliphaz ch. 15. 34. had injuriously suggested, was now really *his* case; His society, though devoted to the service of religion, being now of no higher esteem than a desolate congregation of hypocrites: His tabernacles no other than



than tabernacles of bribery; and consequently exposed to the full execution of Divine vengeance. Comp. the first chapter.

וְהִתְקַמְתִּי לְעַד הָיָה 8  
וְיָקָם בִּי כַחַשׁ בְּפָנַי יְעֵנָה :

8. And Thou hast filled me with wrinkles, *which* is a witness against me :  
And my leanness rising up against me, beareth witness to my face.

*Thou hast filled me with wrinkles : tikmeteni :* This and ch. 22. 16. are the only places of Scripture where we find the radix *kamat*. In ch. 22. it is applied to the destruction of wicked men, who, *kommetu* : *were cut down* out of time. Some apply *kamat* to Job as *wrinkled*, or emaciated by his misfortunes. *Corrugatio* [as Schindler well expresses it] *est maciei indicium. Rugæ nascuntur cum caro consumpta est, et curis contrahitur. Rugæ faciei, et macies carnis testantur de magnitudine calamitatis meæ :* Who renders *kommetu* : 22. 16. *corrugati sunt ante tempus ; i. e. marcuerunt.*

Some understand the word as signifying, To apprehend, keep bound and close confined like a prisoner ; in which sense it is frequently used in Chaldee. As Prov. 5. 22. His own iniquities *jilceduno* : *shall take him* : *komtin* : *apprehendent*. Targ. And thus the LXX in our text say, ἐπὶ λαβὼν με· Thou hast apprehended me. Ab. Ezra appeals to the Rabbies of *happy memory* for this interpretation of *binding* ; parallel to which he makes *kommetu*, ch. 22. This binding, or confinement, as R. Levi writes, being the *yeduth* : *testimony* of leanness and a wrinkled countenance.

The Arabic *kamata* is still more particular with regard to *binding* : it signifies, To bind together the four legs of a sheep destin'd for slaughter ; To bind a prisoner hand and foot ; To bind a child with swadling cloths before it is put into the cradle.

Take the word therefore in any of the above-mentioned constructions ; it is very expressive of the difficulties to which Job was reduced.

*My leanness : cachshi :* The radix of this word in its primary sense denotes *lying* and *falsehood* ; as Gen. 18. 15. And Sarah *tecachesh* : *denied* &c. To this purpose are all the versions in the Polyglot (except the interlineary) of *cachshi*, in our text : As if Job intimated, *my falsehood*, i. e. my false friends rise up against me. But surely by this way of speaking his meaning is, that something in himself, and not in his friends *rises*, &c. The verb *cachash* signifies *to fail*, or *be defective*, as well as *to lie*, or *be guilty of falsehood*. And therefore *cachshi* may be translated *defectio mea*, my defect or failure in general, whether in strength,



strength, or in any other circumstance; but is not to be confined to *leannefs* in particular. Comp. Psal. 109. 24. where the Psalmist, to express his misery, complains, My flesh *cachash mishshâmen*: *faileth of fatness*. This is a just translation. The failure here indeed is properly *leannefs*, being applied to the flesh in particular; but the failure in Job is expressed in general terms.

*Beareth witness to my face*: i. e. against me: for *jayaneb bepbanai*, is no more than *jayaneb bi*. Ruth 1. 21. The Lord *yanah bi*: hath testified against me. If we join *vai-jakom bi*, to the first branch of the text, as the construction seems to require; we shall then read;

Since Thou hast apprehended me, it [my confinement] is as  
A witness, and rises up against me:  
My failure beareth testimony against me.

9 אָפּוּ טָרַף וַיִּשְׁטֶמְנִי  
חָרַק עָלַי בְּשָׁנָיו  
צָרִי יִלְטֹשׁ עֵינָיו לִי :

9. He teareth *me* in his wrath, who hateth me:  
He gnasheth upon me with his teeth;  
Mine enemy sharpeneth his eyes upon me.

Some imagine that the language of this verse is too unbecoming to be applied to God; for which reason they refer it to the Devil. Sol. Jarchi writes, *ba-satan hu ba-tzar*: *Satan is the enemy*. But the expressions of resentment are really not stronger than those which we read in other places; particularly in the eleventh and following verses; viz. He (God) hath broken me asunder — shaken me to pieces: — breaketh me with breach upon breach. ch. 19. 11. He hath kindled His wrath against me, He counteth me as one of His enemies. Vid. ch. 30. 21.

*He teareth &c.* As the Hebrew stands, we shall read, His wrath teareth, and therefore have no occasion to supply the sense with a preposition. *taraph* is a word of strong emphasis, peculiar to the ravage and fierceness of wild beasts. Gen. 37. 33. And he [Jacob] said, An evil beast hath devoured him: Joseph *taroph toraph*: *rapiendo raptus est*, is without doubt rent in pieces. Comp. Job 18. 4.

*Who hateth me*: *vaijistemeni*: Rather, and hateth me: Instead of which some write, *adversatus est mihi*, in the same sense with *Satan*. But to borrow the signification of the Arab. *shatama*: *detestationi, execrationi, diris me devot*, we shall perhaps come nearer the proper construction; we shall then say,

His



His wrath ravageth fiercely, and He devoteth me even to execration.

*He gnasheth upon me with His teeth*: The Psalmist uses this phrase without the preposition *beth*: viz. *charak yalav shinnav: frendet adversus eum dentes*. Psal. 37. 12. But from the Arab. *charaka*, the translation may be, *collidit adversus eum dentes*. It is usual with the Arabians, when any one is angry, to say, *jachbroko yalaica al-orama: collidit adversus te dentes molares*, vel, *extremities digitorum*; from *arama*, *momordit*, quod dentibus mordetur ut instrumentis, quodque digitorum extrema mordet qui pœnitentia vel indignatione afficitur. Castel.

*Sharpeneth his eyes*: As the artificer sharpeneth and polisheth his instruments to make them appear bright and terrible: R. Levi and Sol. Jarchi. Agreeably to which the Author of the Vulgate very justly writes, *Hostis meus terribilibus oculis me intuitus est*: And no less elegantly the LXX. ἀχίσιν ὀφθαλμῶν ἐνήλατο. *Spiculis oculorum irruit*.

פָּעָרוּ עָלַי בְּפִיהֶם  
בְּחִרְפָּה הָכּוּ לִי  
יָדוּ עָלַי יְהַמְלִיאוּ:

10. They have gaped upon me with their mouth:

They have smitten me upon the cheek reproachfully:

They have gathered themselves together against me.

*They have gaped &c.* The language of this verse is common to those who are reduced to misfortunes. The Psalmist, 22. 14. complains, *patzu yalai pibem*: They gaped upon me with their mouth: Rather, They opened their mouth against me. The Prophet uses the same phrase, Lam. 2. 16. and 3. 46. Instead of *patzu pibem: aperuerunt os suum*. Job saith, *payaru bepibem: biant cum ore suo*. *payar* denotes a great degree of contempt and scornful revenge. R. Levi interprets it by two different words, *pathechu ve-birchibu: aperuerunt et dilatarunt os*. Sol. Jarchi, to shew the emphasis, makes Isai. 5. 14. parallel to our text; where the Prophet, denouncing the Judgement of God on notorious offenders, writes, *Hell birchibab: bath enlarged herself, upayarab, and opened her mouth without measure*.

*They have smitten me &c.* It is not necessary that we should understand this in the literal sense; such expressions being sometimes proverbially applied to contempt in general; as Lam. 3. 9, 10. He putteth his mouth in the dust: He giveth his cheek to him that smiteth him; He is filled full with reproach. Which words *filled &c.* will help us to explain what follows; viz.

H h

Have



*Have gathered themselves: jithmallan:* Which R. Levi explains by *jith-kabbetzin: congregarunt* *sa.* Sol. Jarchi by *jithappepin: circumdederunt.* But if we have regard to the justness of style, such a translation cannot be proper; because *gathering together* must be previous to those insults of gaping with the mouth, and smiting upon the cheek. *male* signifies *to complete, to fill up*, as well as *to gather together.*

For this reason Ab. Ezra makes the word in our text parallel to Exod. 15. 9. where Moses in his Divine hymn represents the enemy saying, by way of insult and triumph, I will pursue, I will overtake, I will divide the spoil; my lust [*naphshi*, my soul] *timlaemo: shall be satisfied upon them*; or, filled with them. That *male* may relate to one who is full of, or swelled with, pride; D. Dieu appeals to Esth. 7. 5. Ahasuerus saith, Who is he that *melao libbo: durst presume in his heart* to do so: Literally, *Quem implevit cor ejus. — Quis tantos spiritus sumpsit, et tam audax evasit?* In the same manner he explains Acts 5. 3. *τί ἐπλήρωσε ὁ Σατανᾶς* Why hath Satan filled thine heart? i. e. *Quid te adeo tumidum ac audacem reddidit?* Take his Comment, which is well expressed; *Pariter contra me impleverunt sese: Nempe tumore cordis et audacia, qua adeo repleti fuere, ut nec os nec manus continere potuerint; sed os adversum me distenderint, et manibus probrose maxillas meas cœciderint, ut cor suum in me quasi evacuarent.* — Agreeable to this is the Tigurin version of the third branch of the text; viz. *In malis meis voluptatem suam expleverunt. — Satiati sunt pœnis meis.* Vulg. Lat.

יְהוָה יִסְגִּירֵנִי אֶל אֱלֹהֵי יָדָי  
וְעַל-יְדֵי רָשָׁעִים יִרְטֵנִי :

11. God hath delivered me to the ungodly;  
And turned me over into the hands of the wicked.

*God: el:* the adorable Deity. Comp. ch. 8. 3. whom Sol. Jarchi here describes by this abbreviation, *הַקָּדוֹשׁ בָּרוּךְ* viz. *ha-kadosh baruc bu: Sanctus Benedictus ille.*

*Hath delivered me: jasgireni: collari vinctum tradidit me;* Schultens. I suppose he gives us this construction from the Arab. *sagara:* which is particularly applied to a dog having a wooden collar fastened to his neck. But we may perhaps force the word beyond its intention if we use it with regard to a man in distress. Our English version of *delivering* seems to be the most obvious, and is justified from Deut. 23. 15. where we read the same verb with the same particle, viz. *lo tasgir: Thou shalt not deliver the servant to his master.*

The



The sense enlarges by considering that it may be understood of shutting up in prison, or confining to one place. Comp. ch. 11. 10. Agreeable to this is the Vulg. Lat. of our text, *Conclufit me Deus apud iniquum*. This represents Job delivered up, and confined as a prisoner.

*The ungodly: yavil*: A word as well as *reshayim*, peculiarly adapted to those who are very wicked. ch. 11. 13. and 10. 3.

*Turned me over: jirteni*: Sol. Jarchi makes the two radices *jarat* and *ratab* of the same force; from either of which our word may be derived. We find it but once more, viz. Numb. 22. 32. And the Angel said unto him [Balaam] I went out to withstand thee because thy way *jarat*: is *perverse* before me. This obscure word, as Bochart calls it, [Hieroz. l. 2. c. 14.] receives great light from the Arabic; in which language the radix *warata* [Lexic. Al-camus. Comp. ch. 3. 25.] signifies, To cast or fall headlong into destruction. The substantive denotes a precipice; a well; clay or dirt which sticks so close to sheep that they cannot with ease disengage themselves from it: in short, any difficulty whatsoever, from which it is hard to escape. Instead therefore of reading, Because thy way is *perverse*; we shall rather say, Because thy way *tawarratat*: (the word that is used in the Arabic version) is *dangerous*, leadeth to destruction; or is attended with so many difficulties that it is not in thy power to evade them. — And instead of, Turned me over into the hands of the wicked: Bochart's interpretation is to be preferred; viz. *Inter manus impiorum implicavit me*. Or that of Schultens, who in his Notes pursues the same steps with Bochart; viz. *ad manus importunorum in barathrum dejecit me*.

12 שְׁלִי הָיִיתִי וַיִּפְרֹקֵנִי  
וְאָחַז בְּעֶרְפִּי וַיִּפְצֹּצֵנִי  
וַיָּקִמֵנִי לוֹ לְמַטָּה :

12. I was at ease, but He hath broken me asunder:  
He hath also taken *me* by my neck, and shaken me to pieces,  
And set me up for His mark.

*I was at ease*: Job ch. 3. 26. When his terrible shock came, saith *lo shallavi*: I was not at ease; or, I was not slothful: Having in the verse before declared his fear and apprehension of something very affecting that was coming upon him. To reconcile therefore the seeming contradiction, we may suppose that in ch. 3. he speaks with regard to the ease of his mind: But here to the ease of his body. *Fortunatus fui, sed labefactavit me*. Schindler.



*He hath broken me asunder : jeparpereni : — Shaken me to pieces : jepatzpetzeni :* The words which Job uses here are no doubt particularly chosen, with an intent to aggravate and set forth his calamities in the strongest light. You see in what manner the letters are doubled and increased from their simple radices *pûr* and *pûtz* : How exactly they agree in form, in sound and cadence. *Verba grandia seligit et conquirat ad exaggerandam mali sui vim : Significationem auget literarum geminatio.* Mercer. — That observation which is frequently made concerning the beauties of Poetry, may properly be applied here ; viz. that Job's words are an *echo to the sense*.

R. Levi explains the Hebrew for *broken asunder* by *shabar* and *catbath* : words that particularly relate to violent fractures and bruises. — *Contrivit me tanquam uvas in torculari. q.d. omnes vires et opes mihi expressit.* Schultens.

The word receives farther strength from the Arab. *pâra* : *to wax hot*, to rise up like the froth of a pot. *pâra al-tannowro : exæstuat clibanus.* Alcor. c. 11. 40. For this reason Schultens translates *jeparperennu : fœcibus turbulentis fecit me exæstuaré* : Herein including the disorder of mind as well as body.

*Taken me by my neck : achaz beyorpi : tenuit cervicem meam.* V. Lat. The preposition *ב* is subservient to the verb. Comp. ch. 12. 9.

*Shaken me to pieces : jepatzpetzeni :* Sol. Jarchi illustrates this by Jer. 13. 14. where the Prophet represents the inhabitants of Jerusalem filled with drunkenness, as bottles filled with new wine. Therefore the Lord declares *nip-patztim : I will dash them one against another* : And Psal. 137. 9. *ve-nippetz : and dasheth thy little ones against the rock.* To which we may add Psal. 2. 9. *Tbou shalt dash them in pieces like a potter's vessel* : Parallel to which Sol. Jarchi makes *teshabberem : in fragmenta minutissima disperges illos.*

*And set me up for a mark : Surgere, vel, stare me fecit sibi in scopum.* Hebr. Comp. ch. 7. 20. *In quem sagittas ejacularetur et tela omnia.* Mercer.

יָסְבּוּ עָלַי רַבִּי  
יַפְלִחַ בְּלִיָּתִי וְלֹא יַחְמֹל  
יִשְׁפֹּךְ לְאַרְצִי מִדָּרְתִּי :

13. His archers compass me round about:  
He cleaveth my reins asunder, and doth not spare:  
He poureth out my gall upon the ground.

Job in the verse above represents himself as subject to the insults of a notorious criminal : So here he elegantly compares himself to one who is surrounded with



with a number of Archers discharging their sharp-pointed arrows against him. If we apply this to the virulent reproaches of his enemies, it suggests to us how forcible is the power of Language; and that the effects of an evil tongue are attended with as bad consequences, as the word of God itself is productive of good ones: Which the Apostle in the same beauty of expression assures us, is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart. Heb. 4. 12.

*His archers &c.* This phrase is one of the elegancies of Scripture, signifying the difficulty which any private person, or public community is exposed to. For this reason Ab. Ezra quotes, as parallel to our text, Jer. 50. 29. where one of the judgements pronounced for the destruction of Babylon was, *Call together rabbim: the archers* against her.

*He cleaveth &c.* Words that point out the utmost distress. Such as the Arabians apply to wild beasts, which, as soon as overtaken and surrounded by their pursuers, are possessed with so great terror, that they are pierced through with fear; their reins do as it were cleave asunder, though no darts are shot. *sakatat kowâbâ watakattaat colâbâ: Labuntur vires illarum [ferarum] et disrupti sunt renes illarum.* Hist. Timur. p. 416. Vid. Schultens; who observes, *In nostro textu est imago à venatoribus, et eorum corona atque indagine.*

*He cleaveth: jephallach:* Which R. Levi explains by *jibkay: divideth into several parts.* The Psalmist, speaking of his miserable condition, Psal. 141. 7. When Saul, as it is supposed, persecuted him to the cave of Engedi, uses both those words; viz. *cemo poleach ubokeay baâretz: as when one cutteth and cleaveth [wood] upon the earth:* Our bones are scattered at the grave's mouth. Both Dav. Kimchi and Sol. Jarchi make this text parallel to ours in Job, with the addition of *wood*, as it is read in our English version; though we have no Hebrew for it. — But as Dr. Hammond observes, we want no such addition. — Take his literal translation: As one that cuts and flits the earth [*bimradaija: with plowshares.* Chald.] our bones are scattered at the mouth of Sheol; i. e. as the earth that is digged out of a pit, lies in a rude heap at the *mouth*, and is ready to tumble into it: So am I digged or ploughed by sharp oppressions, and lie at the mouth of the great pit Sheol, ready to be destroyed.

*He poureth out my gall:* Thus does the Prophet complain, Lam. 2. 11. My bowels are troubled, my liver is poured upon the earth.

*My gall: mereratbi:* from *marar: amarus fuit.* The word in Arabic, as our Learned Castle in his Lexicon quotes from Avicenna, signifies *folliculus fellis:*



*fellis*: agreeable to which Pineda writes, *Fellis vasculum dirupit*, instead of, *Fel effudit*.

יִפְרֹצְנִי פָרֹץ עַל-פְּנֵי-פָרֹץ 14

יָרָץ עָלַי כְּגִבּוֹר :

14. He breaketh me with breach upon breach:  
He runneth upon me like a giant.

*He breaketh &c.* like a torrent: Comp. ch. 1. 10. and 28. 4. *paratz* signifies in Arabic, To cut or tear in pieces, which agrees well with what goes before. It carries with it a strong idea of *ruin* and destruction, as Dr. Hammond observes on Psal. 106. 23. To which we may add, that repeating the same word, *breach upon breach*, makes the sense still more emphatical. Comp. Isai. 28. 10. Precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little. Where in the Hebrew the phrase *yal pene* is not used, as it is in Job; but instead of it the particle *lamed*: viz. *tzav la-tzav*: *præceptum ad præceptum*, *kav la-kav*: *linea ad lineam*. For which reason Noldius, it may be, translates our Text, *Rupit me diruptione post diruptionem*: and not *super diruptionem*. Partic. 132.

*A giant*: Or strong man. Comp. Gen. 10. 8. He [Nimrod] began to be *gibbor*: a mighty one. — *gibbar takkiph*: *vir robustus*. Targum.

יֵשַׁךְ תִּפְרֹתִי עָלַי גִּלְדִּי 15

וְעִלְלֹתִי בְעָפָר קֶרְנִי :

15. I have sewed sackcloth upon my skin,  
And defiled my horn in the dust.

*Sackcloth*: Putting on Sackcloth we know was a custom frequently in use, as an outward token of sorrow either for sin, or for any great calamity. Jonah 3. 8. 2 Sam. 3. 31.

*My skin*: *gildi*: We find this word no where else in Scripture. Ab. Ezra in his Comment writes, it is taken *milleshon kedar*: *ex lingua Kedar* [Arabica] and is synonymous to the Hebr. *yor*: *cutis*.

The radix in Chald. as well as Arabic, signifies, *to excoriate*, or take off the skin. One of the Jewish Rabbies [though contradicted by others] determines that a beast might legally be sacrificed *ba-geludab*: *cui pellis detracta est*. Mishn. Cholin. de Profanis. cap. 3. § 2. In this sense Schulten's renders *gildi*: *lacera cutis*, vel *excoriatio mea*. But in both the languages above mentioned, in some respects it hath a contrary meaning; viz. *crustam obduxit*, vel *contraxit*:



*traxit*: being particularly applied to congeled or condensed waters. When therefore Job saith, I have sewed sackcloth upon my skin: He may perhaps intimate, That though he had endeavoured to skin over his wounds, yet they were all ready to break out again. This agrees with S. Jarchi and R. Levi's account of *geled*: viz. *ha-kerum she-jayaleb yal ha-maccab*: *crusta quæ superinducitur plagæ*.

It is remarkable that the Firmament, Gen. 1. 6. which God made to divide the waters which were under, from those which were above it, is in the Arab. Version *galadon*: *durities, robur, incrustatio*. In the Hebrew it is *rakia*: *expansum*: *Laminæ instar diductum*. *ῥαπέωρα LXX. Quod sit firmum et stabile, atque ita expansum permaneat; nec vel collabatur, vel diffuat*. Schindler. — Vid. Bochart. Geogr. l. 1. c. 42. Comp. ch. 9. 8.

*And defiled &c.* Which R. Levi explains, *beyelithi*: *ascendere feci pulverem super caput meum*: as if *yolalti* was derived from *yalab*, and not *yalal*. But sure it is rather to be understood, as S. Jarchi writes in the language *gannai*: *turpitudinis: ignominia*: alluding to Judg. 19. 25. *jithyallelu bab*: *they abused, or defiled her*.

*My horn*: *karni*: Which Ab. Ezra interprets *zivi*: *my splendor*. Targum *ikari*: *my glory*. — No doubt but this phrase of defiling ones horn in the dust, is expressive of the greatest ignominy and contempt that a person can suffer, especially when exalted to a high station. Let the enemy persecute my soul, — tread down my life upon the earth, and lay *cebodi*: *mine honour* in the dust, Psal. 7. 5. In opposition to this, *exalting the horn* intimates the highest degree of veneration and respect: as Psal. 112. 9. One of the happy privileges that shall attend a righteous man, is, *karno*: *his horn* [*tukpeh*: *his bravery*, Chald.] shall be exalted with honour. Psal. 75. 10. The different event of the righteous and the wicked is foretold in the same strong figure; viz. The horns of the one shall be cut off, but the horns of the other shall be exalted. The Targum in both places referred to, instead of the *horn*, is *bravery* and *courage*. Read Spencer. Dissert. de Cornibus Altaris. c. 4. § 3. Where he shews particularly that the *horn* in ancient times was as an emblem of Power, Honour and Religion.

פָּנַי חֲמֹרְמָרָה מִנִּי-בִּכְיִי 16.

וְעַל עֵפְעָפִי צִלְמוֹת :

16. My face is foul with weeping,  
And on my eye-lids is the shadow of death.



*Is foul*: חמרמה But the true reading is חמרמו which is confirmed not only by the Masorets, but by the Hebrew Commentators, Ab. Ezra, R. Levi, Sol. Jarchi. Comp. ch. 10. 20. — The word being doubled is supposed to increase the sense, as in y. 12. — The Author of the Vulgate renders it *intumuit*: My face *swells* with weeping. This agrees with the Arab. radix *chamarā*: *fermentavit massam*, Scil. *intus abdito fermento*. Castel. — Ab. Ezra thinks it is rather to be taken from the Arab. *bbamara*: *rubuit*; as if Job complained his face *was red* with weeping: Or that it may be understood in the same sense with *jechmeru*: Psal. 46. 4. the word being there applied to *troubled waters*. — My face *nikmetu*: is contracted, or wrinkled: Sol. Jarchi. Vid. y. 8. It is filled with dirt and corruption. R. Levi. — The several interpretations above mentioned serve to enlarge our idea of Job's calamity.

*Eye-lids*: Comp. ch. 3. 9. — *Shadow of death*: Ch. 3. 5. — 10. 21.

17 על לא־חַמָּם בְּכַפִּי

וְתַפְלְתִּי זָכָה :

17. Not for *any* injustice in mine hands.

Also my prayer *is* pure.

*Not for &c.* The Author of the Vulgate, as if the verse was defective, writes, *Hæc passus sum absque iniquitate manus meæ*. But by such an addition we lose the elegance of expression which consists in a sudden turn of thought, and of few words. Comp. Psal. 1. 4. Blessed is the man — He shall be like a tree — His leaf shall not wither, and whatsoever he doeth shall prosper. — *lo cen ba-reshayim*: Emphatically, *Not so the wicked*: rather than the paraphrase, As for the ungodly it is not so with them. — Comp. 1 Chron. 12. 17. Where David uses the same phrase that is in our Text, only with *belo*: instead of *yal lo*. viz. *If ye come* to betray me to mine enemies *belo chamas becappai*: *Absque iniquitate in manibus meis*: vel, *Quamvis non (sit) injuria &c.* Noldius in Partic. — Isai. 53. 9. He made his grave with the wicked, and with the rich in his death, *yal lo chamas yasab*: *because* he had done no violence: which should be translated, *Although* he had done &c. Nold.

*Also my prayer &c.* *Oratio enim mea &c.* — But consider that Job just declared, There was no injustice in his hands: which words we may suppose he spoke with regard to the power and authority which he had once been invested with, and which he had not made use of to oppress or injure any one. Instead therefore of translating *tephillathi*: *my prayer*: In pursuance of the same



same thought, one would rather imagine he intended to vindicate his proceedings in the administration of *justice*; and to say, For *my judgement* (is, or hath been) pure.

*Judges*, Deut. 32. 31. are called *pelilim*: from *pillel*: the same radix from which *tephillah* is derived. Comp. Ezek. 16. 52. Thou also which *pillalta*: *hast judged* thy sisters: where the Targum is *beyeth, deprecata es*. From whence it is evident that the Chaldee Interpreter thought *pillel* might be understood in the sense both of *judgeing* and *praying*.

18 אֶרֶץ אֶל-תִּכְסִּי דָּמִי

וְאֶל-יָדִי מָקוֹם לִזְעָקִי :

18. O earth, cover not thou my blood,  
And let my cry have no place.

*O earth &c.* Ab. Ezra's Comment here is, O earth, if I lie, cover not my blood; Let not my complaint find any place. i. e. If I speak not the truth, but have been guilty of shedding the blood of others, of any injurious or violent actions, Do thou, O earth, not conceal this blood, but let it be produced as a witness against me; and when I make my complaint, Let no one regard it. — Or as others write, O earth make my injury public, and let there be no place to hinder my complaint from ascending immediately. — From ascending to heaven. Sol. Jarch. — *Neque inveniat in te [O Terra] locum latendi clamor meus*. V. Lat. — Consider what the Lord said to Cain after the murder of his brother: viz. The voice of thy brother's blood crieth unto me from the ground. Gen. 4. 10. Which words will admit of this paraphrase, and may serve as a parallel to our Text in Job. — Notwithstanding thy endeavour to conceal the murder of thy brother, by hiding him so as if no discovery could be made of it: yet it is not possible that the earth should conceal his blood. There is not any place, though never so secret, which can hinder it from crying to me.

But the difficulty still remaining is; when Job saith, Cover not thou my blood: How shall we understand this of the blood of others, and not his own. The expression, though seemingly a contradiction, is well explained by a passage taken from the *Chamâsah*, or *Hamâsah*, a Collection from the Arabian Poets by Abu Temam, and quoted by the learned Schultens. Compare the Note on chap. 7. 3. The bold adventurer declares, I will not give over my pursuit till I have tinged every part of my saddle with the



streams of my blood: where the Commentator observes, that when he saith my blood, he doth not mean his own blood, *damma naphshi: sanguinem sui ipsius, sed sanguinem illorum quos occideret.*

19 נִסְעָתָהּ הִנֵּה בַשָּׁמַיִם עֵדִי

וְשִׁהְדִי בַמְּרוֹמִים:

19. Also now, behold, my witness is in heaven,  
And my record is on high.

*Witness: yed:—Record: sabed:* This is the only place where we find *sabed*. The radix is frequent in Arab. Chald. and Syriac. Gen. 31.47. Laban the Syrian called the stone which Jacob set up for a pillar, *jegar sabadutha: the heap of witness*. But Jacob the Hebrew called it *gal-yed*. *Uterque juxta proprietatem linguæ suæ*, which the Author of the Vulgate adds to the Text. By Job's using both the words we shall perhaps be induced to think that they require a different sense. If we take the construction of *sabed*, from the Arabic, it will suggest to us a stronger and more convincing evidence than that of *yed*. For in Arab. it includes one who is present, appears personally to give his testimony, even upon oath, as being more immediately *conscious* of the fact. It is peculiarly applied by Mahomet to God, to confirm the truth of his doctrine. In ch. 46.8. the false prophet appeals to God as a sufficient *shabid*, or *witness*, against those who should say, He had forged his Alcoran. The translation of the Vulgate seems to point out this distinction, viz. — *In cælo testis meus, et conscius meus in excelsis.* — *Oculatus meus testis*. Schultens. The *witness*, as Bolducius argues, might have regard to Job's outward actions: The *record* to his inward consciousness.

*In heaven: bash-shamajim: In cælis:—On high: bam-meromim: In excelsis.* The radix of both these words, is, To be high, or exalted. The former indeed is not read in Hebr. but in Arabic. Comp. ch. 11.8. — As the *witness*, and the *record* seemed to require a distinction, The same observation may perhaps be made here with regard to *the Heavens*, and *the Excelsa*. For the *Heavens* may denote any part of the Creation which is placed superior to the Earth: [as Gen. 1.1. God created the Heavens and the Earth] and by the *Excelsa*, may be understood those regions, which, if we may be allowed the expression, are more peculiarly the Seat, or Throne of the Divine Majesty.— The devout Psalmist in the same language writes, Psal. 148. 1. Praise ye the Lord *ex cælis: Praise Him in excelsis*. Bildad ch. 25. 2. saith, Dominion and fear



fear are with Him : He maketh peace במרומי in His high-places. *In excelsis suis*, Comp. Mat. 21. 9. *ἀσπανά ἐν τοῖς ὑψηλοῖς.*

מַלְצַי רָעִי 20

אֶל-אֱלֹהִים דָּלַפָּה עֵינַי :

20. My friends scorn me :

But mine eye poureth out tears unto God.

*Scorn me : melitzai :* Are my scorers. — Gen. 42. 23. An Interpreter is called *melitz* : viz. He [Joseph] spake unto them by an interpreter : which is the translation of the Vulgate : the Hebrew is *bam-melitz benotham* : An interpreter was between them. In Chaldee the sense is enlarged, the word signifying an Orator or Pleader, who is ready to speak in a bad as well as a good cause : Agreeable to which is the Vulg. Latin ; *Verboſi amici mei*. A sarcasm in Chald. is *balatzab*. Correspondent to this is *lâtza* : Arab. To talk mysteriously, or ænigmatically.

From what I have mentioned, you see how very comprehensive Job's meaning is when in one word only he saith, His friends are *melitzim*. Comp. ch. 7. 15. And it is likewise observable, how great an advantage it must be to call in the assistance of Arabic &c. for the right understanding of Hebrew. By this assistance we learn a very just reason why Job's friends are distinguished by such a name. Because their discourse was full of scorn and derision : They made use of dubious and mysterious expressions : They were prepared to advance any thing, how false soever, which promoted their cause.

*Poureth out tears : dalephab :* Literally, *effundit*. The word may indeed be understood of *weeping* in particular, when applied to the eyes. But in a general sense it signifies a state of decay or dissolution. For this reason we suppose, Ab. Ezra in his Comment on our Text alludes to Eccles. 10. 18. viz. By much slothfulness the building decayeth : By idleness of the hands the house *jidloph* : *droppeth through*. — The word is likewise elegantly applied to a soul in distress : as Psal. 119. 28. My soul *dalephab* : *melteth* for heaviness. *It is poured out* : in the same sense with that of Jos. 14. 8. Made the heart of the people melt. Dav. Kimchi.

When therefore Job saith, Mine eye poureth out unto God. We are to understand by it, Mine eye decayeth, melteth, or is dissolved to God. We have the same elegance of expression, Isai. 38. 14. viz. *dallu yenai lam-marom* : Mine eyes fail upward : there being no Hebrew for *with looking*, as it is



expressed in our English Version, the LXX &c. Such an addition takes off, and weakens the emphasis which the Text seems to intend.

וְיִזְכֶּה לְגִבּוֹר עִם־אֱלֹהִים 21

וּבֶן־אָדָם לְרֵעֵהוּ :

21. O that one might plead for a man with God,  
As a man *pleadeth* for his neighbour !

One would think by the translation, that the Hebrew for *man* is the same in both parts of the verse. But in the first it is *geber* : in the second, *ben adam*. This difference in expression must surely intimate some difference in the sense. Comp. ch. 4. 17. Where I have endeavoured to shew that *Man* may be distinguished by the name of *geber* : because of those powers and abilities which he is endowed with. And that *ben adam*, the son of Man, or the son of Adam, or son of the earth, signify to us the fallen, degenerate state of Man. The Son of Sirach speaking of the creation of Men, writes in the same style, viz. The Lord gave them power over the things therein : [the earth] He endowed them with strength by themselves &c. — Every man from his youth is given to evil.

*O that one might* &c. These words, notwithstanding the several interpretations which have been applied to them, seem to be justly translated. The particle in *ve-jocach*, is no doubt the same with *mi jitten* : *utinam*. Comp. chap. 10. 16. and 2 Sam. 24. 3. And Joab said unto the King, *ve-joseph* : Now the Lord thy God *add* unto the people : *utinam* — *adderet*.

*For a man* : *le-geber* : — *For his neighbour* : *le-reyebu* : i. e. For him, or in his behalf. The particle hath the same construction, Prov. 6. 1. My Son, if thou be surety *le-reyeca* : *for thy friend*, or neighbour.

*As a man* : *uben adam* : You see how much the sense depends on the particle. We have an instance of the same kind, ch. 5. 7. Man is born unto trouble *ubene resheph* : as the sparks &c.

From what is premised, we shall read the Text in this manner :

O that there may be pleading for man with God,  
As man *does* for his neighbour !

Or, to make the expression fuller ;

O that there may be the same pleading with God, for man,  
Who is distinguished by many excellent qualities,  
As there is with man in his low estate for his neighbour !

The



The Version of the LXX in the former part of the verse favours the interpretation above mentioned, viz. Εἴη δὲ ἑλελχθῶ ἀνδρὶ ἐναντὶ κυρίου. *Sed utinam fit redargutio viro coram Domino!*

כִּי־שָׁנוֹת מִסְפָּר יֵאָתִיד 22

וְאֵרַח לֹא־אָשׁוּב אֶהְיֶה :

22. When a few years are come,

Then shall I go the way *whence* I shall not return.

*When a few years &c.* When the number is determined for the days of my life, Then shall I go &c. S. Jarchi. He speaks as if *his* number would soon be completed. Ab. Ezra.

*A few years : shenoth mispar :* The years of number. — Jacob said, I being *few in number* : *methe mispar* : *viri numeri*. Gen. 34. 30. — The Lord gave men *few days* : ἡμέρας ἀριθμῶν. Ecclus. 17. 2.

*Go the way :* Comp. Jos. 23. 14. Behold, this day I am going *the way* of all the earth. — David saith, 1 King. 2. 2. I go *the way* of all the earth : In both which places the style differs ; for *derec* : *the way* is there read with the preposition ב *in* : Whereas Job uses *orach*, *the way* without a preposition ; which from the Arabic radix signifies, a fixed or certain point of time, history or annals. From hence the time itself, when thus digested, is by the Arabians called *târich*. This consideration will perhaps incline us to think that Job by writing *orach*, and not *derec* : alludes to the particular exact time of his death ; and not to the *way* of death in general, which Joshua and David seem rather to have regard to. Sol. Jarchi's Exposition as mentioned above strengthens this observation.

## CHAP. XVII.

רוּחִי חֲבָלָה יָמִי

נֹעְכּוֹ קְבָרִים לִי :

1. My breath is corrupt, my days

Are extinct : the graves *are ready* for me.

*Is corrupt : chubbalab :* Which R. Levi explains from Gen. 6. 12. The earth *nishchâthab* : was corrupt. Targ. *ithchabbelath*. The radix *chabala*, is variously interpreted, signifying, to bind, to be in pain as a woman in travail, to be dissolved, to be in a state of destruction, or corruption. Instead then of reading,



reading, *My breath is corrupt*, it would perhaps be as well, considering Job's situation, to say, *Spiritus meus constringitur, cum dolore emittitur*; i. e. I have such an oppression, that I can hardly breath. *Jam quidem ago animam*. Tigur. Verf. — David saith, Psal. 18. 4. *cheble maveth: the sorrows of death* compassed me. Hof. 13. 13. *cheble joledah: the sorrows of a travailing woman* are come upon me. — To what is mentioned we may join the Arab. *chabala*: which denotes *corruption* in different senses; viz. Such as arises from the cutting off a hand or foot; and in general points out any defect either in body or mind.

*Are extinct: nizyacu*: which is read only in this place. *sheen lo cheber bam-mikra: Cui non (est) socius in scriptura*. Ab. Ezra. — R. Levi explains it by *nicrethu: excinduntur*. It is of the same force, as Sol. Jarchi writes, with *nidyacu: they are consumed*, ch. 6. 17. there being only the change of י for נ such as is frequent in Chaldee. Instead of *zabab: gold*: the Chaldees write *dehab*. Instead of *zacar: a male: decar*. For *zebach: a sacrifice: debach*.

*The graves &c.* i. e. one of the graves, as some observe: parallel to Jud. 12. 7. Jephthah was buried *beyare: in the cities of Gilead*: or, in one of the cities. Schultens writes that Poetry affects Plurals; which the Arabians particularly apply to this word, *graves*, or *kobouron*. An instance of this kind he produces from the *chamâsah* [ch. 16. 18.] where the Poet introduces a person complaining that he should be blamed for weeping at *the grave: Arab. graves*. — But in Hebrew we find that both numbers are sometimes promiscuously used, in prose as well as in verse. For example ch. 21. 32. He shall be brought *likbaroth: to the grave*: Literally, *ad sepulchra*. — 2 Kings 22. 20. Thou shalt be gathered *el kibrotheca: ad sepulchra tua*.

*The graves are ready for me*: Sol. Jarchi's Comment is, I am ready for the grave. The text is only *kebarim li: sepulchra mihi*. Therefore to make any addition will perhaps spoil that elegancy of expression which seems to consist in a sudden, quick turn of thought. Comp. ch. 16. 17. As if Job's meaning was, When my breath is gone, my days extinct, *sepulchrum mihi*, I have a grave. — *Solum mihi superest sepulchrum*. V. Lat.

אִם-לֹא הָתָלִים עִמָּדִי 2  
וּבְהִמְרוֹתָם תֵּלֵן עֵינִי :

2. *Are there not mockers with me?*

And doth not mine eye continue in their provocation?

*Mockers*: whom R. Levi calls by the name of *anshe yatzum: men of strength*: Such as are powerful in strife and contention.

The



The translation of this verse seems to be very just, though it hath been much contested. A parallel may be taken from ch. 30. 25. where the Interrogatives are deficient, as they are in the second part of our verse; viz. *im lo bacithi*: Annon, *Did I not weep* for him that was in trouble? *yagemah naphshi*: *Was (not) my soul grieved* for the poor: Instead of *im lo yagemah naphshi*.

*And doth not mine eye continue &c.* This I imagine is one of those figurative expressions, of which we find several in this Book, and in other places of Scripture. Comp. ch. 6. 7. — 8. 19. — 11. 3. — For the words will be clearer, if we say, *And doth not their provocation continue in mine eye?* R. Levi's Comment is to the same purpose, viz. לֹא לִי מִן הָעֵינַי הַזֵּה חֲסִידָתָם *His meaning is, Mine eye seeth their provocation, and continues there.*

3 שִׁמָּה נָא עֲרִבְנִי עִמָּךְ

מִי־הוּא לְרִי יִתְמַע :

3. Lay down now, put me in a surety with Thee;  
Who is he *that* will strike hands with me?

*Lay down now: sima na*: — When Abraham adjured his servant not to take a wife for his son of the daughters of the Canaanites, he said to him, *sima na*: &c. *Pone quæso, Put I pray thee thy hand under my thigh.* Gen. 24. 2. — Israel ch. 47. 29. obliged Joseph in the very same form of an oath, not to bury him in Egypt. — Job had been complaining of his friends severe treatment, from whom he was to expect no comfort. His thoughts therefore turn upon a superior power. The short address which he makes to the Deity, viz. *Pone quæso*, is scarce intelligible. It must surely comprehend more than the words express. For this reason I am inclined to think, they are an abbreviation of that form used by Abraham and Jacob; to signify how desirous he was to engage God even by an oath, to give him some assurance of protection. — It would, he might imagine, have been improper, had he spoken to God in the whole Form. But that part which he does apply, is sufficient to declare his intention; viz. that God would by some means or other satisfy him, that He would be in *suretiship* with him; as men generally do, when they enter into covenant with one another. — Abram, to vindicate his innocence that he had not injured the King of Sodom in the smallest circumstance, saith, Gen. 12. 22. *barimothi jadi*: *I have lift up my hand unto the Lord*; i. e. I have sworn to Him. — The Lord Himself vouchsafes to use the same Form, Exod. 6. 8. I will bring you into the land concerning which I did *swear* &c. Hebr. lift up my hand. — From which we may argue, that there is no more incon-



inconsistency in the expression of God's *laying his hand upon his thigh*, than there is in *lifting up his hand*. — But instead of *lifting up the hand*; suppose the Form had been lessened, and we had read only *lift up*; we should certainly have concluded that an oath was as much intended, as if mention was made of *the hand*.

By the same way of arguing we may draw this conclusion, that *Pone quæso* have really the force of an oath, without the addition of *manum sub femore*. — Comp. ch. 4. 5. where there is an instance in some respects parallel to what we are now considering; and from which we may infer, that part of a sentence by common use is as intelligible as the whole. — Comp. Note on chap. 3. 8.

*Put me in a surety: yorbeni*: The primary sense of the radix is, *To mix together*: From whence, as Schindler writes, *Ad pacta et mercimonia transfer-tur: propter mixturam quæ fit in sponsonibus et mercimoniis*. For the same reason it signifies, *To negotiate or merchandise*; *Quia mercatores in emendo et vendendo miscent unum cum alio: permutant, fidejudent*. — To which we may add, that ἀπαλόν in Greek is no other than the Hebr. *yerabon*: a pledge. Gen. 38. 18.

*Who is he that will strike hands with me?* The Hebrew literally translated is, *Quis ille (qui) in manum meam infigetur?* from *takay*: *fixit*. Fixing or joining hands together being the usual ceremony of stipulations or contracts. — Prov. 6. 1. We have the same words with those in our text: *My son if yarabta: thou be surety for thy friend; if takayta: thou hast stricken thy hand with a stranger*.

4 בִּי-לָבָם צָפַנְתָּ מִשְׁכָּל  
עַל-כֵּן לֹא תִרְוּמָם:

4. For Thou hast hid their heart from understanding:  
Therefore shalt Thou not exalt them.

*Hid their heart from understanding*: Rather, Understanding from their heart. Comp. Note on y. 2.

5 לְחֵלֶק יָגִיד רְעִים  
וְעֵינֵי בָנָיו תִּכְלָנָה:

5. He that speaketh flattery to his friends,  
Even the eyes of his children shall fail.

6 וְהִצִּינֵנִי לְמִשַּׁל עַמִּים  
וְתַפַּת לְפָנַי אֶהְיֶה:



6. He hath made me also a by-word of the people:

And aforetime I was as a tabret.

*He that speaketh flattery* &c. Instead of which, as the Hebrew stands, we should read, *He that speaketh friends to flattery*. But such transpositions are frequent; as in *ŷ. 4*, &c. — *Prov. 7. 21*. we read *cbelek* in the same sense, viz. *be-cbelek*: *with the flattering* of her lips. *Blanditiis*, V. Lat. i. e. By an artful placing, or dividing her words *taddichennu*: she forced, or attracted him: From the radix *chalak*, To divide into parts, orders, classes, offices, &c. *Castle*.

The difficulty here is to understand what is meant by *flattery*. Nothing of this kind had passed between Job and his friends: Instead of which they had been very free in their censures and reproaches of one another. The sense will, I think, be very obvious, if the words, *He that speaketh* &c. (he that divideth the fraternity of companions. Targum) are supposed, as they really appear to be, a known proverbial form, used to distinguish between true and false friendship. — Admit this supposition, we shall then see possibly the connexion between this and the following verse; viz. *He hath made me a by-word* &c. — As if Job should say; — It is indeed a common observation, that He who speaks flattery to his friends, — Even the eyes of his children shall fail. — But so far from being flattered by my friends, I am made their scoff and derision, &c.

*Eyes of his children shall fail*: Some interpret *banav*: *its children*; viz. the children of flattery. But sure it is more natural to say, The children of the flatterers: As if they also should be sufferers with their fathers. — That the phrase itself donotes great perplexity and distress, *Comp. ch. 11. 20*. — Job writes with the same view, *ch. 21. 19*. that God lays up the iniquity of wicked men for their children. *ŷ. 6*. *A by-word*: *limshol*: This word is pointed as if it was a verb of the infinitive mood: *Ad comparare*; Ver. Interlin. But there is no occasion for such a nicety; the language being the same with *Psal. 69. 12*. viz. *ebi labem le-mashal*: I became a proverb to them. To which is added in the following verse, I was *neginoth*: *the song* of the drunkards. Job complains in the same style, *ch. 30. 9*. I am *neginatham*: their song. *vaebi labem lemillah*: Yea, I am their by-word.

*Aforetime*: *lephanim*: This word does indeed admit of that construction; as *Deut. 2. 12*. The Horims dwelt in Seir *lephanim*: *beforetime*. But as the Psalmist above-mentioned makes two distinct parts of his contemptuous treatment, so I am inclined to think Job does the same: Intimating what he is at present, rather than what he was formerly.



*A tabret*: Instead of which Ab. Ezra and the Chald. Paraphrast read *topheth*, in the sense of *gehenna*: As if Job lamented his being made a spectacle of death and the grave; a dead corpse rather than a living man; alluding to Topheth, or the valley of Hinnom. But allowing that Job lived before the Law of Moses, and not being a Canaanite, he could not be supposed to refer to that valley, the first mention of which we find Josh. 15. 18. — Our English version of a *tabret* seems to be much clearer and better than that of *gehenna*. But I take תפת to be the feminine plural of תף and therefore if literally rendered, is, *tympana*, *tabrets* or *tymbrels*. But the difficulty still remains of giving a just translation to *lephanim*: *afortime*, as we commonly read it.

The Arabic tongue will perhaps be of great use in this particular: For the word may be derived from *phanon*, *turba*, *plebs*, *conventus*. — From this observation you will see how exactly the sentiments of Job and the Psalmist's correspond: For we shall consider *panim*, as the plural (with a Hebrew termination) of the Arab. singular.

- Pfal. } I became *lemaschal*: a proverb to them.  
 } I was *neginoth*: the *moduli*, five *musica instrumenta* of the drunkards.  
 Job } He hath made me *lemaschal*: a proverb of the people.  
 } I am *topboth*: the *tympana lephanim*: of the Convention.

*Convention* will possibly be of more force here than if we should say, *the populace*, or *the multitude*: Because the Psalmist immediately before *the song of the drunkards*, saith, They that sit in the gate speak against me; i. e. The Convention, or Assembly, who met together in a public place appointed for the execution of Justice. Comp. ch. 5. 4. and 12. 12. — This still gives more weight to Job's complaint, that he should be exposed and ridiculed by those men from whom he might hope for impartiality.

I am the *tympana*, or *tabrets*, may be thought an impropriety in Syntax: But the Orientals are lovers of Plurals. Comp. the Note on the first verse of this chapter.

וְיָחִיבָהּ מִכָּעַשׁ עֵינִי  
 וְיִצְרִי כִצֵּל כָּלָם :

7. Mine eye also is dim by reason of sorrow:  
 And all my members are as a shadow.

*Is dim*: *tecab*: or *contracted*. The Hebrew, as D. Dieu Com. in Marc. 3. 5. observes, *dicitur de oculo, qui præ senio, aut diuturno dolore, exiccatis nervis contractus est et induruit, nec amplius mobilis ut in juventute, fixus stat*. Comp. Gen.



Gen. 27. 1. When Isaac was old, and his eyes *tichena*: *were dim*, so that he could not see. — Moses was an hundred and twenty years old when he died: his eye *lo cabathab*: *was not dim*, or contracted. Deut. 34. 7.

*My members*: *jetzorai*: The radix of which is very expressive, and particularly applied to the Creator's *forming* of man. Gen. 2. 7. *Lineamenta mea sicut umbra omnia sunt*. — *Membra in me formata præ multitudine doloris dissipantur instar umbræ*. Schindler.

R. Levi instead of *members* interprets the Hebrew *machshebothai*: *my thoughts*; which we read in the margin of the Bible. It is certain, the word is applied to the mind as well as the body; as Gen. 6. 5. God saw that every *jetzer*: *imagination* of the thoughts of his heart was evil. This perhaps will enlarge the sense of our verse; especially if we apply the *eye*, as we may do, to the understanding. Thus we interpret Zech. 11. 17. *His right eye*, i.e. his reason and understanding, *shall be darkened*.

Our Saviour speaks in the same language, Matth. 6. 22, 23. The light of the body is the eye, — If thine eye be evil, thy whole body shall be full of darkness. — Therefore to translate *jetzorai*: *formata mea*, we shall say, Every part belonging to me, whether of body or mind, is as a shadow.

David's complaint, Psal. 31. is delivered in the same mournful terms; His words are very affecting, and extremely well adapted to the description of human calamity. They may be read as a Comment on our text. Mine eye is consumed with grief, yea my soul and my belly. For my life is spent with grief, and my years with sighing: My strength faileth because of mine iniquity, and my bones are consumed. — I am forgotten as a dead man out of mind: I am like a broken vessel. — I mention this particularly to shew that the sublimity of style which we frequently meet with in holy Scripture, is worthy our closest attention.

8 יִשְׁמְרוּ יִשְׂרָאֵל עַל־זֹאת

וְנָקִי עַל־חֲנֹף יִתְעַרֵּר :

8. Upright men shall be astonished at this:

And the innocent shall stir up himself against the hypocrite.

*Astonished*: *jashommu*: i.e. Say Sol. Jarchi and R. Levi, *jithmebu*: A word signifying a great degree of astonishment, such as is attended with the profoundest silence; as Gen. 43. 33. When Joseph's brethren were placed each according to his birth-right, *jithmebu*: *they marvelled* one at another: They were struck with surprize and silence.



*Stir, or raise himself up: jithyorer: from yur: evigilavit:* For an innocent man's rest and sleep are disturbed by the prosperity of wickedness.

*Hypocrite: chaneph:* Such is frequently the interpretation of *chaneph*. But it signifies also corruption or defilement by common, popular vices; as Isai. 24. 5. The earth *chanephah: is defiled* by the inhabitants thereof. This places the opposition stronger between the *innocent* and the man of *corrupt* morals, than between the innocent and the hypocrite.

9 וַיֵּאָחֶז צְדִיק דְּרָכּוֹ  
וּמִתְקַדְּדִים יְסִיף אֱמֶץ:

9. The righteous also shall hold on his way:

And he that hath clean hands shall be stronger and stronger.

*The righteous: tzaddik:* A word that in the Eastern phrase includes not only those which we call social virtues, such as truth, sincerity, justice, charity, &c. but the several obligations likewise which are required of us in all points of our duty to God. In Arabic, *Qui omnia amicitiae et veritatis jura observat: Alter idem.* Pocock. Not. in Carm. Togr. v. 5. and 52. The Psalmist saith, There is none that *doth good*, Psal. 14. 3. which the Apostle, Rom. 3. 10. alludes to, viz. *טָמֵא וְעָרָב נַפְשׁוֹ* i.e. *tzaddik*. The Sadducees among the Arabians are emphatically called *al-mote-tzaddikin*, either from their giving of alms, or from justifying themselves. Giggeius. This agrees with the character of the Pharisees, who trusted in themselves that they were *righteous*, and despised others, &c. Luke 18.

10 וְאַלֵּם כֻּלָּם תָּשׁוּבוּ וּבֹאוּ נָא  
וְלֹא-אֶמְצָא בָכֶם חָכָם:

10. But as for you all, do you return, and come now:

For I cannot find *one wise man* among you.

*Do you return, &c.* We have the same request, ch. 6. 29. Comp. Isai. 21. 12.

*For I cannot find &c.* Or, Cannot I find &c.? The Apostle's style is the same, 1 Cor. 6. 5. Is it so, that there is not a wise man amongst you?

*Wise man: chacam:* A word that denotes one who is really wise, as well as the pretender to wisdom. ch. 5. 13.

11 יָמִי עָבְרוּ וּמוֹתִי  
נִתְקַן מוֹרָשִׁי לִבִּי:

11. My



11. My days are passed, my purposes  
Are broken off; *even* the thoughts of my heart.

*Are passed*: Comp. ch. 15. 19. where different interpretations of *yabar* are mentioned.

*My purposes are broken off*: which R. Levi explains, *machshebothai niphseku*: *my thoughts fail*. But something more seems to be intended by the text.

Ab. Ezra's Comment is rather to be preferred, viz. that *zimmothai*: *my purposes*, from the Arab. *zamma*, *to bind*, are the same with *my link*, or *chain of thoughts*. This corresponds well with the verb *nitteku*: *are broken off*: *Disrupta sunt vincula cogitationum mearum*. Agreeable to which S. Austin writes, *Convulsæ sunt compages cordis mei*.

The Chaldee Paraphrast very elegantly writes, *My thoughts cease*, or are removed from the tables of my heart. In the same style the Apostle, to assure the Corinthians of the sincerity of his affections, tells them, *Ye are manifestly declared to be the Epistle of Christ ministered by us, written not with ink, but with the spirit of the living God: Not in tables of stone, but in fleshly tables of the heart*. 2 Cor. 3. 3.

*The thoughts: morashe*: The radix *jarash* intimates the possessions, the inheritance, or treasures of the heart. Comp. Matth. 12. 35. *A good man out of the good treasure of the heart &c.*

לֵילָה לַיּוֹם יִשְׁמַר 12  
אוֹר קָרוֹב מִפְּנֵי-חָשֶׁךְ

12. They change the night into day:  
The light is short, because of darkness.

*They change &c.* Literally, *Noctem pro die ponunt*: In the same style with the Prophet Isai. 5. 20. *Woe unto them who put darkness for light, and light for darkness*. But we may ask, who those persons are in our text who *change the night into day*? Ab. Ezra saith, *chaberav*: *his (Job's) companions*. Others, *His cares and anxious thoughts, which take away his rest*. But without regard to particular persons or things, no more seems to be intended here than a general expression, signifying, that his night was turned to day; which is agreeable to Scripture-phrases. Comp. ch. 6. 2.

*Is short*: This is Sol. Jarchi's interpretation of *karob*: *propinquus*; who makes it parallel to *katzet*: *brevis*. His Comment is, *The light is short to me,*



me, because of the anxiety of the darkness of night. He alludes, among other quotations, to ch. 20. 5. The triumphing of the wicked *mikkarob* [*de propinquo*] is *short*: And to Deut. 32. 17. where mention is made of idol-Gods; such as came *mikkarob*, *newly up*; i.e. such as had not been esteemed long as Gods. Both those texts do indeed respect the *shortness* of time. But the word we are considering is *karob*, without any addition to it, and seems to require a different construction. One may with De Dieu separate the adjective from the substantive, viz. *Lux*, *light*, or as to light; *propinqua est à facie tenebrarum*: Which he explains, *Id est, parum abest à facie tenebrarum, adeo vicina est et affinis tenebris, ut faciem, vultum, speciem tenebrarum habere videatur*. But still this does not satisfy us, as to the uncommon expression of light being *near from the face* of darkness. *mippene*, *from the face*, frequently signifies in Hebrew no more than the particle *mem*, *from*, without any addition; as 1 Sam. 25. 10. Many servants — break away every man, *mippene*, *from* his master. The difficulty is made clear and easy, and our text quite intelligible, by considering that the Arabic particle *min*, which corresponds with the Hebr. *mem*, denotes *to* as well as *from*; especially when it follows *karab*, the same verb with that in our text. One instance from Giggeius will fully answer our purpose; viz. The mercy of God is *karibo min almohbsinina*, *near to the beneficent*: Which if you translate literally, according to the general construction of *min*, is, *near from the beneficent*. Comp. Luke 10. 11. The kingdom of God is *come nigh unto you*: Where the Arabic version both in the Polyglot, and in that of the New Testament, printed by the Society for promoting Christian knowledge in the year 1727, is, *karobat mincom*: which in the common reading of the preposition would be, *appropinquavit à vobis*. Mat. 15. 8. This people *ἐγγίξει μοι* draweth *nigh unto me*: *karibon minni*: *propinquus (est) à me*. Vers. Polygl. In the other, *jakrobo minni*: *appropinquat à me*. But we may produce an instance or two in which the Hebrew *mem* requires the sense of *to*, and not *from*. David, we read, 2 Sam. 6. 2. with all the people that were with him went *mibbayale*, *from Baale* of Judah to fetch the ark: Instead of which it is certain from 1 Chr. 13. 6. that he went *el, to, Kirjath jearim*, or Baale of Judah; the city being called by both those names. Bishop Patrick thinks there is no disagreement in these two places: For, saith he, they must go *to it*, before they could come *from it*: And here (2 Sam.) he speaks of their motion from thence, after they had gone to it. But this seems to be breaking, rather than untying the knot.

Some



Some perhaps may say, the difficulty is solved by translating *mibbayale* with the Vulgate, *de viris*: Or with the LXX. *ἐκ τῶν ἀρχόντων*. As if no more was meant than that David went with *some of the men*, or with *the chief of them*. But when we are told in both those texts, They went to bring up the ark of God *mishsham*: *from thence*; This supposes that Baale-Judah was some particular place, as well as Kirjath-Jearim: And consequently *mem*, in *mibbaale* requires the same construction with *el* in 1 Chr. 13.6. and instead of *from*, the translation should be, *to* Baale of Judah.

From what is premised we shall possibly be able to make those words in Psal. 68.29. much more intelligible. There we read, Because of thy temple at Jerusalem, shall Kings bring presents unto thee: as if the Psalmist was assigning a reason why those presents were brought, viz. Because the temple was at Jerusalem. The verse begins *mebecaleca*: Literally, as *mem* is rendered, *From thy temple* in Jerusalem Kings shall offer thee a gift. This is the translation both of the LXX. and the Vulgate. The Chald. Paraphrast to make the sense a little consistent writes, From thy temple thou shalt receive sacrifices &c. From their palaces Kings shall offer thee gifts. The Arab. Version comes nearer to the point, viz. *phi*, in thy temple &c. — But the meaning is obvious and without exception, if you render the particle *to* instead of *from*: viz. Kings shall bring presents *mebecaleca*, *to thy temple* at Jerusalem. These cases satisfy us that the industrious Noldius spent a great deal of time to very good purpose in considering the different force of particles. Consult him, pag. 545. — In the Note on Ch. 6. 25. we see that some words, Here we find that some *particles* will admit of contrary meanings. From what is mentioned, the twelfth verse will stand thus:

Night, [or, as to night] it is changed into day:

Light, [or, as to light] it comes near to darkness.

אִם-אֶחְזַק שְׂאוֹל בֵּיתִי 13

בְּחֹשֶׁךְ רַפְּדֹתִי יִצְעִי :

13. If I wait, the grave is mine house:

I have made my bed in the darkness.

*If I wait*: This translation supposes that the verb is to be taken in an absolute sense: But its general construction is either with an accusative case, or a preposition immediately following: As Psal. 52.9. *akavveh shimca*: I will wait on thy name: and 69.20. *akavveh lanud*: I looked for one to condole.

The



The radix expresses a great degree of eager expectation; Comp. ch. 6. 19. This may suggest to us that it will be more agreeable to the Hebrew, to read,  
If (or, though) I wait for the grave, it is mine house.

*The grave*: Comp. ch. 7. 9. — 11. 8.

*I have made*: *raphadti*: We find this radix but in two other places, viz. Ch. 41. 30. He [the Leviathan] *jirpad*, *spreadeth* sharp pointed things upon the mire. Cantic. 2. 5. *rappeduni*, *comfort me* [straw me] with apples. If we take the Arabic construction of *raphad*, to support, sustain, aid or assist; together with the substantive *mirphad*, *pomp* or *magnificence*; This will make the latter part of our verse appear to great advantage.

*My bed*: *jetzuyai*: *My beds*; *strata mea*. Which, as Bolducius observes, seems to intimate something magnificent and pompous: *Cum Job dicat illum stravisse in tenebris, id est. sub terra; absque dubio intelligitur de alio lectulo bene ornato et magnifice parato, super quem reponi solebant magnatum, principumque cadavera in suis mausoleis.* — To which may be added from Alex. ab Alexand. Gen. D. 1. 6. c. 13. *Sepulchra pro dignitate et opibus fiebant majora, si imperatores aut summos duces amplis honoribus functos, sepelire contingeret.*

Should we translate *raphadti*, in the future tense, depending as it were on *akavveh*: which is common in Hebrew; Job will then say with great propriety, and very elegantly:

If I wait for the grave, It is mine house:

I shall support [or spread] my couch with pomp in darkness.

Or, according to a known idiom of Scripture; — My couch shall be supported, or spread with pomp &c. Comp. the Note on *They change*, in the verse above.

לְשַׁחַת קִרְאָתִי אָבִי אֶתָּה 14

אִמִּי וְאֶחָתִי לְרֶמָּה :

14. I have said to corruption, Thou art my father:

To the worm, Thou art my mother and sister.

*I have said*: Hebr. *I have called*. We have the same poetical expression, ch. 4. 14. Comp. Prov. 7. 4. Say unto wisdom, thou art my sister, and call understanding thy kinswoman: Hebr. *Call to understanding*.

*Corruption*: *shachath*: Bochart de Animal. 1. 3. c. 4. observes, Though we understand this word sometimes in this sense, as Psal. 16. 10. Thou wilt not suffer



suffer thine holy One to see *shachath*: *corruption*: yet saith he, *Plerumque est fossa, tanquam corruptionis locus*. He refers to Job ch. 9. 31. to ch. 17. 14. and to ch. 33. where it is no less than five times interpreted a *pit*, or *grave*. In answer to which, Had Bochart considered well the place which he quotes in Psal. 16. he must have been persuaded that *shachath* in our Text signifies *corruption*, and not a *pit*, or *grave*. The Psalmist writes, Thou wilt not leave my soul in *sheol*, neither wilt thou suffer thy Holy One to see *shachath*. From which one may argue, If *shachath* is in the Psalm properly translated *corruption*, because it follows *sheol*: For the same reason it requires the same construction; *sheol* being mentioned in the thirteenth verse.

*The worm: rimmah*: This word in Arabic signifies not only a worm or insect, but rottenness in the bones, carrion, or a corpse reduced to dust. Father and Mother &c. are words that are frequently used by the Arabians in their figurative way of speaking: as I have mentioned in the Note on Ch. 5. 7, 23.

וַאֲיֵה אִפּוֹ תִקְוָהִי 15  
וְהִקְוִיתִי מִי יְשׁוּרָנָה :

15. And where is now my hope?  
As for my hope, who shall see it?

*My hope*: Job in the same style, *ψ. 13.* saith, If *I wait*, or *hope* for the grave: As if that would be his habitation where he might lie down not only in security, but in pomp, equal to men in exalted stations. But in the next verse, as if he had said too much, and raised his expectations too high; in a very elegant manner addresses himself to *Corruption* and the *Worm*, as the only companions he should meet with there. The inference he draws from this second thought is very just and rational, and is likewise expressive of that sudden turn of passion which in difficult cases our minds are subject to: viz. *And where is now my hope? &c. Ubi est igitur, ubinam spes mea? Vers. Tigur.*

*Who shall see it?* The radix *shur*, signifies not only *to see*, but *to consider*, *to contemplate* by serious attention and observation. As ch. 35 5. Look unto the heavens, *ureeb ve-shur*: and see, and *behold* the clouds: *Contemplare. V. Lat. — Hof. 13. 7. As a leopard by the way asbur: will I observe. Compare Job 7. 8.*

16 בְּרִי שְׂאֵל תִּרְדָּנָה  
אִם-יַחַד עַל-עָפָר נִחָת :

16. They shall go down to the bars of the pit,  
When our rest together is in the dust.

L 1

They



*They shall go down: teradnah:* The word *hope* is twice expressed in the verse above. To which we need not scruple with Mercer to apply *teradnah*. Job's meaning seems to be this; All his hopes and expectations with regard to this world at least must *go down*, and be buried with him in the grave.

*Bars of the pit:* Which R. Levi explains by the sides or private retirements. They are no doubt the same with the *gates of death*, in ch. 38. 17. and *gates of the grave*, Isai. 38. 10.

*Our rest:* Having no Hebrew for *our*, it will be better with the LXX to read נחת a verb of the future tense plural, for καταβήσμεθα. Comp. Jer. 21. 13. Who יחת shall come down against us?

They [my hopes] shall go down to the recesses of the grave,  
When we shall descend together to the dust.

## CHAP. XVIII.

יַיִן בְּלִדָּד הַשׁוּחִי וַיֹּאמֶר :

1. Then answered Bildad the Shuhite, and said:

עַד-אַנָּה תְּשִׁימוּן קִנְיִי לְמִלִּין  
תְּבִינִי וַאֲחֵר נִדְבֶּר :

2. How long will *it be*, ere you make an end of words?

Mark, and afterwards we will speak.

*How long &c.* This translation supposes that Bildad blames Job for speaking too much, and using so many *words* to vindicate himself. To support this construction you see the addition of *it be ere* is made to the text. — The Hebrew for *will you make* is in the plural number; which if directed to Bildad's companions, and not to Job; we shall then think he finds fault with them for being so long silent, and not making answer to what Job had alleged. This is the sense of some, both Hebrew and other Commentators. The literal version, as De Dieu takes notice, is, *Quousque ponetis finem [fines] sermonibus? ac si dicas, Quando tandem incipietis loqui, quamdiu abstinebitis à loquendo? Hoc sensu verba hæc Bildadi ad duos ejus socios refero, quos increpet, quod sermonibus Jobi velut obstupefacti hæreant, et non statim responsionem regerant* — To which we may add, that no just reason can be assigned why Bildad should vary from his own form and manner of speaking, which he uses in ch. 8. 2. where he addresses himself to Job, *How long wilt thou speak these*



these things? which he would have done had he spoken to Job in the plural number.

*Make an end of words*: Literally as some think, *Ponetis fines verbis*, because of the particle prefixed to *millin*: but *that* does not always require a dative case: as Psal, 116. 15. Precious in the sight of the Lord is the death *lachasdav*: of his saints. Therefore *״״״* may be *in regimine*, as the Grammarians teach. But we have no occasion even for such a solution, because the same termination is used both in Chaldee and Syriac in an absolute sense, where there is no *regimen*: as Gen. 1. 10. The gathering together of the waters He called *״״״* seas.

It is remarked that *״״״* is properly a Chaldee word; the Hebrew being *״״״* without a *nun*. But not to mention that rule of pointing which supplies the place of *nun* by a *dagesh*; we may argue that the former might possibly be in use in the Hebrew tongue; which at present is very narrow and scanty; and from whence several Dialects have sprung so as to take off from, and weaken the original Fountain. Comp. the Note on Ch. 6. 25. and 8. 3.

But notwithstanding what I have mentioned above relating to the introduction of this Chapter: Others are of opinion that Bildad addresses himself immediately to Job, and not to his own Companions. This supposition is grounded on the interpretation of *kintze*, which our learned Castle derives from the Arabic *kanatza*, *venatus est*: viz. *Usque quo ponetis* [O Job et assensores tui] *aucupia verborum*. He enforces this construction from the Targum, which for *kintze* gives us a word that denotes *turns* and *changes*, *Accidentia infausta et insidiosa*. To which he adds, *Nec refragantur* Syr. and Arab. viz. *Obstacula*. With the same view Schultens writes, *Quousque ponetis captiosos laqueos sermonibus?* Which he applies to Job, and not to Bildad's Companions. He urges this sense of *kantze* from the History of Timur, and from Abul-Pharajius; who in speaking of the *Hunters toil*, the *snare* or *net*; make use of the same radix: From which he concludes, that *kintze le-millin*, are *laquei venatorii sermonibus*, pro *sermonum*: *Egregie dictum, ut sit, sermonibus quasi intertexti et internexi*. We must allow that these solutions are ingenious; but from what I have before suggested relating to *kintze*, and from the improbability of Bildad's changing his usual manner; which was, to speak to Job in the singular number; they do not appear to be satisfactory and conclusive. Dr. Castle seemed to be sensible of this himself, by adding, *O Job et assensores tui!* For we have no account of any Advocates who took part with, or pleaded in favour of Job.



*Mark, and afterwards we will speak.* From hence I conclude that Bildad's address is made to his friends; because Zophar and Eliphaz, sensible as it were of some remissness, and moved by his instigation, do both declare their sentiments before Bildad appears again; for we hear no more of him till the twenty fifth Chapter.

3 מִדּוּעַ נִחְשַׁבְנוּ כַּבְהֵמָה

נִסְמְנוּ בְּעֵינֵיכֶם :

3. Wherefore are we counted as beasts,  
And reputed vile in your sight?

*As beasts* : Literally, *Bestia*. Or as Schultens well expresses it, *Pecus brutum*. This may refer to ch. 17. 4. viz. Thou hast hid their heart from understanding.

And *reputed* : The copulative [for which there is no Hebrew] is added to continue the interrogation. But without any interrogative it may be as well to read, We are reputed vile in your sight : *Vobis cernentibus et audientibus, O Socii!* as Mercer writes. Who yet differs from himself, in thinking that the words might be spoken to Job and his Party. But as it is mentioned in the Note above, we have no account of Job's Advocates.

4 טָרַף נִפְשׁוֹ בְּאַפּוֹ

הִלְמַעְנָה הָעֵצָב אָרֶץ

וַיַּעֲתֶק צוּר מִמְּקוֹמוֹ :

4. He teareth himself in his anger :  
Shall the earth be forsaken for thee?  
And shall the rock be removed out of his place?

*He teareth &c.* He returns to Job, saith Sol. Jarchi, whose Comment is, I address myself to thee, He who teareth and destroyeth himself in his anger, and indignation : Shall the earth because of thy righteousness be deprived of her usual manner and custom? And shall He who formed the rock remove it from its usual state and situation?

*He teareth &c.* We have the same phrase, though not so fully expressed, in ch. 16. 9. where Job complains, He [God] teareth *me* in His wrath : literally, His wrath teareth. The emphasis of *taraph*, is there taken notice of, as peculiar to the ravage and fierceness of wild beasts. By attending to this we shall possibly perceive a very strong sarcasm in the use which Bildad makes of



of those words: Intimating that it was not long since Job himself had been lamenting the Divine displeasure against him in the same form of *tearing*, &c.

In the text before us it is written, *He teareth*. But by the general pointing *תָּרַח* *to'reph* is a participle; viz. Tearing himself [his soul] in his anger. Here is no connexion with what goes before. It is a sudden turn of thought, conceived in resentment and passion, and spoken with an excess of insult and triumph. Though it immediately points at Job, yet being mentioned indefinitely, and not determining who it was that did *tear* &c. by an elegant *figure of silence*, leaves him, [who had already applied the words to his own case] to draw the inference.

One observation may, I think, be made from thence, that by Bildad's repetition of *tearing* &c. he seems to speak in a well known form, particularly directed to those whose passions being raised, carried them beyond their due bounds.

There is another observation with regard to the manner of speaking that form. For Bildad applying it to man, gives us the whole, viz. Tearing himself in his anger. Whereas Job in the sixteenth Chapter, applying it to God, contracts it, saying only, His wrath teareth. As if he industriously omitted *naphso*, *Himself*, or *His soul*; and thought that the phrase expressed in full terms would have been an offence to his Maker.

*Shall the earth be forsaken* &c. This seems to be a reflection cast on Job, in answer to what he had said ch. 12. 2. No doubt but ye are the people, and wisdom shall die with you. We may imagine, the LXX were of this opinion by their translation, which is to this purpose; Supposing that thou wert dead, Shall there be no place of habitation under Heaven?

*Shall the rock be removed* &c. Comp. ch. 9. 5. Where among the several instances of Almighty power, one is, The removing of mountains. From hence we may argue with Bolducius, that *The earth's being forsaken*, *The removing of rocks or mountains*, were mentioned by the Antients as proverbial expressions, to signify either the attempting of any thing that is impossible to be done; or to intimate that which happens but seldom, and on extraordinary occasions. The Apostle agreeably to the same common language writes, 1 Cor. 13. 2. Though I have all faith, so that I could *remove mountains*.

וְגַם אֵשׁ אֶתֶּר יִשְׂעִים יִדְעֶךָ

וְלֹא-יָנִיחַ שְׂבִיב אֵשׁ :

5. Yea, the light of the wicked shall be put out;  
And the spark of his fire shall not shine.

*Shall*



*Shall be put out : dayac*, Is a word of peculiar force ; being applied not only to the extinguishing of light, as here and in the following verse, and in Ch. 21. 17. but to decaying streams of waters, as Ch. 6. 17. Solomon uses the same phrase with that in our Text, Prov. 13. 9. and 24. 20. with this difference only ; writing *ner : the lamp*, instead of, *or : light*.

There are several places in Scripture, where Light in a figurative sense expresses that which is good and pleasing in every respect, in opposition to Darkness. It denotes *safety*, which delivers one from calamities, as from *darkness*. Comp. Psal. 97. 11. Isai. 60. 1. The favour of God is distinguished by Light. Psal. 27. 1. And Sin is elegantly styled *the light*, or *lamp* [the false light] of the wicked, Prov. 21. 4. In opposition to which, and in pursuance of the same metaphor, St. John 1. 9. Writes that our Saviour was the *true Light* which lighteth every man that cometh into the world.

If with Schultens we have recourse to the Arabians, we find, They describe happiness and prosperity by a flame of fire scattering its bright rays. It is said of the Rich and Powerful, that His edge penetrates, and his flames sparkle. He is generous to every one who familiarly looks upon the splendor of his flames.

*The spark* : The emphasis will be much stronger to read, And a spark &c. *shebib* is properly a Chald. word, from a radix that signifies, To break in pieces. *Scintilla est fragmentum ignis*. Schindler. From hence may be illustrated that text in Hof. 8. 6. viz. The calf of Samaria shall be *shebabim : broken in pieces* : Rather, *fragments*. St. Jerom's translation is, *In araneorum telas erit vitulus Samariæ* : and remarks, *Nos ab Hebræo didicimus shebabim, proprie nominare araneorum fila per aerem volantia ; Quæ dum videantur, intereunt, et in atomos, atque in nihilum dissolvuntur. — Et recte his Samariæ vitulus comparatur.*

*His fire* : The wicked were just mentioned in the plural number. Therefore by saying *his* and not *their fire*, Bildad we may suppose artfully points at Job, as being in his opinion one of the *reshayim* : very wicked men.

6 אור הַשֵּׁךְ בְּאֶהֱלֹ

וְנֵרוֹ עָלָיו יִדָּעַד :

6. The light shall be dark in his tabernacle :

And his candle shall be put out with him.

Though this as well as the verse above are seemingly no other than common forms of expression, to signify the great change from good to evil ;  
from



from prosperity to adversity: yet this does not hinder us from considering the foundation from which such forms may arise.

*Obel*, is properly a movable Tent, or, *Domus vaga*; such as was erected by Travellers, Shepherds &c. from the radix, *tetendit, expandit. Tabernaculum è velis tensis factum est*. Schindler. These Tents or Tabernacles being darkened with their covering required the light of a lamp or candle. If therefore instead of reading, *His candle shall be put out with him*: we say, His candle *yalav, over him* shall be put out. This perhaps will suggest to us the way and manner of placing the Lamps in those Tabernacles: an allusion, as Schmi dius writes, being made *ad Luminaria quæ in Tentoriis supra caput confidentium suspensa*.

When the Arabians describe a man whose hopes and expectations are suddenly blasted; they say, He is like a Lamp whose nourishment is Oyle; but is immediately extinguished if you let it sink into the Oyle; Vid. Golii Adagia Hemistichia, N° LI. — This in some respect was the case of Job, who in the height of his prosperity was reduced to the lowest ebb of misfortunes. Agreeably to which he expresses himself, Ch. 29. 2, 3. Oh that I were as in months past, as in the days when God preserved me; when His candle shined *upon my head*.

7 יָצְרוּ צַעְדִּי אֹנִי  
וְתִשְׁלִיכֵנִי עֲצָתִי :

7. The steps of his strength shall be straitned,  
And his own counsel shall cast him down.

In this verse we have a specimen of the inattention of the LXX Interpreters; who, because of the similitude between the letters *daleth* and *resh*, instead of *jetzeru: arēti erunt*; read *jetzedu: θηρεύσαισαν* and for *tzayade: gressus*; *tzayire: ἐλάχιτοι* viz. *θηρεύσαισαν ἐλάχιτοι τὰ ὑπάρχοντα αὐτῆς* words that are scarce intelligible.

*Thy steps* &c. In the very same phrase Solomon, Prov. 4. 12. writes, When thou goest, [in the right paths] *thy steps shall not be straitned*; and when thou runnest, thou shalt not stumble. In allusion to which David saith, Psal. 18. 36. Thou hast enlarged my steps under me, that my feet did not slip.—Comp. 1 Cor. 10. 17. Let him that thinketh he standeth take heed lest he fall.

Schultens mentions several passages from the Arabians, by which it appears that the figure of *Steps* was used to point out some particular circumstances of Man's life. *Large steps* were expressive of good, and *narrow ones* of bad,



bad, fortune. For instance; He who does not contain himself within the limits of his strength, his *largest steps* shall be straitned. i. e. The profuse and extravagant person shall come to poverty. — Though our *steps* are not quite steady, They do not stumble. i. e. We can support ourselves even in times of adversity. — Because of such an engagement our *steps* were straitned. i. e. Our fortunes were reduced. — I was very robust till I had destroyed thee; Then my *steps* were depressed. Intimating that Ruin is sometimes the consequence even of Victory. — We raise our steps. i. e. We are in possession of power and glory. We must therefore conclude with the learned Author, that there is something grand and magnificent in those words of our Text, viz. *The steps of strength*: including much more than *gressus robusti et firmi*, as Mercer observes.

That the expressions of *Steps* &c. are metaphors is very obvious: But perhaps it will be difficult sometimes to find out the true Origin from whence they are taken. The latter part of the verse already quoted from Prov. 4. 12. viz. *When thou runnest, thou shalt not stumble*; are a manifest allusion to the contest in a Race; and may serve as a Comment to our Text. For when Bildad saith, *His own counsel shall cast him down*. We shall possibly understand this, not in a general sense with R. Levi, *tayazobhu: shall fail, or forsake him*, but more literally, as if it referred to one of the Combatants *falling, or stumbling*, by being guilty of some negligence, Either in trusting too much to his own self-sufficiency, or despising the advice of those who were much wiser.

8 כִּי־שָׁלַח בְּרֶשֶׁת בְּרַגְלֹו  
וְעַל־שִׁבְכָּה יִהְיֶה לֶךְ :

8. For he is cast into a net by his own feet,  
And he walketh upon a snare.

*He is cast* &c. i. e. Saith Ab. Ezra, His feet are cast in the net: as if the *beth* in *be-raglav*, was superfluous. The LXX by their translation seemed to be of the same opinion. viz. ἐμβέβληται δὲ ὁ πῦς αὐτῆ ἐν παγίδι. But with Mercer one would rather think that the *beth* is there instrumental. viz. *Quòd propriis pedibus ierit in locum ubi reti sit comprehensus*. Agreeable to which is Psal. 9. 15. In the net which they hid is their own foot taken: and y. 16. The wicked is snared in the work of his own hands.

*A net: — a snare*: In the Note on Ch. 5. 5. it is observed that Eliphaz pursues the same thought with Bildad: Imputing Job's calamities to the loss of his integrity. For this reason they represent him as one engaged in the most intricate and perplexed circumstances.



*A net : resheth :* Without any radix, unless we derive it, as some do, from *jarash : to possess. Quod capta possideat et retineat.*

*A snare : sebacah :* A word that may be applied to whatever is difficult or troublesome. *Quicquid densum est vel perplexum.* Absalom's Mule went under *sobec, the thick boughs [densitatem]* of a great oak, 2 Sam. 18. 9. Ahaziah fell down through *has-sebach : a lattefs, [the lattefs]* 2 King. 1. 2. — *Cancelli superioris cœnaculi, per quos lux in domum cœnaculo subjēctam delabebatur, vetustate emarcuerunt ; et Rex super eis incedens, illis fractis deorsum gravi collisione decidit.* Schindler.

It is translated *net-work*. 1 Kings 7. 18. Signifying, as S. Jarchi writes, *col sebacah yosejim : Omne reticulum operatorum*, the same with *resheth, a net*, or *coiffe*, which women wear on their heads. — To this purpose is Ab. Ezra's Comment, referring us to the Arabic tongue for the sense of the word : and there we find it large and copious ; It expresses nets of different kinds, traps or snares, the latibula of moles and locusts &c. We have indeed strictly speaking no radix in Hebrew for *sebacah*. But *sin* and *samech* being changeable letters, סַבֵּךְ is, *intricatus fuit*. As in ch. 8. 17. His roots סַבְכוֹ are wrapped about the heap.

*He walketh :* In the Note on Ch. 5. 5. reference is made to Psal. 68. 22. where we read, God shall wound the hairy scalp *mithballec, of one going on* in his trespasses. A translation, which by no means answers the fullness of the Hebrew. For the word intimates the eager and intrepid boldness of one desperately wicked. In ch. 1. 7. it is peculiarly applied to the restless, officious malice of the Devil in his attempt to bring the whole race of Mankind to destruction.

We may therefore conclude that when Bildad saith, *jithballec : he walketh upon a snare*. He could not have cast a more severe reflection on Job : Because by that phrase he places him in the most odious light ; comparing him to one of Satan's Emissaries, whose sole business and employment it is, to deceive others, and involve them in the worst of difficulties.

9 יִחַז בְּעֶקֶב פָּח  
יִחַז עָלָיו צָמִים :

9. The gin shall take *him* by the heel,  
And the robber shall prevail against him.

*The gin : pach :* *Instrumentum, quo aves et feræ capiuntur.* Schindler. It hath no proper radix unless we take it from *puach : afflavit, aspiravit :* As



if *the gin* made some particular sound to entice and catch birds and beasts. This conjecture will perhaps be strengthened from the meaning of *pach*, in Arabic; viz. *The hissing of a viper*.

*Shall take him by the heel*: This translation is the same with Sol. Jarchi's, viz. *jockazennu: capiet illum*. But there is no affix in the text: Nor indeed is there any want of one. For the *beth* in *beyakeb* is subservient to the Verb: *Prebendet calcaneum*. Comp. the Note on ch. 12. 14.

*The robber: tzammim*: i. e. according to R. Levi's interpretation, ch. 5. 5. *vir crinitus*, [from *tzammah: crinis*] the terror of whose countenance is increased by his long, squalid hair. To this may be added the Arabic sense of *tzamma*, to smite with a club, a stone, &c. which gives us the idea *hirsuti grassatoris et homicidæ*. Vid. Hinckelman. Præf. ad Alcor.

But if *tzammim* will signify, *Quicquid tortum et implicatum est*; which we may gather from *tzammah*, in Isai. 47. 2. *coma, cincinnus perplexus*; and from *tzimtzem* in Chaldee, *constrinxit*; or from *tzamma* in Arab. *involvit, plexuit*. We may from thence conclude, that *tzammim* in our text points out some particular kind of *net*, or *snare*, made and twisted together like locks of hair: And will therefore correspond better with the eighth and following verses, where without dispute no less than five different words are used for a *net*, *snare*, &c.

יֹסֵף טָמֹן בְּאַרְצָא חֲבֹלוֹ  
וּמִלְכָּדָתוֹ עָלֵי נָתִיב :

10. The snare is laid for him in the ground,  
And a trap for him in the way.

*The snare: chablo*: *His snare* is laid, or hid, &c. — Which catches the feet. R. Levi. Comp. Psal. 140. 5. The proud have laid a snare for me, and *chabalim: cords. chabal: in pignus accepit, vel ligavit: Pignus enim est vinculum datæ fidei*. Castet. In Ethiopic it signifies *to act deceitfully*, which adds to the sense of our verse. In Arabic, *fune adstrinxit*. This gives us a full interpretation of *chablo: his snare*: as if it consisted of several parts, twisted together like cords, and spread upon the ground, like a fowler's net; but concealed so artfully, that it is hard to be discovered. — *Proprie significat funiculum in extremitatibus retis appositum, quo tracto, rete vel decipula clauditur*. Bolducius.

*A trap: malcudto*: *His trap. Decipula vel compes ejus: Junctis inter se compactisque partibus*: Which the Arabic radix *lacada* signifies.

*In the way: yale nathib*: Instead of which to correspond with *ba-âretz*, in the ground; we should rather say, *ban-nathib*. We have no radix for *nathib* in



in Hebrew. The *shin* and *thau* are used promiscuously for each other in Chaldee and Syriac. In both these languages *nashab* as well as *nathab*, is, *Flavit, spiravit*. From hence Schindler writes, that *nathib*, is *laqueus*, *Quo capti spirant et sufflant præ dolore*. But one would rather think that from such a radix, *nathib* was a *snare*, or *net*, which was raised up, or let down by the influence of the wind. — That it does really point out a *snare* of some kind or other, we may argue from *nashiba* in Arabic, *inhæsit, infixit, incidit in mala detestabilia*: And in particular, *alminshab* is *decipula*. This perhaps will suggest to us, that the latter part of our verse is not justly translated: And instead of a *trap for him in the way*; we should read, *Laqueus super rete, One snare upon another*. This is an elegant manner of expressing the greatest and most inextricable difficulty. In favour of this interpretation we may consider Psal. 140. 5. They have spread a net by the way-side. Where the Hebrew for *the way-side*, is not *yale nathib*, as in our text, but *le-jad maygal: juxta orbitam*; i. e. *viam plaustrelem, quæ habet orbitas sive rotarum vestigia*. Buxtorf.

One observation may be made from the eighth, ninth and tenth verses, That in some instances the Hebrew language is very copious. For in this small compass we have no less than five, if not seven different words to express a *snare*, a *trap*, &c. Some of which possibly may, but we can hardly suppose them all to, be synonymous terms. Instead of that, from what I have premised, we may distinguish them by their several meanings; viz. *ψ. 8. a net: resheth*: from *jarash*: *possedit*: *Quia captum possidet et retinet*. *A snare: sebacab*: made of net-work. *ψ. 9. A gin: pach*: from which some particular sound or voice is made to catch birds or beasts. *tzammim*: which may probably denote a snare made and twisted together like the locks or curls of hair. *ψ. 10. chebel*: a *fowler's net* curiously wrought, and spread so artfully that the eye can scarce perceive it. *malcodeth*: a *trap*: remarkable for being strong and well compacted. *nathib*: which instead of *the way*, may be a *snare* of the worst and most detestable kind. Comp. ch. 19. 6.

וְכָבִיב בַּעֲתָהּ בְּלִחוֹת  
וְהַפְּעָה לְרַגְלָיו :

11. Terrors shall make him afraid on every side,  
And shall drive him to his feet.

*Terrors*: *ballaboth*: literis *lamed* et *be* transpositis, pro *babaloth*: as some argue, from the radix *babal*, which signifies *to be astonished*, or *in terror*. But



*balab* in Syriac and Arabic expresses very great terror, even to stupidity. In Hebrew, To grow old, to be worn out with age. These distinct senses suggest to us, that Bildad would intimate as if Job's terrors were such as could not easily be removed, having so great an influence even upon his rational faculties.

Sol. Jarchi raises his fancy too high, by interpreting *ballaboth*, as if it was the same with *shaddim*: *dæmons*.

*Drive him to his feet*: If Bildad, as some are of opinion, continues the allegory of *traps* and *snare*s: Instead of supposing that those words have regard to Job's falling to the ground through fear, not being able to stand on his feet: Or his beating the earth with his feet: Or his betaking himself to flight; according to the different senses of Commentators: No more seems to be intended by the expression of *driving him to his feet*, than that every part belonging to him, *à capite ad calcem*, is in the utmost perplexity and disorder. This is no other than a consequence of those Terrors, *qui circumquaque illum perturbarent*.

יְהִי רָעַב אֵנוּ 12

וְאֵד נָכוֹן לְצִלָּעוֹ :

12. His strength shall be hunger-bitten,  
And destruction shall be ready at his side.

*His strength*: *ono*: which Sol. Jarchi interprets, *His son*: and *his side*: *tzalyo*: i. e. *His wife*: Alluding to Gen. 49. 3. Reuben. — Thou art the beginning *oni*: of my strength: And Gen. 2. 21. viz. *tzelay*: the rib which He took, He made a woman. One of the Targums pursues the same thought, viz. Let *his first-born son* be starved with hunger, and let affliction be prepared for *his wife*. But such are the essays of fancy rather than truth.

The words without an allegory will admit of a more literal interpretation. Bildad had been mentioning several terrors which were incident to wicked men. No wonder then that he endeavours to place Job in the worst and most despicable situation. Therefore in the verse before us, he describes him as one in a hungry, starving condition for want of common sustenance; and that his destruction is so near, as to be *ready at his side*: To explain which Ab. Ezra refers to Exod. 26. 20. *le-tzelay ham-mishcan*: for the side of the Tabernacle. His intention in that concise reference was possibly to intimate that Job's ruin was as sure as That of a Building, the *Sides* of which are decayed, and in a tottering condition. To which may be added, that *tzelayoth* express *trabes*, *Quæ sunt quasi costæ domus, tanquam corporis*. Schindler.

Schultens,



Schultens, to make the words literal, viz. *Destruction being ready at his side*; appeals to Sophocles in Trachin. v. 1064, &c. where the Poet introduces Hercules complaining of his netted garment, which stuck so close to *his sides*, that it devoured his flesh, &c. But what is more to our purpose, he mentions the Arabic words *iddon*, and *aidon*, [unde *mowidon*] which correspond with the Hebrew אִידִּן signifying a calamity attended with the most grievous circumstances. From hence it is that the Arabians call a great misfortune by the name of *moqliaton: costas infringens*: Which may allude to the destruction ready at *his side*. Thus we see the force of David's complaint, Psal. 22. 14. all my bones are out of joint. — Neither is there rest in my bones, 38. 3. — He hath broken my bones, Lam. 3. 4.

יֹאכֵל בְּרִי עוֹרִי 13

יֹאכֵל בְּרִי בְּכוֹר מוֹת :

13. It shall devour the strength of his skin:

*Even the first-born of death shall devour his strength.*

*Strength*: In the verse above we read, His *strength* shall be hunger-bitten. From which one would think that the Hebrew is the same. But *there* it is on: *Here* in both parts of the verse, *baddim*: which signifies *veetes, bars* or fences, made for the security of a Building. Instead then of reading, It shall devour the strength of his skin. We shall say, *devour the bars*, &c. i. e. according to the interpretation of the twelfth verse, As *the sides* of a strong Building are weakened by the injury of Time: So are the *badde yor: veetes cutis*, the supporters of the Body, brought low by afflictions. In the same manner Ab. Ezra compares *baddim* to *seyiphim: branches*, which he observes are mentioned *by way of comparison*: These, he adds, are *banav: his children*.

David Kimchi in his Comment on Psal. 102. 5. viz. By reason of the voice of my groaning, my bones cleave *libfari: to my skin*, or *flesh*: writes, A man's skin is his flesh, because it cannot be taken from the flesh, like the skin of beasts: Referring to Job 18. 13. where he saith, The skin is used for the flesh.

*First-born of death*: i. e. in the opinion of Ab. Ezra, *a violent, untimely death*. — *A most terrible death*. R. Levi. — Sol. Jarchi speaks more to the purpose, when he saith, that *the first-born of death* is the same with *sar hamaveth: Princeps mortis*. Parallel to which he refers to Psal. 89. 27. viz. I will make him my *becor, first-born*.

One of the Targums is, *The angel of death*. Another, *The beginning of death*.

When



When we read in our translation, *It shall devour &c.* This supposes a connexion with what goes before. But as Mercer argues, by this the beauty of the verse is lost; which consists in a Repetition of the verb, [chap. 16. 14.] and applying it to the *first-born of death*: in this manner;

The first-born of death shall devour the strength of his skin:  
He shall devour his strength.

The expression here of the *first-born of death* is not indeed very intelligible. But when we consider that the Fall of Adam was occasioned by the instigation of the devil; by whose means Sin and Death entered into the world: One would be apt to think that Bildad, by a very severe and wicked insinuation, alludes to the power of that Deceiver, which he had exercised on Job in a very remarkable manner.

Consider what St. Paul writes to the Colossians, 1. 15. when he describes our Saviour, *The first-born of every creature*. [Not that he was the first of created Beings, as some imagine; but that he existed before all Creatures: For by him, as it follows, were all things created.] From hence we may argue, that as He who was the *first-born of every creature*: Πρωτότοκος πάντων κτίσεων was likewise the ἀρχηγός τῆς ζωῆς, *Prince, or Author of life*, Acts 3. 15. So on the contrary, *The prince, or author of death*, or, *The first-born of death*, which in Greek would sound, Πρωτότοκος θανάτου was the Devil. For the same Apostle expressly tells us, Hebr. 2. 14. The intent of Christ's death was, that *he might destroy him who had the power of death, that is, the Devil*.

St. Jerom, or rather, Venerable Bede in his Comment on our verse writes, *Pulchritudinem cutis, id est, ornamenta virtutum, et brachia, fortitudinem regni ejus, confecit diabolus; qui ideo primogenita mors appellatus est: quia per ipsum primum intravit mors in orbem terrarum: et ipse est suæ mortis inventor*.

As a farther illustration of our verse, we must not omit that the Arabians understand by *the skin*, a man's person, life and fortunes: And *to tear the skin*, intimated the greatest violence that could be offered. The passage which Schultens quotes from the History of Timur, p. 339. is to this purpose; viz. What advantage is there in killing these men, and *tearing off their skin*? — Comp. chap. 2. 4. *Skin for skin*; yea, all that a man hath will he give for his life. Where the Chald. Paraphrase is, *Limb for limb*: As if a person would undergo the greatest hardships, the taking off his skin, the cutting off a limb, even the loss of any part of his body, if by this means he can preserve his life.



יָנִיחַ מִבְּטָחוֹ 14

וְהַצְעִידוֹ לְמֶלֶךְ בְּלִחּוֹת :

14. His confidence shall be rooted out of his tabernacle;  
And it shall bring him to the king of terrors.

*His confidence: mibtacho:* The sense of this word is much improved from the Arabic radix *batacha*, in *supinum convertit*. For we have here the character of one who is so indolent as to think himself secure in the very midst of danger. We need not therefore with Ab. Ezra have recourse to *yatzatho ve-tikvatho: his counsel, and his expectation:* Or with Sol. Jarchi, to *his wife*.

*Shall be rooted out: jinnatbek:* which R. Levi explains by *jistallek:* shall be removed, or taken away.

*It shall bring him:* The question here is, What shall bring him? Some say, not his *confidence*; because *mibtach*, which is of the masculine gender, and regularly joined to *jinnatbek*, cannot agree with *tatzzyd*, which is feminine.

D. Dieu attempts to solve the difficulty by changing the person, from the third to the second, by an apostrophe, in these words; *Et inducere facies* [*Deus sc.*] And Thou [O God] shalt bring him to the King of terrors.

Schultens's translation of the latter part of the verse is, *Et gradientur in eum, instar Regis, terrores:* Because the plural number is sometimes construed with a verb singular; which indeed is true in some cases. Comp. ch. 8. 19. and 12. 7. And he observes from Noldius, that *lamed* may be used as a particle of similitude.

Le Clerc, instead of *tatzzyd*, reads *jatzzyd:* in the masculine gender; as if *thau* by mistake was printed for *jod*. This would make the case clear, had we any authority for such a various Reading.

But we need not trouble ourselves about the concord; for it is certain that the construction of a noun masculine with a verb feminine may be justified. I shall mention two instances; Eccles. 10. 15. *yamal: the labour* of the foolish *tejaggeyennu: wearie*th every one of them. — Again 2 Sam. 13. 39. And *the Soul* of King David longed to go forth unto Absalom. We have no Hebrew for *the Soul*. The text is, *vattecal David hammelec latzeth:* The literal translation of which is, *And David the King left off* [or *ceased*] *to go* to Absalom. The reason why he did so, follows; — For he was comforted concerning Amnon, because he was dead. *Cessavit persequi Absalom.* Vulg. Lat. ἐκόπασιν LXX. — In the places referred to, we see that *yamal* and *david*, being masculines, are joined to *tejaggeyennu*, and *tecal*, both feminines. — Our English translation,



translation, The Soul of King David longed &c. is agreeable to the Comments of Dav. Kimchi, Sol. Jarchi, and the Targum of Jonathan; who have added *nephefch, the Soul*, to make the concord regular with *tecal*. They do this upon supposition that here is what they call *mikra katzet, lectio brevis, vel elliptica*. Comp. ch. 3. 10.

As Sol. Jarchi in our text understands by Job's *confidence, his wife*. So does Ab. Ezra (whom Dav. Kimchi mentions) instead of *the Soul*, make *the Wife* of King David, the mother of Absalom *long to go*. *calab* does indeed signify, *anxie desideravit*, as it is expressed in our English version: But it likewise intimates, *to cease, or give over* doing any thing: As Numb. 17. 10. *tecal: Thou shalt quite take away*, [or, make to cease] their murmuring. — This justifies the version of that text in 2 Sam. viz. And David the King ceased to go to Absalom.

15 תִּשְׁכֹּן בְּאֶהְלֹ מִבְּלִי לוֹ  
יָקָרָה עַל־נִיחֹו נִפְרִית :

15. It shall dwell in his tabernacle, because *it is* none of his:  
Brimstone shall be scattered upon his habitation.

*It shall dwell*: The same question arises here, which was mentioned in the verse above; viz. What shall dwell? Different Commentators are of different opinions: Some refer to Poverty: Some to Terror, to Trouble, to an Evil Beast, to the Soul, &c. — But as we have no Hebrew for any one of these Particulars, we may, I think, make a connexion with the fourteenth verse, and say, *His confidence shall dwell* &c. — But instead of translating *mibbeli lo, because it is none of his*: One would rather choose to read, *absque illo, without him*. Comp. ch. 6. 6. Can that which is unsavory be eaten *mibbeli melach, without salt*?

This perhaps will place both the verses in a better light than what they appear in. — The sense will be; Though his confidence be rooted out of his tabernacle, so as that all his hopes of continuing there are frustrated: And though that confidence bring him to ruin, even to Death, that King of terrors; yet to such a degree shall he be infatuated, that this very confidence *tishcon*, shall rest or *dwell* in his tabernacle *without him*; i. e. His desire of dwelling there shall still be the same, notwithstanding the impossibility of his ever accomplishing it.

*Brimstone shall be scattered*: Mercer makes no doubt but that this is a satyrical allusion made to that part of Job's substance, which was consumed by fire



fire from Heaven. But this possibly may be no other than a general expression, to point out any certain great destruction: as that in Psal. 11. 6. Upon the wicked he shall rain fire and brimstone. — Moses among other calamities which he sets forth in case of the peoples disobedience, threatens them with the fall of brimstone, salt and burning, like the overthrow of Sodom &c. Deut. 29. 23. — The Prophet Isaiah 34. 9. writes, That the anger of the Lord shall be shewn by the streams of his vengeance being turned into pitch, and the dust thereof into brimstone. — Allow that these expressions may have a more immediate regard to some former remarkable punishments, as that place in Deut. manifestly does; yet no doubt but they may be used in a figurative, general sense, to intimate the Divine displeasure on any extraordinary occasion. It is very reasonable to think that most, if not all proverbial sayings, and sententious maxims take their beginning from certain real facts. Comp. ch. 17. 5.

מִתַּחַת שְׁרָשָׁיו יִבְשׁוּ 16  
וּמִמַּעַל יִמָּל קִצִּירוֹ :

16. His roots shall be dried up beneath,  
And above shall his branch be cut off.

Bildad's thoughts here are much the same with the comparison which he makes in Chap. 8. 11, &c. viz. That the Hypocrite's hope is like the *rush*, and the *flag*, which in their *greenness*, in their most flourishing state wither and die.

*His branch: ketziro*: Which R. Levi explains by *yanaphav: rami ejus*. The Author of the Vulg. Latin, and the LXX translate the word in its primary sense, viz. *His harvest*. One of the Targums is, His children shall be cut off from the earth, and his destruction decreed from Heaven.

*Cut off: ימל* Job himself ch. 14. 2. compares man to a flower which cometh forth *ימל* and is cut down.

זְכָרוֹ-אֲבָד מִנִּי-אָרֶץ 17  
וְלֹא-שֵׁם לוֹ עַל-פְּנֵי-חוּץ :

17. His remembrance shall perish from the earth;  
And he shall have no name in the street.

*In the street*: Literally, In the face of the street. Or rather, *In the open street*: as Lev. 17. 5. — Their sacrifices, which they offer *yal pene bassadeh*: in the open field: — *yal pene* are indeed frequently used in no other way than as prepositions to the substantive following: signifying sometimes *in*,  
N n *upon*,



upon, before &c. agreeably with the context : Several instances of which we read in Noldius. — But a literal translation in our Text, will perhaps suggest to us some particular place of resort in the *street*, where the principal men of the city assembled together for the dispatch of public business ; and where the names of virtuous and honourable men were recorded. Comp. ch. 5. 11.

יְהוָה יְדַפְּקוּ מֵאוֹר אֶל-חֹשֶׁךְ 18  
וּמִתְּבֵל יִנְדָּחוּ :

18. He shall be driven from light into darkness,  
And chased out of the world.

Comp. Psal. 18. 28. Where David in reverse to our Text expresses his joy in these words ; Thou wilt light my candle : The Lord my God will enlighten my darkness.

*He shall be driven, — and chased :* Hebr. They shall drive, — and chase him. Comp. ch. 6. 2.

*And chase him : jeniddubu :* This word may be taken either from *nadad*, or *nud* : both which signify, *to be removed, or displaced*.

*The world : tebel :* Psal. 24. 1. We read, *eretz* : *The earth* is the Lord's, and the fulness thereof : *tebel* : *the world*, and they that dwell therein. Where D. Kimchi in his Comment observes, that by *eretz* : we understand *The whole compass of the earth* : as when it is said, Gen. 1. 1. In the beginning God created the Heaven *ve-eth ha-âretz* : *and the Earth*. But that *tebel* properly refers to the habitable parts of the earth. For this reason he saith, *The fulness thereof* is joined to the word *Earth* : And *they that dwell therein, to the world*. — Correspondent to this is the Arabic interpretation of *tablon*, viz. *Men*, or *people in general* : *tabalon*, *a man*, or *whatever is created*.

לֹא נֵן לוֹ וְלֹא-נָכַר בְּעַמּוֹ 19  
וְאֵין שָׂרִיד בְּמִגְוָרָיו :

19. He shall neither have son nor nephew among his people,  
Nor any remaining in his dwellings.

*Nephew : neced :* Which Sol. Jarchi interprets *ben hab-ben* : as the Chaldee Paraphrast does, viz. *bir bera* : *filius filii*. But no more seems to be intended by the words *son* and *nephew*, than a succeeding family. *Non erit semen ejus neque progenies*. V. Lat. — He shall have neither name, nor memory. Syr. and Arab.

*Dwellings : megurim :* Places where there is *ger*, *a stranger*. Ab. Ezra. *Qui alibi, quam ubi natus est, habitat*. Schindler.

*Dwell-*



*Dwellings*: Or, according to the Arab. sense of *gâr*. Territories assigned for the reception of strangers and the poor who want protection. To illustrate which Schultens quotes two passages from *Hamâsab*, or *Chamâsab* [Comp. ch. 7. 3.—16. 18.] where the people boast of their hospitality, saying, Our *gâr* or *client* who flees to us for refuge, is under no terror. — Again, — It is no prejudice to us that we are but few in number, when our *Client* is a person of noble birth; whereas several peoples *Clients* are men of low descent.

על־יומו נשמו אחרנים 20

וקדמנים אחריו שער :

20. They that come after *him* shall be astonished at his day,  
As they that went before were affrighted.

*They that come after*: i. e. As Ab. Ezra writes, Wicked men like him.

*They that went before*: Those who were his companions.

We may indeed with Schultens interpret the words *acharonim*, and *kadmonim*, *occidentales et orientales*, from *acher*, *pars mundi posterior*, and *kedem*, *anterior*: as if Job's misfortunes were to be brought in *theatrum totius Orbis*. But the style is very full and significant, if you say, Those who are younger than Job shall be astonished at his calamities, as those who were older, were terrified. — To this purpose Sol. Jarchi explains *nashammu*: viz. *tamebu*: *They shall be exceedingly surprized*, when they hear of the ruinous condition which happened to him.

*At his day*: i. e. His misery and destruction. As Psal. 37. 13. The Lord shall laugh at him; for he seeth that *his day* is coming. Comp. Obad. 12. and 1 Cor. 3. 13.

*Were affrighted*: Hebr. *Apprehenderunt horrorem*. But if instead of *horrorem*, we read *pilum*, which *sayar* signifies: This will represent a beautiful metonymy; As if they took hold of their hair, which by reason of the terror they were in, stood upright. — *In metu pili eriguntur, cum sanguis refugit, et cutis cogitur frigore quodam*. Schindler.

— *Obstupui, steteruntque comæ*. Virgil.

אך־אלה משכנות עול 21

זֶה מְקוֹם לֹא־יָדַע אֵל :

21. Surely such are the dwellings of the wicked:  
And this is the place of *him* that knoweth not God.



*Dwellings* : י. 19. He shall not have any remaining in his *dwellings* : The translation is indeed the same ; but the Hebrew is different. There we read *megurim* : i. e. *Dwellings*, or places of hospitality, appropriated to strangers and travellers. But the *dwellings* in our Text, viz. *mishcenoth* : if we call in the help of the Arab. radix *facan*, may signify *fixed and settled habitations*, the property of those who lived in them.

*Of the wicked* : Of the wicked man : *yavval*.

*Of him that* : We have no Hebrew for these words. The literal Text may be read with this emphasis. And this place, [or, As for this place. Comp. ch. 3. 6.] it knoweth not God. In ch. 7. 10. Job speaks in the same form, viz. He shall return no more to his house, neither shall his *place* know him any more.

## C H A P. XIX.

י. יַעַן אֵיּוֹב וַיֹּאמֶר :

1. Then Job answered and said :

2 עַד-אַנָּה תִּגְיוֹן נַפְשִׁי

וּתִדְבְּאוּנִי בְמַלִּים :

2. How long will ye vex my soul,  
And break me in pieces with words ?

3 זֶה עָשָׂר פְּעָמִים תִּכְלִימוּנִי

לֹא-תִבְשׁוּ תִּהְיֶה-לִּי :

3. These ten times have ye reproached me :

You are not ashamed *that* you make yourselves strange to me.

*These ten times* : i. e. Several times. As, Gen. 31. 7. Your father hath changed my wages ten times. Lev. 26. 26. Ten women shall bake your bread in one oven. Zech. 8. 23. Ten men shall take hold of the skirt of him that is a Jew. Comp. Mat. 25. 1. The kingdom of Heaven shall be likened unto ten virgins. Luk. 15. 8. What woman having ten pieces of silver, &c. and 19. 13. He called his ten servants, and delivered unto them ten pounds. He [saith Maimonides] who profaneth the name of God, in the presence of *ten* Israelites ; Behold he profaneth it in the presence of *many* : Jad Chazakah. l. 1. c. 1. *Cui titulus, jefode torah* : *The foundations of the Law*. Vid. D. Dieu.

*You are not ashamed* : — *You make yourselves strange* : *lo teboshu* : — *tabceru* : If we admit the construction of the Arabic tongue, which expresses both the in-



infinitive and the participle by the future tense; we shall say without the addition of *that*, You are not ashamed to make [or, making] your selves strange to me. Agreeable to this is the Vulgate; *Non erubescitis opprimentes me.*

This translation, *You make your selves strange*, supposes the radix of *tabceru*, to be *nacar*: as Sol. Jarchi does, who explains it by *tanceru*: from *nacar*, *alienus fuit*. But this is taking too much liberty: for the verb must be *bacar*, which we read in this place of Scripture only. In Arabic it signifies, To be in great admiration and astonishment. But there is another sense which Jos. Kimchi gives us from the same Language, and which seems to be preferable, viz. To harden oneself in impudence. Agreeable to this is Castle's interpretation, *Obfirmavit se*; and that in the margin of our Bible, *harden your selves*. From hence we understand Isai. 3. 9. *bacarath penehem*, *The shew of their countenance* doth witness against them. Not, *agnitio vultus eorum*: V. Lat. as if the word was derived from *nacar*. But if you take it from *bacar*, it fully expresses the *hardness* and *impudence* of Jerusalem and Judah: A comparison being there made between them and the Sodomites. From what is observed, our Text will be,—You are not ashamed to harden your selves in impudence.

וְאֵהָא־אִמְנָם שְׁגִיתִי 4  
אֲתִי תָלִין מִשְׁגָּגָתִי :

4. And be it indeed *that* I have erred :  
Mine error remaineth with my self.

*Remaineth: talin*: from *lûn*: which signifies *pernoctat*, as well as *permanet*. — *Mecum pernoctat error meus*. Schultens. It being, as he observes, an elegance of expression among the Arabians, to say, Such a thing was done *in the night*, which was done inconsiderately, and not well digested. He refers to a passage of Tauriz. on Ab. Temam's Chamâfah [Comp. ch. 7. 3. and 16. 18.] viz. They (the Arabs) speak of any thing not thoroughly considered, that it was determined in *the night*; in conformity to what is mentioned in the Alcoran; Part of them [the disobedient] meditate by *night*, different from that which thou [Mohammed] speakest. Chap. 4. v. 80, and 107. Edit. Marrac. i. e. They are guilty of mistake for want of due thought and consideration. *Secum pernoctat error suus*. From hence is illustrated Jerem. 4. 14. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts *talin*, lodge [*pernoctabunt*] within thee. Or, according to the phrase just mentioned; How long shall thy night-thoughts continue? How long will it be before thy thoughts are well digested?

From



From what is mentioned, we understand the reason why the Arabians advise, not to take a journey in the night. Gig. in *sajara*. It is an Adagy with them, They go in the night through a desert, without a torch. Adag. Arab. 34. as published by Golius. — To the same purpose *the night* is proverbially in Scripture the time for errors and mistakes. As Job 5. 14. They grope in the noon-day as in the night. The Prophet's language is the same, though the Hebrew differs a little: viz. We stumble at noon-day as in the night. Isai. 59. 10. — If a man, saith St. John 11. 10. Walk in the night, he stumbleth. — We are not of the night, nor of darkness. 1 Thes. 5. 5. — Comp. the Note on Ch. 5. 16.

אֲמַנְתֶּם עָלַי תְּגִדִּילוּ 5  
וְתוֹכִיחוּ עָלַי חֲרָפָתִי :

5. If indeed ye will magnify *yourselves* against me,  
And plead against me my reproach:

*Magnify yourselves tagdilu*: There is no Hebrew in the Text for *yourselves*. Our English Translators follow Ab. Ezra's example, who in his Comment adds *naphshotbecem*: *vosmetipsos*. But the verb *gadal* is used in the sense of *boasting*, or *magnifying oneself*, either with or without any addition. As Jer. 47. 26. He [Moab] *yal jehovah bigdil*: magnified himself against the Lord. i. e. He spoke insolently &c. As Obad. 11. where *pi*, *the mouth*, is expressed. viz. *velo tagdil pica*: Neither shouldest thou have spoken proudly. But the literal Version is, Neither shouldest thou have magnified thy mouth. — Comp. Psal. 12. 3. The tongue that speaketh *gedoloth*, *proud things*: *magnifica*.

*Plead against me my reproach*: i. e. Convict me of those things which you reproachfully object against me. Bolduc. Comp. Joh. 8. 46. Which of you *ἐλέγχει με* arguit me, *convinceth me* [convicteth me] of sin? which corresponds exactly with the word in our Text, *bociach*. It will therefore be better to read the second part of the verse in opposition to the first; and instead of, *And plead* &c. to say, *Or plead* &c. We find the particle *vau* with this construction, 2 Sam. 24. 13. Gad said unto him [David] shall seven years of famine come — *ve im*, or wilt thou flee &c. — *ve im*, or that there be three days pestilence &c.

דַּע-נָא פִּי כִּי-אֱלֹהִים עֲוֹנִי 6  
וּמְצֹדוֹ עָלַי הִקָּף :

6. Know now that God hath overthrown me,  
And hath compassed me with his net.

Over-



*Overthrown me &c.* It seems to be very evident that these words are spoken in a metaphorical sense ; alluding to the exercise of hunting ; to the toils and snares in which wild beasts are caught.

*And hath compassed &c.* The literal Hebrew is, And his net hath encompassed me.

*Net : metzud :* Compare the Note on Ch. 18. 10. Where it is observed (as one instance that the Hebrew language is not quite so barren as some people think) that we have several words to express *a snare, a trap, a net, &c.* To which may be added, that *metzud* here increases the number. It properly signifies *a hunter's net*, from the Arab. radix *tzâda*, To hunt, or lay snares for *birds, beasts, or fishes*.

*Hath compassed : bikkiph :* This word will perhaps receive some light from the Arab. *mowkaphab*, or as Schultens writes, from *wakîphab* : both which signify any thing closely and narrowly guarded : and particularly, A mountain-goat, which being forced by dogs or darts to have recourse to a high rock, cannot descend from thence without the danger of being exposed to the Hunters.

7 הִנֵּנִי אֶצְעַק חֲמָס וְלֹא אֶעֱנָה  
אֲשׁוּעַ וְאִין מִשְׁפָּט :

7. Behold, I cry out of wrong, but I am not heard :  
I cry aloud, but *there is* no judgement.

*I cry out of wrong :* This translation supposes a preposition to follow the verb, viz. *etzyak yal chamas : clamo propter injuriam*, as Sol. Jarchi expresses it in his Comment. But there is no parallel instance in the Bible that I can find, where *ל* is placed after *צַעַק*. The particle *ל* is indeed frequently used after that verb in the sense of *crying, or calling to* : As, Exod. 8. 12. Moses " *ל* *צַעַק* *אל* *cried unto the Lord*. Therefore instead of reading, I cry out of, or, because of wrong : The literal version gives us a peculiar emphasis, consisting of a sudden, passionate exclamation : viz. I cry out, *chamâs*, injury, violence !

*I cry aloud : ashuay :* It is observable that in Lam. 3. 8. we find the faithful man complaining in the same words, viz. *אֶצְעַק וְאֲשׁוּעַ* [with the difference only of one letter : *צַעַק* and *צַעַק* being used promiscuously, and of the same force] when *I cry and shout*, he shutteth out my prayer : which corresponds with our Text, *I am not heard*, — *There is no judgement*. And Job's words in the following verse, are in effect no other than the Prophet's in the ninth verse.



verse. The one writes, *gadar, he hath fenced up* my way, that I cannot pass. The other, *gadar, he hath enclosed* my ways.—Not that Job took the phrase from Isaiah, or Isaiah from Job. But that such were common proverbial sayings transmitted from one age to another. Comp. ch. 8. 10.

8 אָרְחִי נָדָר וְלֹא אֶעְבּוֹר  
וְעַל־נִתְיָבוֹתַי חָשָׁךְ יֵשִׁים :

8. He hath fenced up my way that I cannot pass:  
And he hath set darkness in my paths.

*My way: orchi*: Comp. ch. 16. 22. Where the difference between *orach* and *derec*, is considered; particularly when these words are used to signify the way, or time of one's death.

If instead of reading, He hath set darkness in my paths: we translate the Hebrew, *Posuit calamitatem obscuram super mala mea detestabilia*: He hath added the darkest calamity to my detestable evils: We shall perhaps be justified from the Note on Ch. 18. 10. where it is observed that *nathiba* in Arabic, which answers to *nathab* in Hebrew, is, To fall into the worst of misfortunes.—And as to *choshec, darkness*; we know that it must sometimes be understood in the sense of *great calamity*. As, Psal. 18. 28. The Lord will enlighten my darkness. *Per tenebras intelliguntur calamitates. Nam calamitoso totus mundus videtur esse caliginosus.* Schindler in חָשָׁךְ.

9 כְּבוֹדִי מֵעָלַי הִפָּשַׁט  
וַיִּסַּר עֲטָרַת רֹאשִׁי :

9. He hath stripped me of my glory,  
And taken the crown from my head.

The literal translation is; *Gloriam meam hostiliter tanquam spoliū detraxit: Et removit coronam capitis mei.*—Comp. ch. 1. 17. The Chaldeans *jiphshetu: fell, [ad spoliandum irruerunt]* upon the camels. R. Levi explains *cebodi: my glory*, by *boni: my substance*.

10 יִתְצַנֵּי סָבִיב וְאֵלַי  
וַיִּסַּע כַּעַץ תְּקוּמָתִי :

10. He hath destroyed me on every side, and I am gone:  
And mine hope hath he removed like a tree.

*He hath destroyed me: jittetzeni*: A word that expresses very great destruction: as Jerem. 1. 10. See, I have this day set thee over the nations, and over the



the kingdoms, to root out, *velintbotz*, and to pull down. And ch. 4. 7. Thy cities *titzenab*, shall be laid waste.

*I am gone* : Comp. Mat. 26. 24 The Son of man goeth.

*He hath removed* : *jiffay* : — *leshon yakirah* : *Lingua evulsionis*. S. Jarchi. As a man who removes a tree out of its place. Ab. Ezra.

וַיַּחַר עָלַי אָפוֹ 11  
וַיַּחְשְׁבֵנִי לוֹ כְּצָרִי :

11. He hath also kindled his wrath against me,  
And he counteth me unto him, as *one of* his enemies.

*As one of his enemies* : *cetzarav* : i. e. as one who would bring me into difficulties : Or, like one adversary who lays close siege to another : from *tzur* : *coarctavit*, *obsedit*. Comp. ch. 13. 24.

וַיָּחַד יְבֹאוּ גִדּוּרָיו 12  
וַיִּסְלּוּ עָלַי דְּרָכָם  
וַיִּחַנו סָבִיב לְאַהֲלִי :

12. His troops come together ;  
And raise up their way against me ;  
And encamp round about my tabernacle.

*His troops* : Which Sol. Jarchi explains by *gedure ba-tzaroth* : *cateruæ angustiarum*. The whole verse is figuratively expressed in the military style.

*Raise up* : *jafollu* : *aggere muniunt*. Comp. 2 Sam. 20. 15. They besieged him, — and cast up *solelah* : *a bank* [*aggerem*] against the city.

אָחִי מֵעַל הָרְחִיק 13  
וַיָּדַע אֶדְ-נָרוֹ מִמֶּנִּי :

13. He hath put my brethren far from me :  
And mine acquaintance are verily estranged from me.

*He hath put my brethren &c.* The Psalmist frequently makes complaints of this nature : Particularly Psal. 88. 8, & 18. Thou hast put away mine acquaintance far from me : — Lover and friend hast thou put far from me &c. These cases might be literally true ; yet they seem to be general forms, made use of to express circumstances of difficulty. Comp. ch. 5. 16.



14 חָדַלּוּ קְרוֹבֵי  
וּמִידְעֵי שְׂכֵחוּנִי :

14. My kinsfolk have failed ;  
And my familiar friends have forgotten me.

*Have failed* : Have not adhered to me. Lxx. — If we interpret *chadal*, from the Arab. *chadala* : we shall say, Have turned from the right way, have been unjust. — Or from *chadzala* : have alienated themselves, have despised me, have left me destitute of mutual assistance.

*My familiar friends* : *mejoddayai* : Those who knew me. — Those who knew my name. Lxx.

15 נָרִי בֵּיתִי וְאֻמָּהוֹתַי לִזְרָתִי תַחֲשַׁבְנִי  
נָכְרִי הָיִיתִי בְּעֵינֵיהֶם :

15. They that dwell in mine house, and my maids, count me for a stranger :  
I am an alien in their sight.

*They that dwell in mine house* : *Peregrini domus meæ*. Hebr. Sol. Jarchi in his comment on Exod. 22. 21. Ye were *gerim*, *strangers* : observes that *colleshon gêr*, the general interpretation of *gêr* signifies one who is not a native of the city [where he dwells] but comes from another city, *lagûr*, to dwell there. To which we may add, that *gare bethi* : from the Arabic construction of *gâr*, may be rendered, *Adjutores domûs meæ*. The Arabians to express their readiness to do you all the service in their power, say, *ana gâr lacom*, *Ego sum vobis adjutor* : vel, *Ego vester sum*. Gigg. — This will perhaps shew us a regular opposition in the words of our text. For instead of, They that dwell in mine house, and my maids : we shall read, Those who are assistants to me in my domestic affairs, both men and women. — This may be urged farther from the sense of *amaboth* : *maids*, *ancillæ* ; who were superior to *shephachoth* : *famulæ* ; whose business it was to discharge the more servile offices of the house : As 1 Sam. 25. 41. And she [Abigail] said, Behold let *amatheca* : *thine hand-maid* be *leshiphchah* : *a servant* to wash the feet *yabde*, of the servants of my lord ; i. e. Place me in the lowest order of thy women servants. From which we conclude that *shiphchah* : *a woman-servant*, and *yebed* : *a man-servant* were of the same rank. This will appear from the following verse ; viz. I called *le-yabdi* : *to my servant* : one of the lowest of my servants.



*A stranger : zar :* One of another nation. Comp. Lev. 22. 10. There shall no *zar*, *stranger*, [*extraneus*] eat of the holy thing.

*An alien : nocri :* This was a name by which the Jew was distinguished from the Gentile ; as Deut. 17. 15. Thou mayest not set *ish nocri : virum alienigenam*, a *stranger*, or alien, [King] over thee, which is not thy brother. i.e. who is not of thy seed : as Gen. 17. 12. He that is bought with money of any *stranger*, which is not of thy seed. Where the Hebrew for *stranger* is *ben necar : filius alienigena. Filius Populorum*, vel *Gentilium*. Chald. Par.

16 לְעַבְדִּי קָרָאתִי וְלֹא יָעֲנָה

בְּמוֹפִי אֶתְחַנֵּן לוֹ :

16. I called my servant, and he gave *me* no answer :  
I intreated him with my mouth.

*My servant :* One of the meanest of my servants, as mentioned in the note above.

17 רוּחִי זָרָה לְאִשְׁתִּי

וַחֲנוּתִי לְבָנִי בִטְנִי :

17. My breath is strange to my wife,  
Though I intreated for the childrens *sake* of mine own body.

*My breath :* The general interpretation here supposes that Job's breath, by reason of his sores and ulcers, was so nauseous and offensive, that his wife could not bear to come near him. But consider what he had just said before ; viz. I intreated him with *my mouth*. Therefore when he immediately adds, My breath &c. He seems to mean no more, than that his *breath*, or *voice* which proceeded out of his mouth, was likewise strange to his wife : i.e. She had as little regard to what he said, as the *servant* who gave no answer when he was called. This construction may be enforced from Isai. 11. 4. viz. *be-ruach : with the breath* of his lips shall he slay the wicked : i.e. with his voice. For instead of *be-ruach : spiritu* ; the Targum is, *be-mamlal : eloquio labiorum suorum*.

*Though I intreated &c.* This follows with ease from what is mentioned above. viz. — My voice was strange to my wife, Though I intreated &c.

*For the childrens sake of mine own body :* Literally, for the children of my body. But in what sense are we to understand Job when he speaks of his children ? His sons and daughters we read, ch. 1. 18. perished, when they



were feasting in their eldest brothers house: By which accident he was left naked and destitute of his family. To solve the difficulty some think there were little children still living, who were not present at that entertainment. But when the messenger informed Job of the destruction of his family; the answer which he gave supposes that there were none who survived that calamity: viz. Naked came I out of my mothers womb, [out of the womb] and naked shall I return thither. The Lord gave &c.

Some are of opinion that there were grandchildren, whom Job calls children. The LXX. take them for the children of concubines.

Sol Jarchi supposes they were his domestics.

R. Levi, that the children were not destroyed when Job spoke those words, *ci lo jadaynu*, &c. For (saith he) *we do not know* how long it was from the time that his children perished to the time when he disputed with his friends. But it seems very evident from the account of his sufferings, that the loss of his family preceded those calamities which so grievously afflicted his body. — But let us examine the Hebrew. — Instead of reading, For the childrens sake of mine own body: The text is, *For the children of my body: bitni: ventris mei.* i. e. Those whom I had begotten. We have no radix indeed for *beten*, in Hebrew. But in Chaldee it signifies not only *concepit et parturivit*, but likewise *genuit*. Comp. ch. 21. 10. Their bull *yibbar: gendereth*. Chald. *mabtin: ingravidat, imprenat*. The verb, you see, is applicable either to man or woman. From hence we may perhaps place our text in a proper light:

י. 16. I intreated [my servant] with my mouth:  
i. e. I spoke to him in a very submissive, humble manner.

י. 17. My breath was strange to my wife,  
Though I intreated her for the children of my body.

i. e. When my servant gave no attention, I called to my wife; but neither did she regard me; though I particularly mentioned to her [as an aggravation of my calamities, and to move her compassion] the loss of my children whom I had begotten.

18 גַּם-עוֹלָם מִאֲסוּ בִי

אָקוּמָה וַיִּדְבְּרוּ-בִי :

18. Yea, young children despised me:  
I arose, and they spake against me.

Young



*Young children* : [ch. 21. 11. They send forth *yavilehem* : their little ones.] Or, as in the margin of our Bible, *the wicked* ; from the radix *yivvel* : *iniquus est*. This is agreeable to the Targum, and R. Levi, who writes that *yavilim* are *ansbe yavel ve-chamas* : men of iniquity and oppression. Ab. Ezra's construction is, either *neyarim* : *young men* : or *reshayim* : *wicked men* : *bayale yavel* : *Masters*, or *possessors of evil*. — The interlineary version is, *stulti* ; as if the word was אוילים — Take the word in any of the senses above mentioned, we must think that Job had good reason to complain : Whether he was despised by children, by wicked men, or by fools.

Schultens from the Arabic *yala* : *sustentavit, aluitque familiam* ; renders *yavilim* : *clientes egentissimi*. This doth not seem to be a proper construction here, because Job's family and domestics of all ranks may be included in the fifteenth and sixteenth verses.

*Despised me* : *maasu bi* : This verb with the particle *beth* following, expresses something more than despight or contempt : It includes even the rejecting any one, or casting him off as reprobate. Comp. Jer. 6. 30. Reprobate silver shall *men* call them, because the Lord *maas bahem* : *hath rejected them*. ἀπεδοξίμασεν *reprobavit*. LXX.

*I arose* : *akumab* : or, *stood up*, in a hostile manner. As 2 Chron. 28. 12. Certain of the children of Ephraim &c. *jakumu* : *stood up* against them that came from the war, &c. Comp. Act. 4. 26. The kings of the earth παρέστησαν, *stood up* [*kâmow*. Arab. *komu*. Syr.] and the rulers were gathered together against the Lord &c. He was his adversary, He resisted, or set himself in opposition to him, is expressed by the Arabians, *kâwamabo*. Giggeius.

*They spake against me* : Rather, *They spake to*, or, *with me*, as the particle *beth* intimates after *dibber*. As Num. 12. 6. I the Lord *adabber bo* : *will speak unto him* : and v. 8. *adabber bo* : *with him will I speak* mouth to mouth. — This perhaps will suggest to us that we are to understand *yavilim* : of *wicked men*, and not *children* : Because it is not to be supposed that Job should enter into any conference with children.

19 תַּעֲבוּנִי כָּל־מֵתֵי סוּדִי  
וְהָאֲהָבֹתִי נִהְפְּכוּ־בִי :

19. All my inward friends abhorred me :  
And they whom I loved are turned against me.

*My inward friends* : *methe sodi* : the men of my secret, or council : Hebr. — *Confiliarii mei*. Vulg. Lat. — Jer. 6. 11. I will pour it (the fury of the Lord) upon *sod* : *the assembly of young men*.

Me-



*Metbim* : is a word that comprehends mankind in general, whether men or women. ch. 11. 3.

The men of my secret, or council, is an elegant Hebraism for, My intimate friends or counsellors. Comp. Ezr. 8. 18. where, an ingenious man, is in Hebr. a man of ingenuity, or understanding. — Psal. 5. 6. The bloody and deceitful man, is, The man of blood and deceit. — Psal. 140. 11 An evil speaker, and a violent man, is, A man of tongue, and violence.

*Abhorred me : tayabuni* : a word that is used to express a great degree of anger and resentment : Particularly applied to the displeasure of God : As in the fifth Psal. just referred to : The Lord *jithyab* : *will abhor* the bloody and deceitful man. — Idolaters, as well as Idols, are called *abhorrences*, or *abominations* : Exod. 8. 26. Deut. 7. 25, 26. Psal. 14. 1. &c. *In hoc ergo sensu ait Job, se despectum fuisse, quasi Deo et hominibus exosum, et velut omni familiaritate &c. indignum.* Bolduc. Comment.

20 בָּעוֹרִי וּבְבָשָׁרִי דָּבָקָה עֲצָמִי  
וְאֶתְמַלְטָה בְּעוֹר שְׁנִי :

20. My bone cleaveth to my skin, and my flesh :  
And I am escaped with the skin of my teeth.

*My bone* &c. We have the same words, Psal. 102. 5. with the difference of a particle only, viz. *libfari* : instead of *bibfari*. But both *lamed* and *beth* have the same force after *dabak* : as Gen. 2. 24. A man shall leave &c. *ve-dabak be-ishto* : *and cleave unto his wife*. We read in our text *yori* : *my skin*, [which is not in the Psalm referred to] *invito metro*, saith Dr. Grey, unless with Schultens we interpret *yor* : *de cute inferiore*; et *basar* : *de exteriori cuticula*. — But our English translation, *skin* and *flesh*, is very just. Comp. Exod. 29. 14. *basar* : *the flesh* of the bullock, and *yoro* : *his skin*.

Should any one from the parallel places in Job and the Psalms, argue *for*, or *against* the antiquity of the Book of Job : Such an argument must be fruitless; because we may well suppose that there were, [as there are now] certain Proverbial forms which were applied in common by people of different nations; and who might be strangers to one anothers writings. In the number of these we may reckon Prov. 1. 7. viz. The fear of the Lord is the beginning of knowledge : which is the first of those Arabic *Sentences* published by Golius. — Prov. 12. 15. The way of a fool is right in his own eyes. — A fool pleaseth himself. *Sent.* 38. — 1 Tim. 6. 10. The love of money is the root of all evil. — We read the same; *Sent.* 66. — Correspondent to  
the



the fifth Commandment, is that saying of the Arabians, He who honoureth his father, his days are prolonged. *Sent.* 90. — Eccles. 9. 4. A living dog is better than a dead lion: is the third among the Arabic Adagies. Gol.—Mat. 5.37. Let your communication be yea, yea, nay, nay: is the fourth in the second century of Arabic proverbs, published by Erpenius. — The proverb of a dog's tail not being made straight, though it be brayed in a mortar, which is the fifty-first of that *Century*; is grounded on the same reasons with that in Prov. 27.22. Though thou shouldest bray a fool in a mortar, — Yet will not his foolishness depart from him. Comp. the note on ch. 7. 17. — 8. 10. — 11. 19. — 12. 11.

*My bone cleaveth &c.* was we may suppose a form of speech to signify the excess of sorrow: which perhaps in some cases might be literally true. For troubles that follow one another in a quick succession, will emaciate the features of the strongest and most beauteous complexion. They may occasion as Mercer writes, what the Greeks call *μαρασμός*. viz. *id morbi genus, quum toto corpore succo exhausto ossa cuti agglutinata cernuntur.*

*Attenuant vigiles corpus miserabile curæ:*

*Adducitque cutem macies; et in aera succus*

*Corporis omnis abit. Vox tantum atque ossa supersunt.*

Ovid. Met. L. 3. 369.

*I am escaped with the skin of my teeth:* Take these words literally, and they are scarce intelligible. The version of LXX is, *τὰ ὀστέα μου ἐν ὀδύσιν ἐχέλω*. *My bones stick in (my) teeth:* where the Scholiast observes, that the LXX. intended to set forth Job's disease to be so incurable, that even those parts, which are not capable of sorrow; such as the bones, were not free from it, but were eaten or devoured as it were by certain teeth. — Symmachus's translation seems to be clearer, viz. *ἐξέπιλλον &c.* *I pulled off my skin with my teeth.* As if Job's anguish was such as to make him gnaw, or eat his own flesh — The Author of the Vulgate writes. *Derelicta sunt tantummodo labia circa dentes meos.* — R. Levi's comment is more to the purpose, viz. *lo nishar &c.* I have no perfect skin left but what sticks to the roof of my teeth. — In the same sense is the Targum: I am left with the skin of my teeth.

But none of the interpretations above mentioned, are, I think, satisfactory. We shall perhaps be able to give a better solution by the help of Arabic. In this language *skinmon* signifies *an old weather beaten skin*. The radix in the seventh conjugation is, *The skin of an old man is wrinkled and withered:*

In



In the tenth, *To be worn away with leanness, To be emaciated.* — Instead therefore of, I am escaped with the skin *shinnai*, of my teeth: we shall say, I am escaped with the skin of my wrinkles; or my leanness: Or rather by an Hypallage, which we frequently meet with, as in ch. 6. 7. — 8. 19. &c. *With the wrinkles, or leanness of my skin:* i. e. I am wholly emaciated. This makes the sense fall easy and natural, and the verse consistent with itself: viz.

My bone cleaveth to my skin and my flesh:  
And I am escaped with the wrinkles of my skin.

חֲנֻנִי חֲנֻנִי אֲתֶם רַעִי 21  
כִּי־יַד־אֱלֹהִים נִגְעָה בִּי :

21. Have pity upon me, have pity upon me, O ye my friends!  
For the hand of God hath touched me.

*The hand of God: jad eloah:* which R. Levi interprets *maccath ba-shem: plaga Nominis*, viz. *Ineffabilis.* — Comp. ch. 4. 17. where *eloah* is taken notice of as signifying the *Deity*, or object of Divine worship; from the Arab. radix *aliba* [which is wanting in Hebrew] *to worship and adore.*

לָמָּה תִּרְדָּפֵנִי כְמוֹ־אֱלֹהִים 22  
וּמִבְּשָׁרִי לֹא תִשְׂבְּעוּ :

22. Why do ye persecute me as God,  
And are not satisfied with my flesh?

*Persecute me as God:* i. e. with the persecution of God: or, with so much violence. Comp. ch. 1. 16. and 6. 4.

*Not satisfied with my flesh:* This may indeed have regard to Job's character; for according to the Eastern style, as Schultens observes, To feed on the flesh of our brother, is, To defame and treat him reproachfully. — But considering Job's circumstances, the words may admit of a more literal interpretation. For his calamities were such as to change his outward form and comeliness. The boils with which he was smitten from the sole of his foot to his crown, (ch. 2. 7.) testified how great a sufferer he was in the *flesh*. And yet in a general sense, *Not being satisfied with his flesh*, may signify the cruel usage which he met with from his friends. Agreeable to this are the words of Psal. 27. 2. When the wicked came upon me — to eat up *my flesh*: *Ut in me omnem crudelitatem exerceant.* Bolduc.



23 מִי־יִתֵּן אִפּוֹ יִכְתְּבוּן מִלִּי  
מִי־יִתֵּן בַּסֵּפֶר וְחָקוּ :

23. Oh that my words were now written !  
Oh that they were printed in a book !

This and the twenty-fourth being an introduction to the three following verses, which have occasioned very different sentiments among Commentators, I shall endeavour to set the whole in as plain and clear a light as the Text will permit me.

*Oh that my words were now written !* Instead of which, the expression will perhaps be stronger, if we render *mi jitten epho*, *would to God now ; &c.* For the particle *epho* is rather an expletive, than any signification of the time present. It is for this reason we may suppose that no notice is taken of it either by the Chald. Paraphrast, or by the Authors of the several versions in the Polyglot. Comp. ch. 24. ult. *ve-im lo epho* : And if it be not so now. i. e. And now if it be not so. — Comp. Exod. 16. 3. *mi jitten* (literally, *Quis dabit*) *Would to God* we had died &c. with Num. 11. 29. Deut. 28. 67. 2 Sam. 18. 33.

*Oh that they were printed : mi jitten ve-jocabaku* : would to God that they were entered ! *ut signentur* : V. Lat. To which the Arabic version agrees, viz. *kānat torfamo*.

*In a book : bas-sepher* : Or, *register*. As Nehem. 7. 5. I found *sepher*, a *register* of the genealogy. When the emphatic *be* is prefixed, (as the Grammarians speak) the translation will be fuller, to say, *in the register* ; (as in the next verse, *batz-tzur*, *in the rock*) *bas-sepher* being put for *be-has-sepher*.

24 בְּעֵט-בַּרְזֶל וְעֶפְרָת  
לְעַד בַּצּוּר יִחְצְבוּן :

24. That they were graven with an iron pen and lead,  
In the rock for ever !

*And lead* : i. e. *cum plumbo superinducto, et literarum sulcis infuso, ut hic notat R. Selomo. Neque enim stylo plumbeo quidquam in rupe potest incidi. Nam apud Hebræos vau copulativum quandoque est idem quod cum.* 1 Sam. 14. 18. The ark of God was at that time *u-bene jisrael*, *with the children of Israel*. Bochart. Animal. L. 2. c. 44. Comp. Jer. 22. 7. Every one *ve-celav*, *with his weapons*. Dr. Hammond, Annot. on the title of Psal. 16. gives the same interpretation of Job's words, Oh that they were graven with an iron pen and  
P p lead !



lead! (i. e. the sculpture filled up with *lead*, that the letters might continue the longer legible) *in the rock*, (or *flint*, or *hard stone*, *marble*, or other the most durable matter) *for ever*; which is just the *σηλογραφία*, the inscribing on a *Pillar* here, in order to the preservation, and special observation of such speeches &c.

But though no impression can be made on a rock with a leaden pen; and though melted lead might be poured in to fill up those cavities where the letters were engraved; yet there might possibly be rolls, or plates of lead, on which were inscribed publick acts and records. For Alex. ab Alexandro writes, (as Pliny before him had done, L. 13. 11.) *Fuit antiquissimi moris publica monumenta plumbeis voluminibus describi*. Gen. D. L. 2. c. 30.

We may perhaps observe a peculiar elegance in the gradual sense of the impressions intended by those words; viz. *cathab*, to write with a pen. *Chakak*, to make an incision, though not deep, by a common instrument. *Chatzab*, to engrave deep on rocks, or the hardest metals. Comp. the following texts: Exod. 32. 32. Blot me *mis-sipbreca*, out of thy book which *cathabta*, thou hast written. — Ezek. 4. 1. Take a tile *ve-chakkotha*, and *pourtray* (*exarabis*) upon it the city Jerufalem. *Wa-chattit*, and delineate. Arab. Prov. 9. 1. Wisdom hath builded her house: *Chatzebab*, she hath bewn her out seven pillars. — *Fossils* and *minerals* dug out of the earth, in Chaldee are called *machtzebin*.

וְאֲנִי יֹדְעִי גֹאֲלִי הוּא 25  
וְאֶחָדָן עַל-עֶפְרַיִם יָקוּם :

25. For I know *that* my Redeemer liveth;  
And *that* he shall stand at the latter *day* upon the earth.

*My Redeemer*: *goali*: The radix *gaal* does indeed signify to *redeem*, in the sense of making an atonement, of paying a price, to recover any thing sold, or a person from slavery. Lev. 25. 23 The land shall not be sold *litzmithuth*, for ever, *ad excisionem*: i. e. cut off, or alienated so as never to be regained. — v. 24. Ye shall grant *geullah*, a *redemption* for the land. i. e. it shall be sold under the condition of a redemption. V. Lat. — v. 29. A dwelling house in a walled city, if sold, was subject to the same terms. — v. 48. An Hebrew who was sold, *geullah tibjeh lo* (*illi redemptio esset*) *might be redeemed*. — In this sense are we Christians *redeemed* by our blessed Saviour, who delivered us from the bondage and slavery of sin, under which we were sold, Rom. 7. 14. and brought into captivity, v. 23. — Christ *ἐξηγόρασεν* *bath redeemed* (bought



(bought with a price) us from the curse of the Law; being made a curse for us, Gal. 3. 13. — In whom we have *redemption* through his blood, Ephes. 1. 2. — But though this is the particular meaning of *gaal*; yet in general it signifies no more than to *deliver* from any kind of trouble, or calamity. As Psal. 107. 2. Let *geule*, the *redeemed* of the Lord say *whom gealam*, he *bath redeemed*, from the hand of the enemy: — Which is farther explained in the sixth verse; They cried unto the Lord in their trouble, and he delivered them out of their distresses. This *redemption*, or deliverance does not imply that the sufferers were detained for any crime they had committed. Job therefore being conscious he was not guilty of the sins that were laid to his charge, makes a solemn appeal to God in behalf of his integrity. And consequently when he saith, I know that *goali*, my *Redeemer* liveth; he does not speak of redemption in the limited sense: Because that would be an acknowledgement of his guilt, which could not be expiated; and for which no satisfaction was to be made, but by the mediation of one who was able to pay the price of his redemption. — But with great propriety, as he was innocent, he might well expostulate; I know that my Redeemer, i. e. my Deliverer, or Avenger liveth. As if he had said, Though at present I am so unhappy as not to meet with an advocate to plead my righteous cause; yet I am fully persuaded, that some time or other I shall find One who will vindicate my innocence, and avenge me of my adversaries. Comp. Deut. 19. 6. Lest *goel*, the *avenger* of blood pursue the slayer.

*Shall stand upon the earth: jakum yal yapbar*: Such is the construction of the verb *kûm* with the particle *yal* following, Nehem. 9. 3, 4. viz. *vai-jakumu yal yomdam*: And they stood up in their place. — *vai-jakom yal mayalch*: Then stood up upon the stairs.

*The earth: yapbar*: A word that strictly speaking intimates *dust*, rather than *earth*; which is the proper interpretation of *eretx*. They are distinguished, Gen. 13. 16. I will make thy seed *ca-yapbar ba-âretx*: as the *dust of the earth*. But that *yapbar* may be rendered *earth*, we read Gen. 26. 5. They filled them (the wells) with *yapbar*, *earth*. And Job 30. 6. *chore yapbar*: *caves of the earth*. And 41. 25. with the same Preposition as in our Text; viz. *yal yapbar*: *upon earth* there is not his like.

There is an alteration which I shall beg leave to offer, only as a conjecture, for so I must call it, having no authority from any various reading. The letters *y ajin*, and *z tzade*, are, you see, very like one another; and consequently may easily be mistaken by a transcriber. Should we read *צפר tzophar*,



instead of עפר *yapbar*; and translate *jakum yal, rise up against*; we shall then say,

For I know my Avenger liveth,  
And at the latter *day* will rise up against Zophar.

That the particle *yal* signifies *against*, as well as *upon*, appears from Ezek. 24. 2. Set thy face *yal, against* Pharaoh. — Prophecy *yalav, against him*, and *yal, against* all Egypt. But more particularly, when it follows the verb *kûm*, which corresponds with our Text: viz. Isai. 14. 22. *ve-kamti yalebem: For I will rise up against them* saith the Lord of hosts.

If you say, *Zopbar* should be written with a *vau*, viz. צופר as in the beginning of chap. 20. Then answered צופר it may be replied, There is no *vau* in chap. 11. Then answered צפר.

The letters *ajin*, or *gnajin*, and *tzade*, are sometimes used promiscuously by the Hebrews and Chaldeans. The latter write עלצא *a rib*, instead of the Hebr. צלע — For צאן *a flock*, or *herd*, they have עאן — For רצץ *to break*, or *bruise*, רעע — And what is still observable, the Hebrews themselves make those letters mutable. For with them ער as well as צר is *an enemy*: as 1 Sam. 28. 16. The Lord — is become ערץ *yareca, thine enemy*; instead of צרץ *tzareca*. And in the plural number, Psal. 139. 20. and Mic. 5. 14. עריר *thine enemies*, for צריר. In both which places the Targum is, *bayale debabâc: auctores inimicitiae tuæ*. — In the Chaldee of Daniel 4. 19. we read, The interpretation (of the dream) be לעריר *to thine enemies*. On which Buxtorf. Lexic. ער observes, *Possit plane esse Chaldaicum pro Hebræo צר per commutationem usitatam y in e*.

The difficulty still remaining is, Why should the Avenger be said to *rise up* against Zophar, rather than Eliphaz, or Bildad? — To which it may be replied, that considering the severity of style which Zophar had already used, together with the answer he immediately makes; one would be apt to think that he imagined Job did as it were single him out, and direct his discourse in a particular manner to him, as the man who had given the greatest provocation. — Zophar, chap. 11. after having accused Job as a vain-babler, and one who delighted in the multitude of words, inveighs bitterly against him. viz. Should thy lies make men hold their peace? And when thou mockest, shall no man make thee ashamed? In the fifth verse &c. he appeals to God even in stronger language than what Job uses: viz. *veulam jitten eloah: veruntamen utinam (quis dabit) Deus &c. But notwithstanding* (what I say, which



which perhaps will not be regarded) would to God, that He himself would open his lips against thee !

As Zophar had made so solemn an appeal to God to appear in his behalf ; Does not Job by using the same form of words (*mi jitten*) insinuate that That appeal had made a great impression upon him ? and consequently be the occasion of his passionate desire, that God would some time or other appear in his vindication, *and rise up against Zophar* ?

This supposition is strengthened by Zophar's eagerness to make his reply. Therefore, saith he, in the next Chap. do my thoughts cause me to answer ; and for this I make hast. I have heard the check of my reproach, and the spirit of my understanding causeth me to answer. — As if the check of his reproach was, Job's singling him out by name more particularly than either Eliphaz or Bildad : And for that reason he made so much hast to answer him : which he had not an opportunity of doing till both his friends had taken their turn to speak ; He (Zophar) being silent from the eleventh Chapter to the nineteenth.

*At the latter day: acharon: postremo, tandem; at last: There being no Hebrew for day. Or, as it is well expressed in the Arabic Version, yalai al-phandi: in the end, or, consummation.*

26 וְאַחֵר עוֹרִי נִקְפוּ זֹאת

וּמִבֶּשָׁרִי אֶחֱזֶה אֱלֹהִים :

26. And *though* after my skin, *worms* destroy this *body* :  
Yet in my flesh shall I see God.

The Hebrew literally rendered, is, *ve-achar yori, and after my skin, nikkephu zoth, they destroy this* : Words of themselves scarce intelligible. Therefore to make them plainer, are added, *though, worms, body. u-mibbesari, yet in my flesh &c.* This we may suppose hath regard to the 20th v. and was considered as such by the Translators. Where *yori, skin, and basar, flesh,* are distinguished : viz. My bone cleaveth *be-yori, to my skin, u-bibfari, and my flesh.* And though the translation here be proper ; yet in the text before us the case seems to be otherwise.

The Hebrew עוֹרִי may be pointed *yori*, or *yuri* : The latter of which I imagined should be the proper Reading, in the sense of *waking, or, rising up* ; before I had observed the marginal construction in the Bible. — That construction is, *After I shall awake.* It is placed in the margin as if it was inferior



rior to that in the Text; But in my opinion much to be preferred. The various Reading depends on the change of a point only. *After my skin*, supposes the Original to be *achar* אַחַר *yori*, *post pellem meam*, from the substantive *yor*. — *After I shall awake*, is the version of *achar* אַחַר *yuri*, (from the verb *yur*) *post evigilare*, vel *expergisci*, vel *excitare me*. Or, (as infinitives are used for substantives, Comp. ch. 10. 4, 7.) *post evigilationem meam*. — The advantages which arise from reading *yur*, rather than *yor*, are of very great importance. By this means we shall have no occasion to throw in those auxiliaries, *though*, *worms*, *body*; as if the Text was deficient without them. — And what is still more considerable, we have by that small alteration the strongest expression imaginable, intimating that Job's thoughts were deeply fixed not only on the prospect of a Future State; but even in the Christian sense, a Future Resurrection. For were the words *achar yuri*, to be translated into Greek, I know of none so proper as those of our Blessed Saviour's, Mat. 26. 32.  $\mu\epsilon\tau\epsilon\tau\epsilon\theta\eta\mu\epsilon\iota$  *After I am risen. Post excitari me*. Ar. Montan. Interlin. Vers. — vel, *post expergefacerere me*.

Worms *destroy this body*: *nikkephu zoth*: Literally, *destroy this*. *Nakaph* does indeed signify *to cut down*, *to lay wast*, by the use of an instrument: the consequence of which is *destruction*. Isai. 10. 34. *ve-nikkaph*, *And he shall cut down* the thickets of the forest with iron. The Arabians express a violent stroke on the head with a spear, or club, or sword, by *nakaph*: which corresponds with the Hebrew *radix*. But we find different interpretations among them from the same root. A prudent, attentive, curious man; and one who is accurate and eager in his enquiries: and likewise an absolute, perfect sight, or view; or cast of the eye, is called by them *nakkâph*. — This consideration will perhaps suggest to us, that the first part of the verse may be rendered, *ve-achar yuri*: *and after my waking*, or *rising up*: or, *after I am risen*: *nikkephu zoth*: *They shall eagerly and attentively enquire into this*, or *these things*: Or, *They shall have an absolute, perfect view of them*. Or, according to a common idiom in Hebrew; *These things shall be eagerly and attentively enquired into*; shall afford an absolute, perfect view. Comp. the Note on Ch. 6. 2.

*Yet in my flesh*: *u-mibbesari*: Or, *For in my flesh*. (Comp. ch. 10. 16.) We have the same word with the same prefix,  $\text{v}$ . 22. viz. *Not satisfied mib-besari*, *with my flesh*. If we take the Arabic construction of *al-basharo*, which signifies *man*; and particularly *the skin of man*: together with *al-bishro*: which intimates *the form*, and *cheerfulness of one's countenance*: This greatly enlarges the  
the



the sense of our verse. As if Job intended to say; Clothed again in my skin, or, with my flesh, and with the joy of my countenance I shall see God.

Compare the following texts, which are written in the same devout style; and are expressive of the same future expectations. viz. 1 Cor. 13. 12. Now we see through a glass darkly: But then face to face. Now I know in part; But then shall I know even as I am known.—2 Cor. 3. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.—1 Joh. 3. 2. Beloved,—it doth not yet appear what we shall be; But *we know* that when He shall appear, we shall be like Him; For we shall *see Him* as He is.

27 אֲשֶׁר אֲנִי אֶחְזֶה-לִּי

וְעֵינַי רְאוּ וְלֹא-אֲחֵר

כָּל כִּלְיֹתַי בְּחֶקֶת :

27. Whom I shall see for my self;  
And mine eyes shall behold, and not another;  
*Though* my reins be consumed within me.

*Whom I shall see for my self &c.—and not another:* i. e. Either, I shall see for my self, and not for another: or, Whom mine eyes shall behold, and not another. But such language will not easily be understood.

The literal version of *echzebeh li*: is indeed *videbo mihi*. As Num. 22. 34. *asubab li: revertar mihi*: which should we render, *I shall return for my self*; would be an improper way of speaking. When *ו* follows, it seems to imply a *readiness*, or *certainty*, to do that which the verb expresses. Balaam is there communing with the Angel of the Lord; acknowledges his sin; Therefore, saith he, if it displease thee *asubab li*: *I will get me back again*. i. e. I will readily, or surely return. Instead then of, *I shall see for my self*: the interpretation will be, I shall readily, or surely see.

*And mine eyes shall behold velo zar: and not another*: The consequence will be easy, and to the purpose, by saying, And mine eyes shall behold *velo zar*, *that He* [God] *is not alienated*, or estranged from me: viz. That He is not mine enemy, or averse to me. — The particle *vau* is frequently rendered *that*: as *ו*. 23. *ve-jiccathebun*: *that* my words were written. We find the same when joined with *ל* *non* [as it is in the place we are now considering] viz. Esther 5. 9. When Haman saw Mordecai in the King's gate, *velo kam*: *that* he stood not up: *velo zay*: *that* he moved not. And therefore *velo zar* may



may well be translated, *Quod non alienus est*: which is the proper construction of *zar*: The Hebrew for *alius*, being *acher*. Comp. the 13th v. of this Chap. Mine acquaintance *zaru*: *alieni sunt*, are estranged from me.

Though *my reins be consumed within me*: According to the Hebrew; *Consumpti sunt [defecerunt] renes mei in sinu meo*. Dr. Grey thinks that these words do not make part of this verse; but that we must remove them either to the middle of the 26th; or place them at the beginning of the verse following. But take them as they now stand, and they express an elegant *pathos*, a sudden turn of thought, suitable to those perplexed circumstances which accompany even good men in their best and most serious way of reasoning. St. Paul Rom. 7. 21, &c. Sets forth human infirmity in a very moving and affecting manner; which may be read as a parallel way of reasoning to that which Job here represents to us. viz. I find, — that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

From what is premised, the twenty fifth and the two following verses will be read in this manner:

v. 25. For I know my Redeemer, (or, my Avenger) liveth:  
And will stand at last (in the consummation) upon the earth.

26. { And after my waking (or, rising up) (after I am risen)  
These things shall be eagerly, and attentively enquired into,  
Shall afford an absolute, perfect view:  
And with the joy of my countenance shall I see God.

27. Whom I shall surely see:  
And mine eyes shall behold that He is not alienated *from me*.  
—— My reins are consumed within me.

28 כִּי תֹאמְרוּ מִהֲנִרְדָּף-לוֹ

וְשׁוֹשׁ דָּבָר נִמְצָא-בִּי:

28. But ye should say, Why persecute we him,  
Seeing the root of the matter is found in me?



Job in the 22d v. asked his friends, *Why do ye persecute me?* Therefore I should rather think that he is here putting them in mind to consider, what will be the consequence of their persecuting him. For this reason one would choose to translate *ci thomeru*, *If, or, Perhaps you will say*, &c. Comp. Deut. 7. 17. Where the particle *ci* is used in this sense after the verb *amar*: viz. *ci thomar*: *If thou shalt, or, Perhaps thou wilt say*. Vid. Nold. de Partic. p. 395. Sol. Jarchi explains the text in the same manner, by making the construction parallel to Deut. 18. 21. viz. *ci thomar*, *If thou shalt, or, Perhaps thou wilt say* in thine heart: to which he adds, That this is *leshon dilma*: *lingua forsitā*: i. e. A way of speaking grounded on *supposition*.

Seeing the root of the matter &c. i. e. Since my heart is sincere and incorrupt; and the root, or foundation of truth is in me. *Cum veritas ipsa inveniat in me*. h. e. *cum revera sim innocens*. Vatablus.

29 גורו לכם מפני־חרב  
כי־חמה עונות חרב  
למען תדעו שדין :

29. Be ye afraid of the sword :  
For wrath *bringeth* the punishments of the sword,  
That ye may know *there is* a judgement.

*Be ye afraid*: *Timete vobis*. Hebr.

*For wrath* &c. Or, as the Hebrew may be rendered, For the sword is *chemab yavonoth*: *the fury, or, vengeance of iniquities*: [*Quoniam ultor iniquitatum gladius est*. V. Lat.] The general regimen of two substantives not being always strictly observed: as in Isai. 42. 25. *chemab appo*: The fury of his anger: instead of *chamath appo*.

There is *a judgement*: *shaddin*: For *shejesh din*: Ab. Ez. R. Lev.

## CHAP. XX.

וַיַּעַן צוֹפָר הַנַּעֲמָתִי וַיֹּאמֶר :

1. Then answered Zophar the Naamathite, and said:

לִּי כִּן שְׁעָפִי יִשְׁבוּנִי  
וּבְעִבּוֹר חוֹשִׁי בִּי :

2. Therefore do my thoughts cause me to answer,  
And for this I make hast.

Qq

My



*My thoughts: seyippai: i. e. The several branches of my thoughts: The variety and perplexity which accompany them; as the word is explained in Ch. 4. 13. — Cogitationes meae variae succedunt sibi, et mens in diversa rapitur. V. Lat.*

*I make hast: Heb. Festinare meum in me.*

3 מוֹסֵר כְּלָמָתִי אֲשַׁמֶּע  
וְרוּחַ מִבִּינָתִי יַעֲנֵנִי :

3. I have heard the check of my reproach,  
And the spirit of my understanding causeth me to answer.

*The spirit of my understanding: i. e. The dictates, or suggestions of my mind: as Ch. 32. 18. The spirit within me constraineth me: literally ruach bitni: The spirit of my belly: i. e. My inward parts, my private sentiments.*

4 הֲזֹאת יָדַעְתָּ מִנִּי-עַד  
מִנִּי שִׁים אָדָם עַל-אָרֶץ :

4. Knowest thou *not* this of old,  
Since man was placed upon earth;

*Knowest thou not? The interrogative ה in ha-zoth: is here the same with ba-lo: an non? as 1 Sam. 2. 27. Thus saith the Lord, ba-niglob niglethi: Did I plainly appear? for ba-lo &c. Did I not — appear?*

*Since man was placed: Ex ponere hominem. Hebr. For — positione hominis: The infinitive answering to a substantive. Comp. ch. 10. 4, 7.*

5 כִּי רִנָּת רָשָׁעִים מְקֹרֵב  
וְשִׂמְחַת חָנָף עֲדִי-רָנֵעַ :

5. That the triumphing of the wicked *is* short:  
And the joy of the hypocrite *but* for a moment.

*Triumphing: Compare the Note on Chap. 3. 22. Where it is observed of rinnab: that it is one of those words which have contrary meanings; including both the voice of singing and lamentation. The inferior degree of joy, which simchab expresses in comparison with gûl, is likewise there taken notice of.*

*Is short: mikkarob: Literally, è propinquo: Or, according to the Arabic construction of min, intra propinquum, vel, breve tempus. — To this purpose is that instance, (as Schultens observes) of the Scholiast's on Hariri's Narratives,*



ratives, [Comp. ch. 10. 7.] where he describes a summer cloud, by its not continuing long; but is dispersed *min karîbin, è propinquo*: i. e. *Intra breve spatium*.

*The hypocrite: chaneph*: Or, one of corrupt morals. Ch. 17. 8.

6 אִם-יַעֲלֶה לַשָּׁמַיִם שִׂיאוֹ

וְרֹאשׁוֹ לָעָב יָגִיעַ :

6. Though his excellency mount up to the heavens,  
And his head reach unto the clouds:

*His excellency: fio*: Which S. Jarchi explains by *gobbo*: R. Levi by *romemutbo*: *Altitudo, vel celsitudo ejus*.

7 בְּגִלְלוֹ לִנְצַח יֵאָבֵד

רְאֵיו יֹאמְרוּ אֵיזוֹ :

7. Yet he shall perish for ever, like his own dung:  
They which have seen him shall say, Where is he?

*His own dung: gello: Stercus ejus, viz. globosum*: from *galal: volvit*. Comp. Ezek. 4. 12. Thou shalt bake (thy meat) *be-gelle tzeath ha-adam*: with dung that cometh out of man: or, as the words may be rendered, *Cum globulis egestionis hominis*: with the globules of human ordure. This is farther explained from 1 King. 14. 10. which Ab. Ezra makes parallel to our Text; viz. I will take away the remnant of the house of Jeroboam, as a man *jebayer bag-galal: taketh away dung*. In Arabic *bayara*, signifies, *Stercus excrevit camelus, vel ovis*. The substantive is, *Stercus cameli vel ovis orbiculare*. Therefore instead of, *As a man taketh away dung*: the translation may be, *As a man rolleth up dung*.

8 בְּחִלּוֹם יָעוֹף וְלֹא יִמָּצְאוּהוּ

יִיָּד בְּחִזְיוֹן לַיְלָה :

8. He shall fly away as a dream, and shall not be found:  
Yea, he shall be chased away as a vision of the night.

*And shall not be found*: Hebr. And they shall not find him. Comp. ch. 6. 2. — They, i. e. *jodeyar*: *his acquaintance*: S. Jarchi.

*He shall be chased away: joddad*: which Ab. Ezra explains by *jerachek: amovebitur*. — The Arabic verb *nâda, nutavit, vacillavit præ somnolentia*, will perhaps add some weight to the comparison. For then we shall consider



him flumbering in the midst of danger; and so indolent as to nod and be supinely negligent, even when he is pursued.

9 עַיִן שֶׁזָּפְתָּו וְלֹא תִּרְוֶה  
וְלֹא-עוֹר תִּשׁוּרְנוּ מִקֹּמוֹ :

9. The eye also *which* saw him, shall *see him* no more :  
Neither shall his place any more behold him.

*The eye &c.* Such language as this was, no doubt, very common in cases of distress. Job himself speaks in the same style, Ch. 7. 8, 10.

*Which saw him : shezaphattu :* The relative *which* is added here as if the sense was imperfect without it, and required a double ש as in Cant. 1. 6. שֶׁזָּפְתָּנִי. *Because the sun hath looked upon me :* Rather, according to the Hebrew idiom, *Quam sol conspexit me : On whom the sun hath looked.* But the emphasis in our Text is lost by that addition, and likewise by not taking notice of the particle *vau* in וְלֹא. For to make the construction just and easy, we should say, The eye hath seen him ; But it shall see him no more ; *velo thosiph : sed non addet, vel perget, viz. videre.* Comp. the Note on Ch. 7. 8.

As to the radix *shazaph* : we find it but once more, viz. Ch. 28. 7. There is a path which no fowl knoweth, and which the vultures eye *lo shezaphattu : hath not seen.* But as *shazaph* in Hebrew, and *shadapha* in Arabic; which signifies, *To pierce through like an arrow*, are words of the same sound; [Read Schultens.] we shall by that means be able to give a better translation of the several texts. That in Canticles, instead of, *Look not upon me, because I am black, because the sun hath looked upon me :* [which sounds very flat] may be read, *Look not upon me who am black, whom the sun like an arrow hath pierced through :* — In ch. 28. 7. We shall say, *There is a path &c. — through which the vultures eye hath not pierced. — And in the text before us, — The eye hath pierced through him ; but it shall not do so any more : literally, Oculus perstrinxit eum, sed non addet : i. e. Non amplius perstringet.* This gives weight and beauty to the text ; as if Zophar intimated, that Job's flatterers and admirers kept their eyes always so fixed and intent on his conduct, on every word and action, as to let nothing of the least moment escape them.

We observe farther, that Job, in Ch. 7. instead of *shazaph*, uses *shur*. viz. *The eye of him that hath seen me lo teshureni, shall see me no more.* Zophar chooses the same word in the following part of the verse ; Neither shall his  
place



place any more *teshurennu*: *behold him*: i. e. With respect or concern. [Comp. the Note on Ch. 7. 8.] Instead of which both Job, in Ch. 7. 10. and David, Psal. 103. 16. write, Neither shall his place *jaccirennu*, *know him* any more.— From which, as I have hinted above, one may draw this conclusion; That such, though in some respects varied, were forms of expression commonly used, and applied to particular exigencies.

יֹדְיוֹ תִשְׁבְּנָה אוֹנֹו :  
בְּנָיו יִרְצוּ דָלִים

יֹדְיוֹ תִשְׁבְּנָה אוֹנֹו :

10. His children shall seek to please the poor :  
And his hands shall restore their goods.

*His children*: With regard to Job it may be asked, In what sense are we to understand *his children*? For by the account which before is given of his family, we are told that they all perished. To which I answer, That we are not always to take *children* in the strict sense: but that they may sometimes signify no more than descendants, or posterity: as Psal. 105. 6. O ye seed of Abraham, — Ye *children* of Jacob.

*Shall seek to please*: *jeratztzu*: From the radix *ratzab*. But to take the word from *ratzatz*: *contrivit, confregit*, we shall then with S. Jarchi read, *ba-dallim jeratzetzu banav*: *The poor shall crush his children*. The Author of the Vulgate understood it so, viz. *Filii ejus atterentur egestate*: or which is the same thing, *Egeni atterent filios ejus*. Comp. the 19th v. where we find the same words used by Zophar, who gives a reason why a wicked man cannot rejoice; viz. Because *ritzatz*: *he hath oppressed, or crushed*, and forsaken *dallim*: *the poor*. The consequence is just: The poor shall oppress his children, because he hath oppressed the poor.

*Shall restore their goods*: [his goods] *tashebnab ono*. But it will perhaps be better to follow the Vulgate here likewise: *Et manus illius reddent (ei) dolorem suum*. And his hands, i. e. He himself shall be the principal instrument of his sorrow. For יָד may be rendered *sorrow*, as well as *goods*. Comp. Gen. 35. 18. She called his name בֶּן אוֹנִי *ben-oni*, *the son of my sorrow*. Correspondent to this is the version of the LXX. πυρσεύσαισιν ὀδύνας *succendant dolores*. *Ipsē enim, inquit Schol. per suas sibi actiones succendit ignem*. With the same view is the translation of Aquila, ἐπιγέψουσιν *attrahent*: of Symmachus, ἐποίουσιν *inferent*: and the Alex. MS. ψηλαφήουσιν *palpabunt dolores*. If we compare Psal. 94. 23. *vai-jasheb, and he shall bring upon them etb onam: their*



*own iniquity*: Our Text may not improperly be read, And his hands shall bring (upon him) his own iniquity.

עֲצְמוֹתָיו מְלֵאוֹ עֲלֻמוֹ  
וְעָמוּ עַל-עֶפֶר הַשָּׂכָב :

11. His bones are full of *the sin* of his youth,  
Which shall lie down with him in the dust.

Of the *sin of his youth*: These words of *the sin* are an addition to the Text, there being no Hebrew to answer them. The Vulg. Latin is indeed, *Ossa ejus implebuntur vitiis adolescentiæ ejus*. Agreeable to which is R. Levi's and Ab. Ezra's Comment, viz. *mechatta neyurav*: and *chattath yalumav*: *peccato adolescentiæ ejus*. *yalumim*, it is true, signifies *adolescentia*; as Psal. 89. 45. The days *yalumav*: of his youth hast thou shortened. Admit this, our Text would only be, *His bones are full of his youth*. There is another interpretation of *yalumim*: which perhaps will be more eligible; viz. *abscondita, occulta*. As Psal. 90. 8. Thou hast set our iniquities before Thee, *yalumenu*: *abscondita nostra*, our secrets in the light of Thy countenance. Therefore Zophar's words will be no more, (as D. Dieu observes) than, *Ossa ejus plena sunt occultis ejus*. Which may possibly include those private and secret sins which he had been guilty of any time of his life. — *Occulta peccata habet impius, quæ ossa ejus penetrant et replent*: D. Dieu.

*Which shall lie down*: and shall lie down. Hebr. — *tishcab*: shall lie down, is of the singular number, and feminine gender: but yet it may agree with *yatzmothav*: his bones. For it is common in Hebrew to join nouns plural to verbs singular; [Comp. ch. 8. 19. — 12. 7.] and in Arabic, nouns plural masculine to verbs singular of the feminine gender. Ch. 1. 5.

אִם-תִּמְתִּיק בְּפִי רָעָה 12  
יִכְחִידָהּ תַּחַת לְשׁוֹנוֹ :

12. Though wickedness be sweet in his mouth,  
Though he hide it under his tongue.

*Though wickedness &c. im rayah*: Rather, *Because wickedness* is sweet in his mouth. We shall then have no occasion to add *though* in the latter part of the verse; for the consequence will be just if you say, He hides, Or, He will hide it under his tongue. Comp. Ezek. 35. 6. אִם *Because* thou hatest not blood: and Job 14. 5. אִם *Seeing, or Because* his days are determined.



יִחְמֹל עָלֶיהָ וְלֹא יַעֲזֹבָהּ 13  
וּמִנְעָנָה בְּרוּךְ תִּכּוּ :

13. *Though* he spare it, and forsake it not ;  
But keep it still within his mouth :

As in the verse above, so here, without adding, *though*, by a different construction of the particle *vau*, we may read ;

He may spare it, *But* he will not forsake it ;  
For he will keep it within his mouth.

*But* — not : *velo* : *sed non*. Comp. Zeph. 1. 13. They shall build houses, *velo* : *but not* inhabit : — Plant vineyards, *velo* : *but not* drink &c.

For he will keep it : *ve-jimnayennah* : Comp. Jer. 17. 6. *vehajah* : For he shall be &c. with Job 6. 14. and 9. 3.

*He may spare* &c. This verse seems to be an allusion to the custom of those Epicures, whose chief pleasure consists in indulging their appetite ; and suffering none of the delicacies which they take into their mouths to make too quick a passage ; for fear their luxurious taste should not be fully gratified. This is well expressed by Bolducius in his Comment : viz. *Parcit ille malitiæ, quam in ore suo continendo, gustat ; prohibebitque eam ne foris erumpat, aut decadat.*

*His mouth : His palate : chicco.*

לֶחְמוֹ בִּמְעֵי נִדְפָּר 14  
מִרוֹרֶת פִּתְגָּם בְּקֶרְבוֹ :

14. *Yet* his meat in his bowels is turned ;  
*It is* the gall of asps within him.

*The gall of asps* : This is a comparison which points out a man of so wicked a disposition, as to be passed all remedy. Comp. Deut. 32. 33. where the venom *pethanim* : of *asps*, is said to be *aczar* : *cruel*. Συμὲς ἀνίατος. *Horror insanabilis*. LXX. — *Venenum insanabile*. Vulg. — *Unde vulgatum adagium in Apostolio, et Erasmo* : Δῆγμα ἀσπίδος. *Morsus aspidis ; pro immedicabili vulnere. Quia qui ab aspide demorsus est, raro sanatur*. Boch. Animal. p. 2. l. 3. c. 5.

חֵיל בָּלַע וַיִּקְאֵנוּ 15  
מִבֶּטְנוֹ יִרְשָׁנוּ אֵל :

15. He hath swallowed down riches, and he shall vomit them up again ;  
God shall cast them out of his belly.

*Riches :*



*Riches : chajil :* Which S. Jarchi interprets מַמּוֹן *mammon*. Comp. ch. 15. 29. where it is observed that *chajil* is a word of an extensive sense ; comprehending whatever increases strength and power ; whether riches, military force &c. — The radix in Chaldee (which is wanting in Hebrew) signifies, To be strong, To engage in war, &c.

16 רֹאשׁ-פִּתְנִים יִנָּק

תְּהַרְגֵהוּ לְשׁוֹן אִפְעָה :

16. He shall suck the poison of asps :  
The vipers tongue shall slay him.

*Asps : Comp. v. 14. — Viper : ephyeh : — φῆς LXX* which agrees with the Hebrew in sound. There are no less than twelve, if not thirteen severall Hebrew names of serpents : which as Bochart observes, *Inter species serpentum aut vere sunt, aut putantur esse*. De Animal. p. 2. l. 3. cap. 1.

17 אֶל־יָרֵא בְּפִלְגּוֹת נָהָרִי

נָחֳלִי רֹבֵשׁ יְחִמָּאָה :

17. He shall not see the rivers, the floods,  
The brooks of honey and butter.

*The rivers &c.* We have here some comparisons set forth in their natural simplicity ; but yet very suitable to the genius of the Eastern world. One cannot but observe a peculiar disposition of the words in their gradual decrease ; viz, Rivers, Floods, Brooks : Intimating that he shall have no pleasure, nor enjoyment of any thing, great or small. Therefore we lose the beauty of the verse, if we read with the Vulgate, *Rivulos fluminis* ; or with Schultens, *Rivos fluviorum torrentium*.

Not being permitted to *see the rivers &c. of honey and butter*, was, we may suppose, a Proverbial expression, signifying some great difficulty which a person labours under. As if a wicked man should be denied the use of those things which are the entertainment and delight of those who are virtuous and good. From hence we perceive the reason why Ahaz, Isai. 7. 15. prophecies of our Saviour ; Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. — One of the instances which Job 29. 6. gives of his former prosperity, and which he ardently wishes for, is the time *When he washed his steps with butter*.



18 מְשִׁיב יָגַע וְלֹא יִבְלַע  
בְּחֵיל תְּמוּרָתוֹ וְלֹא יַעֲלֶם :

18. That which he laboured for, shall he restore, and shall not swallow it down :

According to *his* substance shall the restitution be, and he shall not rejoice therein.

*That which he laboured for, shall he restore* : Expressed in Hebrew by two words only, *meshib jagay* : which may be literally interpreted, *Restituens laborem. viz. ha-gezel she-gazal* : *Spolium quod spoliavit*, as S. Jarchi writes in his Comment.

*According to his substance shall the restitution be* : *ce-chel temuratbo* : Which, as Mercer well observes, may be rendered, *juxta robur, id est, opes permutationis suæ, reddat aliis erepta* : *Quasi dicat, juxta mensuram opum quas rapuit, vice rerum jam mutata, ut cum antè alios spoliasset, ipse nunc spolietur*. For, continues he, Here is *duplex permutatio* : One, when he plundered others, The second, when he himself is plundered. — Comp. ch. 15. 29. Where the different constructions of *chajil* are mentioned.

19 כִּי־רָצַץ עֵיב רַלִּים  
בֵּית גָּזַל וְלֹא יִבְנֶהוּ :

19. Because he hath oppressed, and hath forsaken the poor :

*Because* he hath violently taken away an house which he builded not.

Without any addition take the literal Hebrew, and the sense will not depend on what follows, as our English version supposes.

*Because* he hath oppressed, he hath forsaken the poor :

He hath violently taken away an house, and hath not built it.

The Chald. Paraphrase, and the Vulgate favour this translation. — R. Levi's Comment is, He doth not leave them (the poor) till he hath oppressed them.

*He hath oppressed* : *ritzatz* : *Concussit, confregit*. Psal. 74. 14. Thou *ritzatzta* : brakest the heads of leviathan in pieces.

*Violently taken away an house, &c.* The expressions are figurative, signifying the havock and destruction which a tyrant makes, purely to gratify his restless ambition. The Psalmist uses the same phrase with regard to the power of God over wicked men, viz. Because they regard not the works of the Lord, He shall destroy them, *velo jibnem* : and not build them up. Psal. 28. 5.



*The poor : dallim :* Those who are in an abject condition, either by poverty or sickness. Comp. ch. 5. 16.

כִּי לֹא יָדַע שְׁלוֹ בְּבִטְנוֹ 20

בְּחִמּוֹדוֹ לֹא יִמְלֹט :

20. Surely he shall not feel quietness in his belly :  
He shall not save of that which he desired.

*He shall not feel :* Hebr. *He shall not know.* If we take the construction of the Arabic *wadaya : quievit*, we shall read, *lo jaday shalev, non quiescet tranquillus.* Comp. ch. 16. 12. *tranquillus fui : shalev bajithi.*

*In his belly : bebitno :* This is a harsh expression. But the Arabic will help to soften it. In that language it is the same with *phi batinin : clam, occulte, vel in occulto.* Comp. Psal. 109. 22. I am poor and needy, and my heart is wounded *bekirbi : within me, in intimo meo.* The Arab. version is *phi batini*; or, according to that in the Lond. Edition 1725. *phi dachili*: Both which may be rendered, *in intimo meo, vel intra me.* — Instead then of *Certe non sentiet tranquillitatem in ventre suo*: One would choose to say, *Certe non quiescet tranquillus intra se.* Surely he shall have no rest, nor ease in himself.

*He shall not save &c.* Rather, *ba-chamudo : cum desiderio suo [juxta desiderium suum] lo jemallet : non evadet (non liberabit se.) He shall not escape, [deliver himself] according to his desire.*

עַל־פֶּן לֹא יִהְיֶה טוֹבוֹ 21

אֵין שְׂרִיד לְאֹכְלוֹ :

21. There shall none of his meat be left :

Therefore shall no man look for his goods.

*There shall none &c.* The literal Hebrew is, *Non residuum (est) ad cibum suum.* There is nothing left for his food.

*Shall no man look for : lo jachil :* Here is no Hebrew for *man*. The translation is, *non expectabit : non sperabit. lo jekavveh :* Ab. Ezr.

*His goods : tubo :* As the verse speaks of *eating*; instead of *his goods*, the text will admit of another sense, if from the Arabic *ataba, obtulit cibos praestantes*, we render *tubo, his dainties.* We shall then read,

There shall nothing be left for his food :

Therefore he must not look for his dainties.



בְּמִלְאוֹת סִפְקוֹ יָצַר לוֹ 22

כָּל-יָד עֲמַל תִּבְאֶנּוּ :

22. In the fulness of his sufficiency he shall be in straits :

Every hand of the wicked shall come upon him.

*His sufficiency : siphko :* The radix *saphak* not only denotes *sufficiency*; but clapping of the hands together, on account either of joy or sorrow : Lam. 2. 15. All that pass by *sapheku* : *clap* their hands at thee. In Arabic it signifies, *To strike hands in bargains or contracts : Manus complodere. Manu sua alterius manus percussit ad venditionem stabiliendam :* in Arabic is, *tzaphaka labo bil-baiyi*. Giggeius. From hence it is, that *adipisci complorionem*, is with the Arabians the same as *Voti compos esse* : And on the contrary, *jaeturam facere complorionis*, is, *Votis excidere*; as Schultens observes in his comment; who translates the first part of the verse; *Quum completa erit complosio ejus*. Intimating, that in the height of his prosperity, he shall of a sudden be very miserable. *Cum satiatus fuerit, arctabitur*. Vulg. To this purpose is that Sentence of one of the Arab. Poets; viz. When men are raised to the summit of fortune, Behold they fall and sink very low. Sent. 53. Arab. Lat. Golius.

*He shall be in straits : Angustia erit illi.*

*Every hand of the wicked :* Rather, All the power of sorrow. *Omnis dolor irruet super eum*. Vulg. Comp. Exod. 18. 9. Whom he had delivered *mi-jad*: out of the hand (the power) of the Egyptians. Ps. 49. 15. God will redeem my soul *mi-jad* : from the power of the grave. *Jad* hath the same construction in Arabic. — *Miserable comforters*, ch. 16. 2. are, *consolatores yamal : laboris, molestiae*.

יְהִי לְמִלָּא בִטְנוֹ 23

יִשְׁלַח-בּוֹ חֲרוֹן אַפּוֹ

וְיִטֵּר עָלָיו בְּלִחוּמוֹ :

23. When he is about to fill his belly,

God shall cast the fury of his wrath upon him,

And shall rain it upon him while he is eating.

*When he is about to fill &c.* Literally, *Fiat ad implendum &c.*

*God shall cast :* We have no Hebrew in the text for *God*. But it may be supplied from *ψ*. 15. He hath swallowed down riches; — God shall cast them out of his belly. — The stile is much the same in Psal. 69. 22. Let their table



become a snare before them. Comp. Rom. 11. 9. — While their meat was yet in their mouths, the wrath of God came upon them. Ps. 78. 30. *shall rain* it &c. The emphasis will be stronger, if we say only, And shall rain upon him while he is eating. R. Levi illustrates this from Psal. 11. 6. Upon the wicked *jamter*: [the word that is used in our text] *He shall rain* spares, (live coals) fire and brimstone, and a burning tempest: The portion of their cup. — I make no doubt but that *to rain*, may be understood in such a sense as if it implied the vengeance of God, though no substantive follow it. For example, had we read only in Ps. 11. *jamter*: *He shall rain* upon the wicked, without the addition of *fire* &c. The phrase alone would have sufficiently expressed the Divine anger. So in our text, *He shall rain* upon him, intimates that God will pour down vengeance on him. — This observation will perhaps receive some weight from the note on ch. 3. 9. where an instance is given from the *Mishna*, of a seeming defect, in using one word only, when in strictness there should be two. viz. Let no one *raise up* over the deceased: The word *mourning* being understood. And ch. 4. 5. Now it is come upon thee. No mention is there made of that which *is come*. But the defect, as Rhenford and Cocceius argue, may be supplied from Ezek. 7. 7, 10. *Venit ad te circulus, ordo, series*. — It is very certain that abbreviations are common in all languages; that parts of speech do sometimes include the whole, and are as intelligible to those who are used to them, as if the whole was spoken. There are several proverbs of this kind. When our Saviour told the Jews, Ye will surely say unto me this proverb, Physician heal thy self, Luk. 4. 23. They knew his meaning, as well as if he had said, You will certainly make this reply to me, If thou art so ready and desirous to instruct others; why dost not thou follow thy own instructions? — Should ye say to an Arabian, If I had a leprosy in my body, I would not touch it: He would immediately understand you, as if you intended to declare the candour and integrity of your mind. Prov. Arab. et Lat. by Erpenius. Centur. 2. Prov. 55.

I would observe farther that *to rain*, may be taken in a fuller and larger sense than what we generally mean by it, if we consider that in Arabic, to say, *The heavens rain*, intimates in a double sense either the good, or the evil which arises from thence. Vehement anger and wrath is called in that language *al-matarro*. Therefore when we read, *God shall rain upon him*: An Arabian, according to the subject which gave occasion to the expression, would interpret it either of the Divine favour, or displeasure.

*Upon him*: *yalemo*: strictly, *upon them*. But the same affix is used in the singular number. As ch. 27. 23. Men shall clap their hands *yalemo*: *at him*.  
Vid.



Vid. Mos. Kimchi *מנשק ברזל* &c. à Const. L'Empereur. p. 241. et Abarbanel. &c. Comment. in Isai. 30. &c. by the same Author. p. 36.

יִכָּרַח מִנֶּשֶׁק בַּרְזֶל 24

תִּחַלְפֵהוּ קֶשֶׁת נְחוֹשֶׁה :

24. He shall flee from the iron weapon,  
And the bow of steel shall strike him through.

This verse is an allegory suitable to the genius of the East ; representing the difficulties which every wicked man must expect to meet with. You see the opposition here of *neshek barzel* : *the weapon of iron* ; to *kesbeth nechusbab* : *the bow of steel*. Intimating, that should he flee from one danger, another still greater would overtake him. David, on the contrary to shew how much he was obliged to Divine assistance, writes in the same figurative style, Psal. 18. 34. He teacheth my hands to war, so that *a bow of steel* is broken by mine arms : Which is followed by a sudden, beautiful change of person ; viz. Thou hast given me the shield of thy salvation. The whole Psalm is indeed remarkable for the same beauty and sublimity of expression. Comp. ch. 16. 7.

*Strike him through* : *taclephebu* : Which R. Levi explains by *tacrithebu* : *excindet eum*. — We find the radix *chalaph*, justly applied, and set off to great advantage, in the Song of Deborah and Barak, Judg. 5. 26. where it is joined to three words more which point out *destruction*. viz. She put her hand to the nail, and her right hand to the workmens hammer : And with the hammer *chalemah* : *contudit*, *she smote* (bruised) *Sisera* : *machatzab* : *abscidit*, *she smote off* his head : *u-machatzab* : *postquam vulneraverat*, *when she had pierced*, *ve-chalephab* : *et pertransierat* : *and stricken through* his temples ; viz. *Paxillo* ; vel *pertransire fecerat paxillum per tempora ejus* ; Kimchi, et Targ. Jonathan. An instance this, not only of the propriety of the Hebrew tongue ; but likewise of its copiousness in some particulars. Comp. ch. 3. 22, 26. — 4. 4, 10.

The Arabians express *the edge of a hatchet*, and *a two-edged instrument*, by *al-chalpo*.

The text we are considering, is further illustrated from Psal. 7. 12, 13. where the wrath of God is threatened against the wicked man, in these strong figures. viz. If he turn not, he will whet his sword ; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death. Job speaks in the same sublime, ch. 6. 4. The arrows of the Almighty,  
are



are within me; the poison whereof drinketh up my spirit. The terrors of God do set themselves in array against me. Comp. Psal. 38. 2.

*Strike him through: tachlephebu:* This word will perhaps be understood more at large from those instructions in Prov. 31. which were given to Lemuel by his mother. Amongst which v. 8. we read, Open thy mouth for the dumb in the cause *col bene chalaph: of all such as are appointed to destruction. Omnium filiorum transitus:* which Ab. Ezra explains by *temuthab: excisionis; propter judicium mortis.* i. e. whose passage from life to death is determined. *Qui à vita exscindi debent, et morti adjudicantur.* Therefore, the bow of steel shall strike him through, may admit of this interpretation; as if he was one of those sons of passage, who stood condemned for some capital crime; and the stroke of death so near him, that he was ready, and appointed for destruction.

25 שֶׁלֶף וַיֵּצֵא מִגּוֹ

וּבֶרֶק מִמֶּרְחוֹ

יָדָיו עָלָיו אֲמִים :

25. It is drawn, and cometh out of the body.

Yea, the glistering sword cometh out of his gall:

Terrors are upon him.

*It is drawn: shalaph:* Rather, *He draweth.*

Both the LXX. and the Vulgate divide the Hebrew as I have placed it: as if *jetze* referred to *barak: the glistering sword*, equally with the first part of the verse. The construction of *jahaloc* will then belong to *yalav emim:* viz. Terrors are come upon him. *ἐπαθήσονται ἐπ' αὐτῷ φόβοι* LXX. *Vadent et venient super eum horribiles.* *jahaloc* is indeed a verb of the singular number, *vadet.* But we find it often joined to nouns plural. Comp. ch. 8. 19. — 12. 7. — Schultens without any connexion to what goes before, or what follows, elegantly renders *jahaloc: abit. He is gone.* i. e. He perisheth, He is undone. The word is used, as he observes, in that sense, ch. 14. 20. — 19. 10. — 27. 21. To which we may add, that the same radix *balac* in Arabic denotes *death, destruction, perdition.* From what is premised we shall read;

He draweth [the arrow discharged from the bow of steel]

And *יצ'* it cometh out of the body.

And the glistering sword [*יצ'*] cometh out of his gall.

*ידל'* He is undone; Terrors are upon him.



כָּל-חֹשֶׁךְ טָמוֹן לְעֵפֹנָיו 26

חֲאֻכְלָהוּ אֵשׁ לֹא-נִפְחָה

יֵרַע שָׂרִיד בְּאַהֲלוֹ :

26. All darkness *shall be* hid in his secret places :

A fire not blown shall consume him :

It shall go ill with him that is left in his tabernacle.

*Darkness : choshec :* To hide darkness in secret places, is not a very intelligible way of speaking. But as the word may be used to express trouble, calamity, evil of what kind soever : The sense will be just, to say, All trouble [evil of every kind] shall be hid in his secret places. Intimating that it is not possible for a wicked man to preserve himself from misfortunes even in his closest retirements. Comp. ch. 19. 8.

*A fire not blown &c.* These words elegantly set forth some secret vengeance, kept as it were in reserve for every wicked man ; which shall come upon him when he hath not the least apprehension of it.

*Tabernacle : ohel :* which is properly a moveable tent, or *domus vaga*, such as was erected by travellers, shepherds, &c. Comp. ch. 18. 6.

יָגִל שָׁמַיִם עֲוֹנוֹ 27

וְאֶרֶץ מִתְקוֹמָתָהּ לוֹ :

27. The heaven shall reveal his iniquity :

And the earth shall rise up against him.

*Rise up :* in a hostile manner. Comp. ch. 19. 18.

The Chaldee paraphrase of the verse, is, The Angels on high shall publish his iniquity : And the inhabitants of the earth shall rise to afflict him.

יָגֵל יְבוֹל בֵּיתוֹ 28

נִגְרוֹת בָּיֹם אָפוּ :

28. The increase of his house shall depart :

And his goods shall flow away in the day of his wrath.

*Shall depart : jigal :* viz. *jigleb mimmekomo : demigrabit*, (*abducetur in exilium vel captivitatem*) *ex loco suo*. R. Levi, et Ab. Ezra.

*Shall flow away : niggaroth :* We have no word that can properly agree with *niggaroth* : to supply which S. Jarchi's comment is, *otzarothav : his treasures* shall be wasted by violence and plunder. He refers to 2 Sam. 14. 14.

We



We must needs die, and are as waters *ban-niggarim*: spilt on the ground, which cannot be gathered up again. *Niggaroth*: cemo *ba-nabaroth ba-niggaroth*: like the rivers which flow. R. Levi.

But it is possible that instead of *niggaroth*, we should read *ve-niggaroth*: with the copulative; which might be omitted, because the word before it ends with *vau*. The translation will then be, *Et fluxus* [*incrementi domus ejus tigenah: migrabunt*] And the flow [his plenty and abundance shall depart, shall be reduced to nothing] in the day of his wrath.

29 זֶה חֶלְק־אָדָם רָשָׁע מֵאֱלֹהִים  
וְנַחֲלָתוֹ אִמְרוֹ מֵאֵל :

29. This is the portion of a wicked man from God :  
And the heritage appointed to him by God.

*This is the portion &c.* Job himself in his reply to Bildad, ch. 27. 13. speaks the very same words, with this small difference only, viz. *yim el*: with God: for *me-elohim*. And instead of *the heritage &c.* we read, *The heritage of oppressors from the Almighty*. Comp. ch. 31. 2. where Job saith, What portion of God is there from above? and what inheritance of the Almighty from on high? From hence I conclude that such were used as common and well-known proverbial forms of speech, and applied in disputes as occasion served. Comp. ch. 8. 10.

*The heritage appointed to him*: This translation is agreeable to S. Jarchi's comment: as if *nachalath imro*: was *hæreditas sermonis illius*, viz. *Dei*: His word or decree. Others think that the words belong to Job, intimating that *his word, his discourse*, was the occasion of his misfortunes. *His proud, insolent discourse*, saith D. Dieu. *Hæreditas superbi sermonis ejus à Deo*. To which he adds, *beemir*, in hiphil, est *exaltare*: and in hithpael, *hithammer*, *exaltare se, gloriari*. Unde non mirum si omer, vel emer, *superbiæ aliquam significationem admixtam habeat*.

But if with Dr. Grey we say, *me-elohim assutum videtur*; (and one would really think so, because *me-el* so soon follows) the verse will be read without any difficulty; viz.

This is the portion of a wicked man :

*Et hæreditas negotii sui*.—And the heritage of his own negotiating from God.

This is equivalent to Schultens's translation: *Hæreditas rerum ipsius*, from the sense of *amron*, in Arabic, viz. *res, negotium, status, conditio*.



## CHAP. XXI.

יָיִץ אִיּוֹב וַיֹּאמֶר :

1. But Job answered and said :

שָׁמְעוּ שְׁמוֹעַ מִלָּתִי

וּתְהִי־זִמָּת תַּנְחוּמֵיכֶם :

2. Hear diligently my speech :

And let this be your consolations.

*Hear diligently : Audite audiendo, Hebr. — ἀκούσατε ἀκούσατε LXX. — Deut. 6. 17. shamor tishmerun : custodiendo custodietis. You shall diligently keep the commandments of the Lord your God.*

*My speech : millatbi : viz. Such as is grounded on some particular expressions or sentences of wise men. Comp. ch. 4. 2. — 8. 10, 11.*

*And let this be your consolations : Rather, one would think, my consolations. But the sense, as Mercer observes, is happily expressed by the Greeks, ἵνα ᾖ μοι παρ' ὑμῶν αὕτη ἡ ἐξάλγησις. That I may have this consolation from you. Or, εἴη μοι. Let this be my consolation. As in the Alex. MS. But not with the negative, ἵνα μὴ ᾖ as in the LXX.*

שְׁאוּנִי וְאֶנֶכִּי אֲדַבֵּר

וְאַחֵר דַּבְּרִי תִלְעִיג :

3. Suffer me that I may speak,

And after that I have spoken, mock on.

*Mock on : talyig : subsannabis : A change of number which seems rather to follow too soon after consolations vestrae. But as the Arabians take their substantives from the infinitive mood [talyig, corresponding with the tantzîr the infinitive of the second conjugation Arab.] it may be rendered, as Schultens writes, subsannatio fit.*

הָאֵנֶכִּי לְאָדָם שִׁיחִי

וְאִם־מִדּוּעַ לֹא־תִקְצַר רוּחִי :

4. As for me, is my complaint to man ?

And if it were so, why should not my spirit be troubled ?

*As for me : beanoci : An ego : i. e. An, quod ad me attinet. Comp. ch. 3. 6.*



*To man*: [*leadam*: *terrigenæ*: imperfect, fallen man. ch. 4. 17. — 5. 7.] rather than *of man*; as some interpret it. For Job speaks as if his complaint would be of no moment, was it made *to man* only, and not to God, who alone was able to relieve him. Therefore with great propriety he adds, And suppose it were so, that I did complain to man, Why should not my spirit *tiktzar*: be troubled? *abbreviabitur*. *Quod afflictis spiratio sit brevior, ob angustiam pectoris*. Schindler.

פְּנֵי-אֱלֹהִים יִשְׁמָעוּ 5

וְשִׁמּוֹ יָד עַל-פִּי:

5. Mark me, and be astonished:

And lay *your* hand upon *your* mouth.

*Be astonished*: *basbhammu*: which R. Levi explains by *bitbmassu*: S. Jarchi adds *lidbarai*: i. e. *Verba mea attonitos vos reddant usque ad liquefactionem, vel dissolutionem*.

וְאִם-זָכַרְתִּי וְנִבְהַלְתִּי 6

וְאֶהוּ בְּשָׁרִי פִלְצוֹת:

6. Even when I remember, I am afraid,

And trembling taketh hold on my flesh.

*I am afraid*: rather, *Then* I am afraid. — *Subito motus sum animo, terrore percussus*. Schindler. As 1 Sam. 28. 21. The woman came unto Saul, and saw that *nibhal meod*: *he was sore afraid*: His fear being occasioned by hearing Samuel pronounce the ruin of his kingdom.

*And trembling &c.* But as the Hebrew stands, we may as well read with an elegant hypallage, And my flesh taketh hold on trembling. Comp. 6. 7. — 8. 19.

*Trembling*: *pallatzuth*: *tremor membrorum, et timor animi*. Schindler. Ab. Ezra refers, as parallel, to ch. 9. 6. viz. The pillars thereof *jithpalletzun*: *tremble*; as with horror and astonishment. An idol, as mentioned in the note, being called *mipletzeth*: because of the dread and consternation of those who worshipped it.

*Even when I remember*: i. e. as S. Jarchi observes; When I consider *what I am going to relate*; viz. Wherefore do the wicked live &c. But with Mercer we may suppose that Job had in view both what had passed, as well as that which he was ready to mention. *Totus horreo ubi mei doloris recordor, et simul etiam cum subit menti quæstio sequens. Cur vivant impii, ego vero innocens*



*nocens affligar ita : Nam suam conditionem cum sequentibus conjungit ; Quod pios et sanctos semper torfit : ut Psal. 73. Jer. 12. et in Habakkuk &c.*

7 מִדּוֹעַ וְשָׁעִים יָדוּ

עֲתָקוּ נָם-נִבְּרוּ חֵיל :

7. Wherefore do the wicked live,  
Become old, yea, are mighty in power?

*Wherefore &c.* This and what follows, we may suppose, were well known forms of speech; and as occasion served, applied to particular cases. Comp. ch. 8. 10. This seems to be the opinion of S. Jarchi in the note on vers. 6. We read much the same complaint in Psal. 17. and 73. and Jer. 12. 1. viz. Wherefore doth the way of the wicked prosper; wherefore are all they happy that deal very treacherously?

*Power : chajil :* a word of great emphasis. ch. 15. 29.

*Are mighty in power : invaluerunt vires.* Hebr. Comp. ch. 9. 4.

8 זֶרַע־ם נִכּוֹן לִפְנֵיהֶם עֵינָם

וְצֵאצְאֵיהֶם לְעֵינֵיהֶם :

8. Their seed is established in their sight with them,  
And their offspring before their eyes.

Eliphaz speaks to Job in the same language, ch. 5. 25. Assuring him, If he did not despise the chastening of the Almighty, He should know that his seed would be great, and his offspring as the grass of the earth. In the note it is observed that *zeray* : seed in a general sense includes the produce of herbs, animals and men: And *tzeetzaim* : offspring, *Quicquid ex terra egreditur* : And in a metaphor, as Schindler writes, *liberi, posteri ab aliquo exeuntes vel descendentes.*

9 בְּתֵיהֶם שָׁלוֹם מִפֶּחַד

וְלֹא שֶׁבֶט אֱלֹהִים עֲלֵיהֶם :

9. Their houses are safe from fear;  
Neither is the rod of God upon them.

*Are safe : shalom :* A safety, or security.

10 שׁוֹרוֹ עֵבֶר וְלֹא יִנְעַל

חֲפִילַּת פָּרְתוֹ וְלֹא תִשְׁכַּל :

10. Their bull gendereth and faileth not :  
Their cow calveth and casteth not her calf.



*Their bull:— Their cow: Hebr. His bull:— His cow.* So sudden is the change of number from the verse above.

*Gendereth: yibbar:* Bochart. de Animal. L. 1. c. 30. observes that both parts of the verse belong to the female; that *shor*, is promiscuously used with regard to male or female. As Num. 18. 17. and that the verbs following must refer to the female only. He argues that in Chaldee [from whence he saith Job took the word] *yabar* signifies *to conceive*, as Ps. 51. 5. In fin did my mother *conceive me*: Chald. *yabrath: gravida, sive imprægnata est*: with more instances which he there mentions.

*Faileth not: lo jigyal:* He says that *gaal: est rem oblatam respuere, et cum fastidio rejicere. Itaque de bove fœmina recte dicitur, Bos ejus concipit, velo jigal: et semen non respuit, vel non rejicit.* But you see here that he adds the word *semen*, for which there is no Hebrew.

Notwithstanding what is alledged by the learned Author, our English version seems to be very just. The primary sense of *yabar*, is, *transit*; as Gen. 12. 6. Abram *jayabor: passed through, or entered the land.* The word by a figure may be applied to *gendering*: Thus S. Jarchi understands it: viz. *Taurus iniit fœminam: ha-nekebab.*

*Faileth not: Literally, disdaineth not. Non fastidit, non respuit inire.—* What may farther be urged that one part of the verse belongs to the male, the other to the female, is; That the two verbs in the former, are masculines; in the latter, feminines.

יִשְׁלְחוּ בְצֹאן עֲוִילָהֶם 11  
וְיִלְדֵיהֶם יִרְקְדוּ :

11. They send forth their little ones like a flock,  
And their children dance.

*A flock:* of small cattle. Comp. ch. 1. 3.

יִשָּׂאוּ בְתֹף וְכִנּוֹר 12  
וְיִשְׂמְחוּ לְקוֹל עֹזֶב :

12. They take the timbrel and harp,  
And rejoice at the sound of the organ.

*They take the timbrel:* Instead of which one would rather say, *jisu: attolunt, They lift up*, or *They raise their voice bethoph: cum tympano, with the limbrel, &c. i. e. They sing to the timbrel and harp.* This is Ab. Ezra's comment,



ment, viz. *jisu kol*: *attollunt vocem*. — *rinnah*, *cantum*, vel *clamorem*: R. Levi. — *Ad timpanum et citbaram ducunt choros*. Vers. Tigur. — *Levant viz. pedes*, vel *vocem*. Marg. Not. — Comp. Isai. 42. 11. Let the wilderness and the cities thereof *jisu*, *lift up*, their voice; as it is explained in our English translation. For the words following are, Let the inhabitants of the rock *sing*.

*The organ*: *yugab*: Gen. 3. 21. He [Jubal] was the Father [the Master, or Teacher, Chald.] of all such as handle *cinnor*: *the harp*: *ve-yugab*: and *the organ*: which the LXX both here and in Job render *ψαλτήριον & κιθάραν*. It will be difficult perhaps to fix *yugab*, to any one kind of instrument. No doubt but it was entertaining to those, whose mirth consisted of several wanton and lascivious gestures. Agreeably to which the radix may be, *amafium* vel *amafiam egit*. Castle. This is plain from Ezek. 23. 5. And Aholah played the harlot, — *vat-taygab*: and *she doted* on her lovers, — the Assyrians, upon whom *yagebab*: *she doted*. & 7. *Supra quorum insanivit libidine*. V. Lat. This excess of pleasure may be understood by the *rejoicing* which our text intimates.

Instead of *yugab*: the Targum is, *abbuba*, which is properly, *Fistula*, *ex novarum frugum calamo confecta*. Schindler. In Arabic, *anbub*. From hence we easily derive the *Ambubajæ*, vel *Tibicines*: viz. *Mulieres tibiæ cantu se alentes*. Castle. — Suetonius writes that some of Nero's revels were, *Inter Scortorum totius urbis ambubaiarumque ministeria*. Sect. 27.

יָבִלּוּ בְטוֹב יְמֵיהֶם  
וּבְרָגַע שְׂאוֹל יָחִתּוּ :

13. They spend their days in wealth:  
And in a moment go down to the grave.

*They spend*: *jeballu*: Or as in some copies, *jecallu*: both which are read in the sense of *wasting* and *consuming*. As ch. 36. 11. If they obey and serve *Him*, *jecallu*: *they shall spend* their days in prosperity. From which I conclude, This was a common form of words applied to particular cases. Comp. ch. 8. 10. — 19. 7.

*In wealth*: *In bono*. Hebr. — *ἐν ἀγαθοῖς*: LXX. *In deliciis*. Arab. Vers.

*In a moment*: *belo yinnujim*: *Without afflictions*. Ab. Ezra.

*Go down*: *jebattu*: This word may be taken either from *chatbath*: to be terrified. Or *nachath*: to descend. If we admit this double meaning, we shall then say very emphatically, *Go down with terror* to the grave. The LXX as Mercer observes, perhaps had the same thought, in rendering *beregay*: as if



it was *be-marguay* : *ἐν ἀναπαύσει*. In quiete : and *jeebattu* : *ἐξαπνομένη* dormierunt : *velut lethali consternatione sopiti*.

14 וַיֹּאמְרוּ לֵאלֹהִים מִמֶּנּוּ

יָדַעַת דְּרָכֶיךָ לֹא תִפְצְנֵנוּ :

14. Therefore they say unto God, Depart from us :  
For we desire not the knowledge of thy ways.

15 מַה־שָּׂרִי כִי־נִעְבְּדֶנּוּ

וּמַה־נוֹעִיל כִּי נִפְתָּעִיבוּ :

15. What is the Almighty, that we should serve him ?  
And what profit should we have if we pray unto him ?

*The Almighty* : *shaddai* : It is well worth observing how emphatically this word is here applied. For it intimates as much as if wicked men are not afraid of God, notwithstanding His *power* to destroy them. Comp. the note on ch. 8. 3.

*Pray unto him* : *nipbgay bo* : The radix properly is, *obuiam iuit, occurrit*, ἀπαυλίσσεται LXX. But it is to be used here, as Ab. Ezra writes, *bilshon bakka-shab* : *in lingua petitionis*. R. Levi explains it by *nithpallel* : *supplicabimus*. For whoever supplicates another, does, as Schindler ingeniously saith, *Occurrere verbis seu corpore deprecandi causa*. Lexic. Pent.

16 הֵן לֹא בְיָדָם טוֹבָם

עֲצַת רָשָׁעִים רְחֹקָה מִנִּי :

16. Lo, their good is not in their hand :

The counsel of the wicked is far from me.

*Lo, their good &c.* Which Ab. Ezra explains, *rak ham-makom &c.* He who is omnipresent only giveth it them. — But the words will be more consistent with what goes before, by an interrogation ; viz. Lo, Is not their good in their own hand ? i. e. Is not every thing in their power ? Do they not enjoy whatever they desire ? To this purpose is Sol. Jarchi's Comment ; viz. That Job speaks *bithmihab* : by way of admiration, or interrogation. *veci en col tobam be-jadam* : *Numquid non omne bonum illorum in manu illorum ?* This is no other than what Eliphaz saith in the affirmative, in y. 18. of the next Chap. He filled their houses with *tob* : *good* : where the very same words follow which Job uses ; viz. The counsel of the wicked &c. Comp. the note on y. 13.

The



*The counsel &c.* It will be more emphatical to say, The counsel of the wicked! That be far from me. *Consilium improborum procul absit à me.* For as Schultens observes; though *rachakah*: is far, or, is removed, strictly speaking, belongs to the time passed; yet the phrase is agreeable to that of the Arabians, who in their imprecations mention what is passed in the same manner as if it was to come. For instance, they say, *Thou art utterly undone*: i. e. *Be thou utterly undone.* — *The curse of God is upon thee*: i. e. *May the curse of God be upon thee.*

יְהוָה נִרְדָּף עַל־שָׁעִים יָדָעַךְ

וְהָבָא עָלֵינוּ אִידָם

חֲבָלִים יִחַלֵּק בְּאַפּוֹ :

17. How oft is the candle of the wicked put out?

And how oft cometh their destruction upon them?

God distributeth sorrows in his anger.

*Candle (or lamp) of the wicked &c.* The very words which Solomon speaks, as mentioned in the Note on Ch. 18. 5. where Bildad makes the same comparison.

*Sorrows: chabalim*: Which R. Levi interprets, *tzirim umacoboth*: *Calamitates et perturbationes animi.* The word signifies *funes*; vel *dolores gravissimos, et tormina*; quæ hominem quasi fune arētissime constringunt, quomodo et de doloribus parturientium usurpatur. Isai. 13. 8. Jerem. 22. 23. Buxtorf.

*God distributeth*: We have no Hebrew here for *God*. In ch. 18. 5. the place just referred to, we see a sudden change from the plural to the singular number, viz. The light *reshayim*: of wicked men shall be put out: And the spark *ishsho*: of his fire shall not shine: As if Bildad artfully pointed at Job. By comparing that with the text before us, we shall perhaps think that the same change may be admitted in this place; viz. He (Zophar, or any wicked man) when his candle is put out, and destruction comes upon him; *je-challek chabalim beappo*: *dividit dolores in ira sua.* i. e. Every wicked man hath his division, or portion of sorrows in his anger.

יְהוָה יִהְיֶה כְּתָבָן לִפְנֵי רוּחַ

וְכִמְצָן וְנִגְבְּתוּ סוּפָה :

18. They are as stubble before the wind:

And as chaff that the storm carrieth away.

The



*The storm carrieth away*: We have the same comparison Psal. 1. 4. where we read *tiddephennu ruach: dispellit ventus*: instead of *genabattu suphab: abduxit turbo*. If we take in the Arabic construction of *suphab*: we shall see a peculiar elegance of expression. The Arabian, when he hath imposed upon any one, and cheated him of his money, his herds, his possessions; saith, *te-saffahtobo: decepi, defraudavi eum*. Giggeius. — But the comparison, as it stands in our text, cannot be proper; For if the *wind* carries away the *stubble*; What occasion is there for a *storm* to remove the *chaff*, which is abundantly lighter? Therefore as *suphab*, in Arabic includes the same sense with *genebab*, in Hebrew, viz. *fraud* and *treachery*; instead of, — *As chaff that the storm carrieth away*: we shall read, *As chaff that an unexpected fraudulent blast steals away*. (Comp. ch. 27. 20.) This construction intimates, That a supine wicked man in the height of all his glory finishes his life by some sudden calamity or other; which like a *deceitful storm*, *steals upon* him, at the very time when he is enjoying himself in the greatest calm and ease.

To this we may perhaps subjoin one observation with regard to Job, as an Arabian; who expresses himself here in allusion to *that* language; and not in the words which the Psalmist uses on the same occasion, who is likewise speaking of *the wicked men: reshayim*.

19 אֱלֹהִים יַעֲפֹר לְבָנָיו אֹנוֹ  
יִשְׁלַם אֵלָיו יָדָע:

19. God layeth up his iniquity for his children:  
He rewardeth him, and he shall know *it*.

*His iniquity*: i. e. Every wicked man's iniquity. You see in this verse, (which is very common) a quick transition from one number to another. Comp. the note on v. 17. — Ab. Ezra's Comment here is, *ce-tayam pekod yon aboth*: that the words are spoken, *agreeably to the sense of visiting the iniquity of the fathers*. Comp. ch. 17. 5. and Jer. 32. 18.

*And he shall know it. ve-jeday*: Rather, *That he may know* by sensible experience. *ut sentiat*. Vers. Tigur. — Ch. 13. 13. The particle is used with the same construction; viz. Let me alone *that I may speak*: *va-adabberab ani*.

20 יֵרָאוּ עֵינָיו כִּדּוֹ  
וּמַחֲמַת שָׁרֵי יִשְׁתָּה:

20. His eyes shall see his destruction:  
And he shall drink of the wrath of the Almighty.



*Destruction: cid:* Which the Chaldee Paraphrast interprets *tebir: fractio-*  
*nem.* The LXX. σφαγήν *maētationem.* R. Levi and Ab. Ezra, *ed: calamitatem.*  
 This is the only place in Scripture where we read the word. *veen lo chaber:*  
*et cui non est socius,* as Ab. Ezra observes. — In Arabic it signifies *craft,* or  
 any unjust, fraudulent action. Therefore instead of, *His eyes shall see his de-*  
*struction:* it may perhaps be as well to say, *His eyes shall see his fraud.* i. e. He  
 shall be sensible of his own injustice: He shall be convinced of his own  
 treachery. — The *destruction* which should come upon him, seems to be in-  
 cluded in the verse above; viz. *The reward of his iniquity.*

כִּי מִדְּחֻפָּצוֹ בְּבֵיתוֹ אַחֲרָיו 21  
 וּמִסֵּפֶר יָרֵשׁוּ חֻצָּצוֹ :

21. For what pleasure *hath* he in his house after him,  
 When the number of his months is cut off in the midst?

*The number of his months:* Comp. ch. 7. 3. where you have instances of the  
 same style; and which is common to the Arabians.

*Is cut off:* Hebr. *are cut off.* Such is the construction, Isai. 25. 3. *kirjath:*  
*the city of the terrible nations jirauca: timebunt, shall fear thee.* But indeed we  
 may say, *As to the number of his months, They are cut off.* Comp. ch. 15. 20.  
 Or, the verb may agree with *gojim yaritzim: terrible nations.*

The word for *cut off*, viz. *chotzatzu:* carries with it a peculiar emphasis:  
 intimating *that* which is divided by some sudden stroke of *chetz:* an *arrow*,  
 or *dart.* *Numerus mensum ejus dimidietur?* V. Lat. — Ab. Ezra refers, as  
 parallel, to Psal. 55. 23. Bloody and deceitful men *lo-jechetzu: non dimidia-*  
*bunt, shall not live out half their days.* — Where D. Kimchi notes, that such  
 mens death shall be what the Hebrews call *cereth, exterminium.* *Cum quis*  
*præmatura morte inter vigesimum et sexagesimum annum tollitur è medio nutu*  
*divino, relictis tamen liberis.* Janvier.

R. Levi explains *chotzatzu*, by *nechtacu*, and *nigbalu, scinduntur et determi-*  
*nantur:* because as he observes, *chatzatz*, and *chatzah*, are radices of the same  
 meaning. — This will perhaps suggest to us that, (as Schultens writes) Job by  
 using the word *chatzatz* speaks with regard to the *lot*, or *portion* by *arrows*,  
 which was a custom among the Arabians: For in their language it signifies,  
*Portio, Pars cuique constituta.* — To this we may add what the prophet Ezekiel  
 mentions of the *Diviner*, ch. 21. 21. The King of Babylon stood at the head  
 of the two ways to use divination: *kilkal ba-chitztzim: He made his arrows*  
T t
bright:



*bright*: Or, he mingled them together. *Ut mittat sagittas suas in pharetram, et commisceat eas inscriptas, five signatas nominibus singulorum; Ut videat cujus sagitta exeat; Et quam prius civitatem debeat oppugnare.* S. Hieron. Comment.

הָלֵאֵל יִלְמֹדֶעֶת 22  
וְהוּא רָמִים יִשְׁפּוּט :

22. Shall any teach God knowledge?  
Seeing he judgeth those that are high.

*Shall any &c.* This translation corresponds with the Vulgate: *Numquid Deum docebit quispiam scientiam?* But as there is no Hebrew in the text for *quispiam*; By reading *jelommad*, as a passive, we may say, *ha-leel*; *An Deo scientia jelommad, docendo dabitur?*

*Those that are high: ramim*: Such as are haughty, and too much exalted in their situation. Comp. 2 Sam. 22. 29. *Thine eyes are upon the haughty: ramim.*

זֶה יָמוּת בְּעֶזֶם תָּמוּ 23  
כֻּלּוֹ שְׁלָאֵנָן וְשָׁלִיו :

23. One dieth in his full strength,  
Being wholly at ease and quiet.

*In his full strength: be-yetzem tummo*: Which R. Levi interprets, *betbokeph shelimutbo*: in fortitudine tranquillitatis suæ. — ἐν ἀκμῇ suæ integritatis: quasi dicat, in summa felicitate totus tranquillus et quietus. Mercer. Comp. ch. 7. 15. where *yetzem* is particularly mentioned.

*At ease: shalanan*: — *ba-lamed nosaph*: *lamed additur*. R. Levi. — Kimchi in his book of Radixes writes, It is compounded of *shalev* and *shaanan*: *Et notatur eo summe tranquillus, i. e. tranquillissimus.* Buxtorf. — But as *shaanan* without *lamed* is a word of the same meaning with *shalev*: and this being the only place where we read *shalanan*, we may suppose that the Copier made a mistake by putting *lamed* to both the words, (coming so near together) which belonged only to one. And what might still add to his mistake is, that one of the three letters in the word immediately going before is a *lamed*.

*Being wholly: collo*: Emphatically, *omne, totum ejus*; His all; every thing belonging to him. The word in Arabic is properly a substantive; as *collo shajin*: *Every thing*: Literally, *universitas rei*. Alcoran. cap. 64. 1.



עֲטֵנִי מִלֵּאךְ חֵלֶב 24

וּמִתְּ עֲצֻמוֹתַי שֶׁקָּה :

24. His breasts are full of milk :

And his bones are moistened with marrow.

*His breasts: yatinav:* The only place where we find this word. R. Levi explains it by *ba-shadajim*: The Targum, *bizoa: ubera, vel mammæ*. But it is not so proper to say, A man's breasts, or paps are full of milk. — Instead of which the interlineary Version is, *mulctralia, milk-pails*: as in the margin of our English Bible. R. Solomon (from *yatan: reposuit*.) writes, that according to the style of the Mishna, it signifies *oyl-vessels*: There being an affinity with *mayatan*: viz. A vessel to receive the fatness squeezed from olives, in order for the press: As if the fatness of a wicked man was here compared to the fatness of olives. Bartenora in his Notes on *tabaroth, purifications* of pollutions of a less degree, Ch. 9. § 1. writes, That *mayatan*: is a vessel to put olives in, to soften them, and draw the oyl from them: and is the same with *yatin*: *mulctrale*. Job 21. 24. — Mishn. Surenhus. vol. 6. p. 347. — Ab. Ezra's Comment is, *bilshon jishmayel &c. In the language of Ishmael*, (the Arabic) it is the place where camels stoop down for water. — The Arabians call this *al-yatan*. And a man who is rich in cattle, is, *rachabo-lyatani, multis armentis præditus: vel, abundans locis in quibus cameli genua flectunt ad aquas*. Giggeius.

Schultens translates *yatinav: ejus pecora latifundia. viz. Amplissimæ sedes hominis prædivitis, et camelis aliisque gregibus magna latifundia occupantis: Quæ latifundia dicantur plena lacte ad rerum lautarum ubertatem et adfluentiam indicandam*. — But as Bochart argues [Animal. p. 1. l. 2. c. 44. p. 458.] How shall we make the verse consistent with itself, unless we interpret *yatinav*: of some parts of the body, as well as *yatzmothav: his bones*. Therefore we must either with the LXX (who are followed by S. Jerome) say, *His bowels*, or with the Syrian, *His fides* are full of *fatness*. To account for this, instead of *yatinav*: the LXX read *betinav*, from *beten, venter*; and *cbeleb, adeps*, for *chalab, lac*. And for *yatinav*, the Syriac interpreter read *yatimav*: from *yatma: latus*. So much difficulty we see attends those words which in Scripture are reckoned among the ἀπαξ λεγόμενα.

*His bones are moistened &c.* The Hebrew for *moistened* is in the singular number. But by a change of points, viz. *jashkeb*, for *jeshbokkeb*: we shall say, *And marrow moistens his bones*.



25 וְהָיָה יָמוֹת בְּנַפְשׁוֹ מָרָה

וְלֹא אָכַל בְּטוֹבָה :

25. And another dieth in the bitterness of his soul :  
And never eateth with pleasure.

*In the bitterness of his soul : cum anima amara. Hebr.*

*And never &c. Rather, Et non comedit bonum : And eateth not that which is good : (the feminine tobah, being used for the neuter. ch. 5. 9.) beth here is subservient to the verb, as Psal. 78. 63. The fire bachurav acelah : comedit juvenes ejus.*

26 יָחַד עַל-עָפָר יִשְׁכְּבוּ

וְרִמָּח תִּכְסֶּה עֲלֵיהֶם

26. They shall lie down alike in the dust :  
And the worms shall cover them.

*Worms : rimmah : vermis cooperiet. In Arabic it signifies any little insect that eateth wood, or moth that fretteth a garment, and likewise corruption, or putrefaction of bodies. Agreeable to which is the version of the LXX. σαπρία. Comp. ch. 7. 5. — The Prophet Isai. 14. 11. speaks the same language : The Israelite's triumph over Babylon is this : Thy pomp is brought down to the grave, and the noise of thy viols : rimmah : The worm is spread under thee, and toleyah : the worms cover thee. The words, you see, are different : Therefore one would rather say, Corruption is spread &c. And the worm &c. The LXX. make the distinction. viz. Under thee shall they spread σαπρία putrefaction : and σάλαξ the worm shall be thy covering. It is observable that covering is applied both to corruption, and the worm. Such no doubt were peculiar forms of expression. And as casa in Arabic, which answers to casah, in our text, signifies to be clothed, or covered with a garment ; it will be very emphatical, to say, Such a one is covered, or clothed with worms, or corruption. We often meet with this elegance of style in Scripture, viz. To be clothed with majesty and honour ; with humility, righteousness and salvation. And on the contrary, with shame ; with cursing and desolation.*

27 הֵן יָדַעְתִּי מַחְשְׁבוֹתֶיכֶם

וּמַזְמוֹת עָלַי תִּחְמְסוּ :



27. Behold, I know your thoughts,  
And the devices *which* ye wrongfully imagine against me.

*Devices: confilia, machinationes pravas. A man of wicked devices, is by Solomon named Prov. 12. 2. ish mezimmoth: — Psal. 10. 4. God is not in all his thoughts: Instead of which the translation should be, That there is no God col mezimmothav: are all his wicked thoughts. Comp. Bp. Hare.*

*And the devices which &c. We shall have no occasion for which, if we render the Hebrew, For ye injuriously form wicked devices against me. The particle is thus translated, Isai. 3. 7. u-bebethi: For in my house &c.*

כִּי תֹאמְרוּ אֵיךָ בֵּיהֶנְדִּיב  
וְאֵיךָ אֹהֶל מִשְׁכְּנוֹת רָשָׁעִים

28. For ye say, Where is the house of the Prince?  
And where are the dwelling-places of the wicked?

*The prince: nadib: Comp. ch. 12. 21. where it is observed that men were called nedibim, both from their birth and fortunes, and from their generous, voluntary offerings, or munificence.*

*Dwelling-places: This translation is far from doing justice to the Hebrew, viz. obel mishcenoth: which if you render literally, is, The tent of the tabernacles. Obel is a moveable tent; such as was erected by travellers, shepherds &c. from the radix, tetendit, expandit. ch. 18. 6. — mishcenoth, are fixed, settled habitations; the property of those who lived in them: In opposition to megurim: places of hospitality appropriated to strangers. ch. 18. 19, 21. From what is mentioned, it must be a contradiction, should we say, And where is the moveable tent of the settled habitations of the wicked? — But instead of this, we shall see a peculiar elegance if we repeat the question; viz. Where is the moveable tent? And where is the settled habitation &c?*

There is another observation to be made with regard to *beth: the house*. For as this verse gives us three distinct words, which relate to *dwelling*; we may suppose they are intended to raise in us so many different ideas. — *Beth* is derived from *buth: pernoctavit*: and strictly speaking it implies a mansion, *ubi homines pernoctant, aut noctu manent*. Schindler. This intimates to us that Job in an elegant manner sets forth the evil thoughts of his friends; As if they suggested that he being a wicked man could not possibly lay claim to, or enjoy himself with ease in any place. For this reason they are ready to ask him; Where is the *night-mansion* of the man of birth and generosity? And where is the *moveable tent*? And where the *settled habitation* of the wicked?

To



To give this interpretation more weight, instead of *ci thomeru*: *For ye say*: It will be a better introduction to what follows, if we read, *Ye will surely say*. This is a natural consequence of what Job had just declared, That he knew their thoughts. Comp. Gen. 42. 16. And Joseph said — Send one of you — or else by the life of Pharaoh, *ci*, *Surely ye are spies*.

29. הֲלֹא שְׁאַלְתֶּם עוֹבְרֵי דָרֶךְ

וְאַחֲתָם לֹא חֲנִיבְרוּ :

29. Have ye not asked them that go by the way?  
And do ye not know their tokens?

30. כִּי לְיוֹם אֵיד יִחְשָׁךְ דָּע

לְיוֹם עֲבָרוֹת יוֹבְלוֹ :

30. That the wicked is reserved to the day of destruction:  
They shall be brought forth to the day of wrath.

*That the wicked*: Surely, or verily the wicked: as the particle may be rendered in *ṣ*. 28.

*Is reserved*: Literally, *cobibetur*. Which S. Jarchi explains *nimnay venech-shac*: *impeditur et cobibetur &c. is kept from evil, and preserved to the day appointed for his destruction*. Parallel to which he makes ch. 38. 23. *chasafti*: *I have reserved to the day of trouble*.

*They shall be brought*: Instead of which the Author of the Vulgate writes *ducetur*: *He shall be brought*. viz. *ray*: *impius*. But a transition of number is not uncommon: as ch. 21. 17.

*To the day of wrath*: *ad diem furorum*. Comp. Zeph. 1. 15. That day (of the Lord) is, *jom yebrab*: *dies furoris*.

31. מִי יַגִּיד עַל-פָּנָיו דְּרָכּוֹ

וְהוּא עֹשֶׂה מִי יִשְׁלֹם-לוֹ :

[31. Who shall declare his way to his face?  
And who shall repay him *what* he hath done?]

*His way*: The generality of interpreters understand this of the *way* of the *wicked*. But by an elegant apostrophe, and by reading the verse in a parenthesis, I should rather think that the words relate to God; intimating that His way, His dispensations, (which are spoken of *ṣ*. 23. &c.) are not to be found out by man. *Quis arguet coram eo viam ejus?* Vulg. — *Quis stare aude-*



*audebit ante faciem Dei, ad annuntiandum ei, eumque docendum, quomodo in hoc procedere debeat?* Bolducius. — Ab. Ezra writes expressly, *chozer le-makom: rehit (Job) ad Deum*: Job turns his discourse to God: viz. Who shall declare to God his way (argue with him) that it should be so: For he does what he pleases, and there is none who shall repay him. S. Jarchi's Comment is to the same purpose: viz. *zeb bakkadosh baruc hu she-yasah: Quod Sanctus Benedictus ille facit.*

*And who shall repay &c.* As the Hebrew stands, the interpretation will favour Ab. Ezra's Comment, by turning the discourse to God; viz. *vehu yasah: If, or But if* he hath done it, who shall repay him? This you see depends on the construction of the particle. [Ch. 3. 11, 26.] Comp. Judg. 6. 13. Where *vau* is used in the same sense: viz. And Gideon said, *ve-jesh jehovah: If* the Lord be with us.

וְהוּא לְקַבְרוֹת יוֹבֵל 32  
וְעַל-גְּרִישׁ יִשְׁקֹד :

32. Yet shall he be brought to the grave:  
And shall remain in the tomb.

*Yet shall he be brought &c.* This supposes that the sense depends on what goes immediately before. But admit the interpretation which I have given of the verse above; Instead of translating *vehu jubal: Yet shall he be brought &c.* — *ve-jishkod: and shall remain &c.* — Without any connexion, one would rather say, *When* he shall be brought &c. *Then* he shall remain &c. The same observation is to be made here likewise with regard to particles, which is mentioned in the note on *Job* 31. — We have a parallel instance in Num. 10. 5. *uthekaytem: When ye blow an alarm, venaseyu: then shall go forward the camps &c.*

*To the grave: Hebr. graves:* The plural number being used promiscuously with the singular. Comp. ch. 17. 1.

*Shall remain: jishkod: Vigilabit.* The verb signifies to watch, or be intent on any thing: as Prov. 8. 34. Blessed is the man that heareth me *lishkod: watching (ad vigilandum)* at my gates.

*The tomb: gadish:* We find this word only in three places more. viz Ch. 5. 26. Exod. 22. 6. and Judg. 15. 5. Where it is translated *shocks*, or *stacks of corn*. The radix, which is wanting in Hebrew, is supplied from Arabic, signifying, to *accumulate*, or *heap up*: A shock of corn in that language being *cudson*. Comp. the Note on ch. 5. 26. — Therefore R. Levi gives a good reason



son why the grave is called *gadish*, viz. From the dust and stones which are collected, and raised above the earth with a point: being the same with *kubab*: *cippus*, *fornix sepulchralis*, *Tumulus e terra aggestus*. — Agreeable to this is the Vulgate, *In congerie mortuorum vigilabit. Super acervos, LXX.* — From what is premised, we shall read,

When he shall be brought to the grave;  
Then shall he watch over his monument.

We see here a beautiful *ὀξύμωρον* suited to the genius of the Arabians. Comp. ch. 15. 28. I make no doubt but the expression was proverbial; intimating the difficulty of a man's coming to life again after his funeral. It alludes to the *watchman*, whose station is in some eminent place, where he is to keep constant residence, without moving from it. — *Sic mortuus in sepulchro* (as Mercer writes) *velut invigilare dicitur, cum ibi assiduus est, ibi assidue manet, nunquam inde discedit.*

מִתְקַדְּלוֹ רִגְבִי נָחַל 33  
וְאַחֲרָיו כָּל-אָדָם יִמְשֹׁךְ  
וּלְפָנָיו אֵין מִסְפָּר :

33. The clods of the valley shall be sweet unto him,  
And every man shall draw after him:  
As there are innumerable before him.

*The clods &c.* Dr. Hammond Annot. on Psal. 55. 14. *namtik sod*: *We took sweet counsel*; observes that the Jewish Arab renders the words *nalim yatza-bah*: *we cleaved*, or *joined ourselves to the company*, or *assembly*. From which he infers that in Job 21. 33. we should read, *The clods of the valley shall cleave* (not, *shall be sweet*) *unto him*: to express the certainty of death (as *ψ. 32. He shall be brought to the grave &c.*) and not the *pleasantness* of it. But by this change we lose the beauty of expression. In the note on *ψ. 32.* you see an elegant *oxymoron*. viz. The dead man's watching over his monument. In pursuance therefore of the same style, it will not be improper to say, *The clods of the valley shall be (are) sweet unto him.* Comp. the note on ch. 14. 22. Where you have an instance of the same figurative way of speaking; viz. The worm is troublesome to a dead man, as the needle is to the flesh of the living.

The interlineary Version of *rigbe nachal*: is *cespites torrentis*, The LXX. *χάλικες χειμάρρων* *Silices torrentis*. For *nachal* signifies either a *valley*, or a *brook*. Comp. ch. 6. 15. We find *regabim*: but once more, viz. Ch. 38. 38. The dust groweth into hardness, *u-regabim*: *and the clods cleave fast together.*  
R.



R. Levi interprets the words *bekiye ba-mishir*: *chinks of the plain*: intimating the place of burial in some open plain field. Ab. Ezra writes that *bilshon jishmayel*: in the language of Ishmael (Arabic) they signify *pits* or *ditches* of the valley.

To illustrate our text we may observe that *earth* which cannot be made fluid but by a great deal of rain: or *earth* that is soft, spacious and plain, is called in Arabic *ardo ragábo*. Giggeius. From hence comes that Adagy, which Schultens quotes from Golius, p. 77. N° 26. viz. A gentle rain is of little service *phi-lwádi-lrogob*, in a *spacious vail*: Applied to those who give you but small assistance when you are in great necessity.

From what is premised, *The clods of the valley being sweet to him*, intimate that a dead corpse receives as much pleasure from a grave which is moistened by showers of rain; as a dry, open plain does by plenty of water. One of the funeral solemnities of the ancient Arabs was, to pray, That the deceased might have a sepulchre well-watered. — To this purpose is that elegant piece of poetry which Schultens quotes from *Hamásab*, [Ch. 7. 3. — 16. 8.] where the Poet laments the loss of his intimate, generous friend in this Eastern style; as it may be read in English.

I said to the propitious cloud, teeming with rain, pouring down large showers;

Go to the deep sepulchre which I will shew thee, and discharge thy self in great abundance.

It is not just that thou shouldest descend sparingly upon *him*, who distinguished himself by his great generosity.

These words, you see, are spoken in honour of the deceased: but as our text seems to have an immediate regard to one of a different character; *The clods of the valley* how *sweet* soever to the virtuous; cannot, except by way of irony, be applied to a wicked man.

*And every man shall draw &c.* Or, as the Hebrew may be rendered, And he shall draw every man after him. i. e. Every man shall follow him to the grave: as Psal. 28. 3. *yal timsheceni*: *Draw me not* with the wicked. i. e. Let me not follow the wicked.

וַיֹּאדָם תְּנַחֲמוּנִי הָבֵל 34

וְהַשׁוּבִיתִיכֶם נִשְׁאָר־מַעַל :

34. How then comfort ye me in vain,  
Seeing in your answers there remaineth falshood.



*In your answers* : This is Ab. Ezra's Comment, who joins the preposition *beth* to *teshubothecem*. But the literal translation is, *cum responsiones vestrae*, (*quoad responsiones vestras*) *manet pravaricatio*. When as to your answers, the issue is prevarication.

## C H A P. XXII.

וַיַּעַן אֱלִיפָז הַתֵּמַנִּי וַיֹּאמֶר :

1. Then Eliphaz the Temanite answered and said :

הֲלֵאֵל יִסְכֵּן-נָבֶר

בִּי-יִסְכֵּן עָלָיו מִשְׁכָּל :

2. Can a man be profitable unto God,

As he that is wise may be profitable unto himself?

*Be profitable* : *jiscon* : In the same sense with *joyil* : *adjuvabit*. R. Levi. The Targum is *jealleph* : *docebit* : both which may indeed be included, To be profitable by instruction.

There seems to be a severe piece of satyr in the introduction of this chapter, by Eliphaz's speaking of *man* in general terms, but yet with a tacit application to Job. *Man* being called *geber* : (Ch. 4. 17.) because of the power and abilities which he receives from *el*, *God*, the object of worship and adoration : (Ch. 8. 3.) Therefore his enquiry will be this : — Can man who hath no power but what is given him by the Adorable Deity, be so profitable as to instruct him.

*Unto himself* : *yalemo* : The same with *yal yatxmo* : for *mo*, though strictly an affix plural, is sometimes joined to singulars. Vid. L'Empereur ab Oppyck Refut. Abarb. in Esai. 30. p. 36. & ὁδοποιος. &c. p. 241.

הֲחֵפֶץ לִישִׁי בִּי תַעֲדֶק

וְאִם-בָּצַע בִּי-תַתֶּם דְּרָכַי :

3. Is it any pleasure to the Almighty, that thou art righteous?  
Or, is it gain to him that thou makest thy ways perfect?

הֲמִירָאֲתָהּ יִיחָהּ

יְבוֹא עִמָּךְ בַּמִּשְׁפָּט :

4. Will he reprove thee for fear of thee?  
Will he enter with thee into judgement?

Re-



*Reprove thee &c.* When a superior *reproves* an inferior, it is not supposed that he does it for *fear* of him. It cannot therefore be said of God in any sense that He should reprove for fear. But a superior may *argue*, or *dispute* with an inferior, and at the same time be under some fear; least he should say or do any thing which is not consistent with his character. The translation then will perhaps be better, to say, Will he *argue*, or *dispute* with thee for fear of thee? Comp. ch. 23. 7. There the righteous *nocach*: *might dispute* with him. — Mercer's Comment on our text is; *Tecum litigabit, metuens ne sibi negotium facesseres hominum more?*

*Will he enter — into judgement?* Job himself speaks to the same purpose, ch. 9. 32. He is not a man as I am, that I should answer, and *nabo bammishpat*: *we should come together in judgement.*

5 הלא רעתך רבה  
ואי-קץ לעונותיך:

5. Is not thy wickedness great?  
And thine iniquities infinite?

*Is not thy wickedness &c.* Sol. Jarchi's Comment is, *halo jodeay &c.* *Doth he not know* that thy wickedness is great?

*Wickedness great:* The very words which we read Genes. 6. 5. And God saw that *rabbab rayath*: *the wickedness* of man *was great*: and that every imagination of the thoughts of his heart was only *ray*: *evil*. Again, ch. 8. 21. The imagination of man's heart is *ray*: *evil* from his youth. From which one may argue that the word particularly denotes *such evil* or *wickedness* as arises immediately from the natural corruption of man.

This shews that Hebrew is not quite so imperfect a language as some people are apt to think. To which may be added that *yavonoth*: *iniquities* signify the *perverse and crooked ways* of man: Which is mentioned in the Note on chap. 13. 23.

6 כִּי־תִחַבֵּל אֶחָיִךְ תָּנִים  
וּבְגָדֵי עֲרוּמִים תִּפְשִׁיט:

6. For thou hast taken a pledge from thy brother for nought,  
And stripped the naked of their clothing.

7 לֹא־מִים עָפָה תִּשְׁקָה  
וּמִרְעֵב תִּמְנַע־לָהֶם:



7. Thou hast not given water to the weary to drink:  
And thou hast withholden bread from the hungry.

8 וְאִישׁ זָרוּעַ לוֹ הָאָרֶץ  
וְנִשְׂוֹא פָנִים יֹשֵׁב בָּהּ :

8. But as for the mighty man, He had the earth:  
And the honourable man dwelt in it.

Where is the connexion, we may ask, with what goes before? We shall perhaps find it, if instead of rendering the particle *vau* before *ish*: *but as for*; we make a comparison, and read, — Thou hast not given water &c. — Thou hast withholden bread &c. — *ve-ish zeroay*: (*sicut vir brachii*) *like a mighty man*. Comp. ch. 5. 7. Man is born to trouble *like the sparks* &c. *u-bene resheph*.

*He had the earth*: *lo baaretz*: *illi terra est*; or, *cui terra est*. Whose the earth is: the pronoun *asher* being understood; as Psal. 32. 2. Blessed is the man *lo (illi) to whom (asher lo: cui illi)* the Lord imputeth not iniquity.

*The honourable man*: *Elatius facie*; Heb. The proud man, or man of lofty countenance. Thus should we read Isai. 9. 15. The Lord shall cut off from Israel head and tail, — the ancient, and *nesu panim*: *the man of lofty countenance*.

*Dwelt in it*: Instead of which by altering the points, if we read the participle *joshheb*: *dwelling*: the connexion of the two verses will be very obvious; viz.

Like a mighty man, whose the earth is;  
And the man of lofty countenance dwelling in it.

This is agreeable to Scripture-style; For *sitting* or *dwelling in earth* denotes the power of man, as *dwelling in heaven* does the power of God.

This is the language of the Psalmist, who writes that *joshheb bash-shamajim*: *He who dwelleth in heaven*, shall have them in derision; viz. *the Kings of the earth*, who set themselves against the Lord. Psal. 2.

9 אֶלְמָנוֹת שְׁלָחָהּ רִקָּם  
זְרָעוֹת יְתִמִּים יִדָּבָא :

9. Thou hast sent widows away empty,  
And the arms of the fatherless have been broken.

*The arms*: i. e. *col achad*: *every one* of the arms; because the verb following is of the singular number; Ab. Ezra and R. Levi. Comp. ch. 8. 19. and 12. 7.

Father-



*Fatherless*: or those in distress. ch. 6. 27.

*Have been broken*: *jedocca*: or rather, *bruised*; as Isai. 53. 5. *meducca*: *bruised* for our iniquities. To *break* is *shabar*: as Psal. 37. 17. The arms of the wicked *tishshabarnab*: *shall be broken*. And Job 38. 15. The high arm *shall be broken*: *tishshaber*.

על־כֵּן סְבִיבוֹתֶיךָ פָּחִים  
וּבְהֶלֶךְ פָּחַד פֶּתְאוֹם :

10. Therefore snares are round about thee:  
And sudden fear troubleth thee.

*Snares*: *pachim*: properly speaking, Instruments to catch birds and beasts. ch. 18. 19.

The literal Hebrew is, — Thy circuits *are* snares: And fear of a sudden &c.

אִו־חֹשֶׁךְ לֹא תִרְאֶה  
וְשִׁפְעַת־מַיִם תִּכְסֶּה :

11. Or darkness *that* thou canst not see,  
And abundance of waters cover thee.

*Darkness that thou canst not see*: Or, Darkness invifible, as the Hebrew may be rendered. The future tense, as in Arabic, may be the same with a Participle, or Adjective. Comp. ch. 4. 2, 8, 21. and 15. 3.

*Abundance*: *shippyath*: The radix (which is not found in Hebrew) in Chaldee and Syriac, is, *diffluxit, inundavit*.

*And abundance*: rather, Or abundance: And instead of *cover thee*, if we read the Participle, *covering thee*: the connexion of this with the verse above will be very emphatical; viz.

Or darkness invifible:

Or abundance of waters covering thee.

David expreffes himself in the same language, speaking of the deliverance of Israel, Psal. 124. If it had not been the Lord who was on our fide when men rose up againft us, — The *waters* had overwhelmed us, and the stream had gone over our foul: — Then the *proud waters* had gone over our foul.

הֲלֹא־אֱלֹהִים גְּבוּהַ שָׁמַיִם  
וְרֵאָה רֹאשׁ כּוֹכָבִים כִּי־רָמוּ :

12. Is not God *in* the height of heaven?  
And behold the height of the ftars, how high they are.

In



In *the height of heaven*: The text is without a preposition, viz. *Altitudo cæli*. If we read *gebab*, instead of *gobab*: we shall say; *An non Deus (est) elatus cælum (quoad cælum) exalted in heaven?* Comp. Prov. 16. 5. Every one that is proud in heart: *gebab leb: elatus cor*.

*And behold: u-reeb*: If we point the Hebrew as a participle, *u-roeb: and beholding*: or *u-raab: where, or from whence he beholdeth*: We shall perhaps think that the verse will be better connected: The sense, we are sure, frequently depends on the force of the particle *vau*. Comp. ch. 10. 21. Before I go *velo ashub: from whence I shall not return*; and ch. 23. 3. O that I knew *where I might find him: ve-emitzaebu*.

*The height: rosh*: the head, or top. — *Stars: cocabim*: without a radix in Hebrew. In Arabic, to shine. ch. 9. 7.

From the alterations above-mentioned the verse will be:

Is not God exalted in heaven?

And beholding the top of the stars, how they are elevated?

Or, Where (from whence) he beholdeth the top of the stars, &c.

וְאָמַרְתָּ מִדֹּדַע אֵל  
הַבַּיִת עֲרֵפֶל יִשְׁפּוּט:

13. And thou sayest, How doth God know?  
Can He judge through the dark cloud?

*And thou sayest*: rather, And yet thou sayest: which makes the consequence much stronger. *Nilominus dicis*. Nold. de Partic. p. 308. Comp. ch. 4. 16.

*How doth God know?* as in Psal. 73. 11. where instead of *mah*, we read, *ecab jaday el*.

*The dark cloud: yaraphel: darkness*, of what kind; Not. on ch. 10. 22. *Nebulosus aer, qui mundum inferiorem circumvallat, et à serenitate cælorum discludit*. Cocceius. From *yarab: miscuit*, and *ophel: tenebræ noctis*. — *Caliginem appellat quæcunque inter Deum et nos interjecta sunt*. Mercer.

עֲבִים סָתְרוּ לוֹ וְלֹא יֵרָאָה  
וְחֹנֶן שָׁמַיִם יִתְהַלֵּךְ:

14. Thick clouds are a covering to him that he seeth not;  
And he walketh in the circuit of heaven.

הָאָרֶץ עוֹלָם תִּשְׁמֹר  
אֲשֶׁר הִרְכּוּ מִתִּי־אָח:



15. Haft thou marked the old way,  
Which wicked men have troden?

*The old way: viam seculi. Hebr.*

*Wicked men: methe aven:* Men who were *dead* in great wickedness. chap. 11. 3, and 11. — The Apostle's language is the same, Ephes. 2. 1. You who were *dead* in trespasses and sins.

16  
אֲשֶׁר-קָמְטוּ וְלֹא-יָעִת  
נֶהָר יוֹצֵק יְסוֹדָם :

16. Which were cut down out of time,  
Whose foundation was overflown with a flood.

*Were cut down: kommetu:* This and ch. 16. 8. are the only places where we read *kamat*. There Job applies it to himself as *wrinkled*, or having his flesh wasted and contracted by misfortunes. Therefore Schindler translates *kometu: Corrugati sunt ante tempus. i. e. Maruerunt*. But Ab. Ezra and R. Levi understand by it *nicrethu min ha-yolam: excisi sunt a seculo. — Sublati sunt ante tempus suum. V. Lat.*

*Whose foundation &c.* Or as the Hebrew stands, A flood was poured upon their foundation. *jatzak*, is applied to metals when dissolved: as ch. 28. 2. and 37. 18. This gives us a strong idea of a deluge, which by its violence is *poured out*, melting and dissolving the foundations of the earth.

S. Jarchi in his Comment writes that *nabar*, in our text refers either to the Deluge, the Sulphur, or the fire of Sodom.

17  
הָאֲמָרִים לֵאלֹהִי סוּר מִמֶּנּוּ  
וּמִהַיִּפְעַל יְשִׁי לָמוֹ :

17. Which said unto God, Depart from us:  
And what can the Almighty do for them?

*Said unto God &c.* Job applies the same words to wicked men, ch. 21. 14.

*And what can &c.* Rather, *For what could* the Almighty &c. An expression by way of irony. The particle hath the same translation, Isai. 17. 6. *ve-bajah: For he shall be* like the heath in the desert.

*Almighty: Comp.* ch. 21. 15. and 8. 3.

18  
וְהוּא מֵלֵא בְּתִידָם טוֹב  
וְעֵצַת רָשָׁעִים רַחֲקוּ מִנִּי :



18. Yet he filled their houses with good *things* :

But the counsel of the wicked is far from me.

*But the counsel &c.* Rather, But may the counsel of the wicked be far from me! *Quorum sententia procul absit à me!* V. Lat. — We may suppose that what Eliphaz delivers here was agreeable to certain forms of expression, which were used when any one was speaking in defence of his own integrity. Job hath the same words, Ch. 21. 16. with this difference: Instead of *rachaku: absunt*; he saith, *rachakab: abest*. But the construction is the same in Hebrew as in other languages. For when two nouns different in number are placed in one sentence, the verb may agree with either of them. Comp. ch. 15. 20. and 29. 10. The Nobles held their peace: where the literal translation would be, The voice of the Nobles *nechbau: (occultabant se) was concealed*.

19 יֵרְאוּ צְדִיקִים וַיִּשְׂמְחוּ

וְנָקִי יִלְעַג לָמוֹ :

19. The righteous see *it*, and are glad :

And the innocent laugh them to scorn.

*The righteous &c.* We have the same expression Psal. 107. 42. with *jescharim: recti*, instead of *tzaddikim: just*: Those who were strictly tenacious of social as well as religious obligations. Comp. ch. 17. 9.

*The innocent: naki*: Metaphorically applied to a good man, from *nakab: purus, mundus fuit*. Comp. Psal. 4. 4. He that hath clean hands: *mundus manibus: naki cappajim*.

*Laugh them to scorn: jilyag lamo*: The same words which are applied to the Lord's *having in derision* the Kings and Rulers of the earth. Psal. 2. 4. Comp. ch. 9. 23. Where it is observed that *layag*, in Arabic signifies, To grieve, To be disturbed in mind.

But why should the righteous be *glad*? What reason have they to rejoice at the prosperity of the wicked? To make the sense consistent, we must argue, that though *samach: is, to be glad*, or rejoice; yet it may sometimes denote an insulting triumph, as well as a real joy. For no doubt but *samach* and *layag* here are words of the same construction with *sachak*, and *layag*, Psal. 2. viz. He that sitteth in the Heavens *jischak: shall laugh*. The Lord *jilyag lamo: shall have them in derision*. Agreeable to which our text should be,

The righteous see, and shall insult;

And the innocent shall have them in derision.



20 אִם-לֹא נִכְחַד קִמְנוּ

וַיִּתְּרֵם אֶכְלָה אֵשׁ :

20. Whereas our substance is not cut down :

But the remnant of them the fire consumeth.

Instead of which by a little alteration, the translation may be improved; viz.

Whilst our substance is not cut down :

Even the remnant of them the fire consumeth.

Read Nold. Partic. אם.

*The fire consumeth them : anshe sedom : The men of Sodom.* Ab. Ezr. But the words seem rather to point at any calamity, which like a fire occasions great destruction ; as it is particularly expressed in the Paraphrase.

21 הִסְכֵּן-נָא עִמּוֹ וּשְׁלָם

בָּהֶם תְּבוֹאָתְךָ טוֹבָה :

21. Acquaint now thy self with him, and be at peace :

Thereby good shall come unto thee.

*Acquaint thy self with him :* Learn to be perfect with him. S. Jarch. If we take the sense of *sacan*, in Arabic, viz. *Se recepit aliquò quietis ergo*, we shall say, Have recourse to him for the sake of ease, and be at peace.

22 קַח-נָא מִפִּי תוֹרָה

וְשִׁים אֶמְרֵי בְלִבְּךָ :

22. Receive, I pray thee, the law from his mouth :

And lay up his words in thine heart.

*The law :* By which some understand the law of Moses. But, as Mercer observes, it is rather, *Recte vivendi ratio, et sana de Dei Providentia sententia; quæ mentibus hominum jam inde ab orbis initio divinitus insita fuit, et Patribus revelata, in qua et filios et familias suas ac posteros illi instituerunt.* torah may refer to any doctrine or instruction : as Prov. 13. 14. *torah : the law* (the doctrine) of the wise is a fountain of life, &c.

23 אִם-תָּשׁוּב עַד-שָׁרִי תִבְנֶה

תִּרְחִיק עוֹלָה מֵאֹהֶלְךָ :

23. If thou return to the Almighty, thou shalt be built up :

Thou shalt put away iniquity far from thy tabernacles.



*If thou return &c.* This is the same advice which Zophar gives Job, Ch. 11. 14.

וְשִׁית־עַל־עָפָר בָּצֵר 24

וּבְצֹר נְחָלִים אֹפִיר :

24. Then shalt thou lay up gold as dust :

And the gold of Ophir as the stones of the brooks.

*Thou shalt lay up* : Literally, in the imperative ; *Lay up* : unless instead of *shith*, we read *tashith*.

*Gold* : *betzr* : A word of dubious meaning. R. Levi indeed makes it parallel to *zabab* : gold. Ab. Ezra to *ceseph* : silver. In Arabic it signifies some particular stones diversified with white lines. And this perhaps is the true sense, in opposition to the common stones of the brooks.

*The gold of Ophir* : The text is only, *Ophir* ; to which Ab. Ezra adds *zabab* : gold. *Ophir* may be rendered *Ophirium*, viz. *Aurum* (vulgo *obrizum quasi opbrizium*) quod pro auro præstantissimo sumitur. Buxtorf. Comp. 1 King. 9. 28. They came to *Ophir*, and fetched from thence gold. 1 Chr. 29. 4.

*As the stones* : *betzur* : Which supposes the word to with a *caph*, (as it is read in some copies) and not with *beth*. The comparison is obvious ; because in brooks we find clear and bright stones.

To this purpose is R. Levi's Comment. ל"ה His meaning is, As the rock sends forth stones in great abundance ; So shall God supply thee abundantly with the gold of Ophir.

וְהָיָה שְׂרִי בְצָרֶיךָ 25

וּכְסֶפֶת תּוֹעֲפֹת לָךְ :

25. Yea, the Almighty shall be thy defence ;

And thou shalt have plenty of silver.

*The Almighty* : *shaddai* : The particular force of this word is considered in the note on ch. 8. 3. — In Buxtorf's Synag. Jud. cap. 31. You see to what superstitious uses the Jews apply *shaddai* ; writing it on certain schedules, as if it symbolically denoted, *shomer diroth jifrael* : Custodiens domicilia Israelis.

*Thy defence* : *betzareca* : Which the Author of the Vulgate renders, *Contra hostes tuos*. To the same purpose the LXX write, βοηθὸς ἀπὸ ἐχθρῶν from *tzarim* : *hostes*. — As gold and precious stones are mentioned in the twenty fourth verse ; (the treasure which Job should lay up) so here we may with Buxtorf translate *betzareca* : *aura tua*, i. e. *auri copia*, *copiosissimum aurum tuum*.

Kimchi



Kimchi in his book of Radixes, observes that in some correct copies it is in the singular number without the *jod*.

*And thou shalt have plenty &c.* The literal construction of the Hebrew is, *Et argentum virium tibi. i. e. vires argenti.* (Comp. ch. 6. 7.) — *Et erit (omnipotens) vires argenti tibi.* By this construction the verse seems to be more consistent. This interpretation is agreeable to that of S. Jarchi, and R. Levi, who write that *toyaphoth*, is *leshon chosen : lingua roboris :* referring to Num. 23. 22. viz. *cethoyaphoth reem lo : He (God) hath as it were the strength of an unicorn : Literally, Fortitudines unicornis illi.* We shall then read the latter part of the verse in this manner : — And (He shall be) the strength of silver to thee.

Whoever considers the Hebrew of the 24th and 25th *v.* viz. *yaphar* and *ophir : betzer* and *betzur :* must be inclined to think that there is the figure *paranomasia*, as the Rhetoricians call it; a near affinity both in letters and sound. That this is no unusual way in Scripture-expression, in the Old and New Testament, is very certain, as Bp. Sanderson has remarked, 1st Serm. ad Aulam, p. 2. Two instances, amongst several which he refers to, are very particular. Isai. 24. 18. Where the prophet expressing the variety of God's inevitable judgements under three several appellations, *the fear, the pit, and the snare ;* useth three several words, but agreeing much with one another in letters and sound: *pachad, the fear : pachath, the pit : pach, the snare.* And Rom. 12. 3. where the Apostle exhorting men not to think of themselves *too highly*, but according to *sobriety*, setteth it off with exquisite elegance thus, *μη υπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.*

כִּי־אֵין עַל־שָׁרִי תִתְעַנֵּג 26

וְתִשָּׂא אֶל־אֱלֹהֶיךָ פָּנֶיךָ :

26. For then shalt thou have thy delight in the Almighty ;  
And shalt lift up thy face unto God.

*Have thy delight :* It is observable that the Prophet Isai. uses the same Hebrew radix to express both true and false pleasure: serious as well as lascivious mirth. Ch. 66. 11. Rejoice ye with Jerusalem *vebithyannagtem : that ye may be delighted* with the abundance of her glory : And ch. 57. 4. Against whom *do ye sport yourselves ? tithyannagu.*

*The Almighty : shaddai : — God : eloah :* By Eliphaz's using here two different words, I am persuaded they are intended to convey to us two different ideas of the Supreme Being. Comp. ch. 8. 3. and 14. 17.



*Lift up thy face &c.* This seems to be a common form of expression; for which reason it is sometimes contracted. Comp. ch. 10. 15. and 11. 15.

וְהִשְׁמַעְךָ 27 תַּעֲתִיר אֵלָיו

וְנָדְרֶיךָ תִּשְׁלֹם :

27. Thou shalt make thy prayer unto him, and he shall hear thee :  
And thou shalt pay thy vows.

*Shalt make thy prayer :* i. e. Earnestly and importunately. Gen. 25. 21. Isaac jeytar : entreated (earnestly) the Lord for his wife, because she was barren ; and the Lord jeyater : was entreated. i. e. Was prevailed upon by his earnest entreaty. — Prov. 27. 6. The kisses of an enemy naytaroth : are deceitful. Rather, are strong and importunate.

*Pay thy vows :* Dr. Spencer (Differt. de Ratione &c. Sacrif. c. 3. § 2.) speaking of *Sacrificia votiva*, as more ancient than the Law of Moses, saith, Eliphaz antiquior Mose hujusmodi vota tanquam præcipua pietatis antiquæ documenta memorat : (Job 22. 27.) Rogabis eum, et exaudiet te. u-nedareca : et vota tua solves. To which he adds, Eliphaz autem, inquit Pineda, votorum nuncupandorum meminit, quod ea fuerit precandi et venerandi numinis religio et cultus apud omnes gentes frequentissimus.

וְהִנְיַרְתָּ אֲמָר וְיָקָם לְךָ 28

וְעַל־דַּרְכֶּיךָ יָנֶה אֹר :

28. Thou shalt also decree a thing, and it shall be established unto thee :  
And the light shall shine upon thy ways.

*Thou shalt also &c.* — *And it shall &c.* The translation will be much stronger and more emphatical, if we say, *When* thou shalt decree &c. *Then* shall it be established &c. — That the particle *vau* will admit of both constructions is plain from a parallel instance, Num. 10. 5. — Comp. ch. 21. 32.

*Decree : tigzar :* A word that properly signifies to cut, dissect, divide &c. but it is figuratively used to decide, or determine a controversy. *Quando enim sententia fertur, omnia discutiuntur, ac velut deciduntur.* Schindler.

*Quo multæ magnæque secantur judice lites.* Hor. l. 1. ep. 16.

*The light &c.* This answers Job's complaint, ch. 19. 8. He (God) hath set darkness in my paths.

כִּי־הִשְׁפִּילוּ וְהִאֲמָרוּ יָנֶה 29

יְשַׁח עֵינַיִם יוֹשַׁע :



29. When *men* are cast down, then thou shalt say, *there is* lifting up:  
And he shall save the humble person.

*When men are cast down*: This breaks the connexion with what goes before: and indeed there is no Hebrew for *men*. Instead of which the literal text is, *cum deprefferint*, when they cast (thee) down: Or, when thou art cast down. Comp. the note on ch. 6. 2.

There is *a lifting up*: *gevah*: Emphatically, Then thou shalt say, *Exaltation!* an expression to be admired for its conciseness, and yet very comprehensive: which R. Levi paraphrases thus: Thou shalt be placed in an exalted situation, and be encompassed so as that no evil shall approach to hurt thee.

*And he &c.* Rather, For he shall save &c. *ha-makom*: He who is omnipresent. Ab. Ezr.

*The humble person*: *shach yenajim*: vel *shaphel*: R. Lev. *demissum oculos*. He that is lowly in his own eyes.

יִמְלֵט אֶינָקִי 30

וְנִמְלֵט בְּבֶרֶךְ כַּפֶּיךָ :

30. He shall deliver the island of the innocent:

And it is delivered by the pureness of thine hands.

*The island &c.* What, we may ask, has an *island* to do here? Instead of which Ab. Ezra writes, Some say, *chaser shin*: *there wants a shin*, and that we should read *ish naki*: *vir innocens*. The conjecture is ingenious; but we have no authority for such an emendation. — Grotius's criticism is, That אֵ is the same here as in Arabic *aïjon*: *quicumque*: and that the translation may be, *Liberabit se quisque innocens*. I should rather think that אֵן and not אֵ should be the proper reading, the *nun* being probably omitted by a transcriber, because the next word *naki*, begins with one: The very words are fully expressed, 1 King. 15. 22. King Aśa made a proclamation throughout all Judah, אֵן אֵן *none was exempted*. Admit this, we shall say with Schultens, *Eripiet non infontem, vel neutiquam innocentem*. For previous guilt is supposed in what follows, viz. It is (He is) delivered &c. — The verse then will be,

He shall deliver him though by no means innocent:

And he is delivered by the pureness of thine hands.



## CHAP. XXIII.

וַיַּעַן אִיּוֹב וַיֹּאמֶר : 1. Then Job answered and said :

וְגַם הַיּוֹם מַרִּי עָשִׂי 2

יְדִי כְבֵדָה עַל-אַנְתִּי :

2. Even to day is my complaint bitter :  
My stroke is heavier than my groaning.

*To day* : *haijom* : *Hoc tempore*, Schindler. Even now. The radix, which is wanting in Hebr. is in Arab. *diem habuit* : *dies fuit*.

*Bitter* : As this is an introduction to what Job was going to speak, he could not properly say, His complaint was bitter, because his answer was not yet made. We may then translate *meri*, *rebellion*, contumacy, from *marab* : viz. *Querela mea resurgit, rebellatque, quasi sedari negans* &c. Schultens.

*My stroke* : This is the sense of *jad* : in Psal. 17. 13, 14. Deliver my soul *ab impio, gladio tuo* : *ab hominibus jadeca* : *manu tua*. From the wicked man, thy sword : from men, thy hand ; or thy stroke, or vengeance. In the same sense Ab. Ezra explains *jadi*, in our text : viz. *maccathi* : *plaga mea* ; referring as parallel to Psal. 77. 2. יְדִי My fore (my hand) ran in the night, and ceased not. To which he adds, that the meaning is (and to which our English translation corresponds) *sbemaccathi jotber cebedah me-anchathi* : *quod plaga mea gravior est quam gemitus meus*. — Comp. Exod. 9. 3. Behold the band [the plague] of the Lord is upon thy cattle &c. Dav. Kimchi.

וְיָדַעְתִּי וְאֶמְצָאֵהוּ 3

אָבוֹא עַד-תְּכוֹנָתוֹ :

3. O that I knew where I might find him !

That I might come even to his seat.

*His seat* : Which S. Jarchi interprets *mecon cifo* : The fixed or certain place of his throne. — *Habitaculum domus sacrarii ejus*. Chal. from *cûn* : *firmum, stabile esse*.

וְאֶעֱרֹכָה לִפְנֵי מִשְׁפָּט 4

וּפִי אֲמַלֵּא תוֹכְחוֹת :

4. I would order my cause before him :

And fill my mouth with arguments.

Order :



*Order : eyercab :* A word peculiar to the disposition of an army : which in Arab. signifies both to enter into a close engagement, and to conquer. Comp. ch. 6.4.

*Fill my mouth &c.* An expression of great force. — Out of the abundance of the heart the mouth speaketh : are the words of our Saviour. Mat. 12. 34.

*Arguments : Verbis disputationum.* R. Lev. — *Quibus unus alterum redarguit, et suam causam defendit.* Schindler.

5 אֶדְעָה מִלִּים יַעֲנֵנִי

וְאֶבִּינָה מִה־יֹּאמַר לִי :

5. I would know the words *which* he would answer me :

And understand what he would say unto me.

6 הֲבָרֶב־כֹּחַ יִרִּיב עִמָּדִי

לֹא אֶדְהוּא יֵשֶׁם בִּי :

6. Will he plead against me with *his* great power ?

No, but he will put *strength* in me.

*With his great power :* Hebr. In the greatness, or extent of power.

*Put strength : viz. coach :* Which is R. Levi's comment. The Hebrew is only *jafim : ponet*. The right way to understand the text, is to find a place where that verb is used without a substantive : as in Judg. 19. 30. *sîmu lacem : confider*. Literally, *ponite vobis*. — *Ferte sententiam*. V. L. Therefore we may render *jafim bi : ponet in, vel, de me*. He will give his opinion, He will determine concerning me. i. e. Though he will not plead, yet he will declare his mind concerning me.

7 שָׁם יִשָּׂר נֹכַח עֹמִי

וְאֶפְלָטָה לְנִצָּח מִשְׁפָּטִי :

7. There the righteous might dispute with him :

So should I for ever be delivered from my Judge.

*There : viz. bat-tecunatho :* In his seat, or habitation, as *ŷ. 3*.

*The righteous &c. jeraeh :* Shall be seen disputing with him. Ab. Ezr.

*I should be delivered :* Which Ab. Ezra very justly paraphrases, I should deliver my soul for ever, and not be terrified lest I should not find him.

*From my Judge : mish-shopheti :* Rather, By my Judge. For Job seems to desire that he might obtain a fair hearing, be tried and acquitted by God,

his



his Judge. The particle *mim* will admit of this construction, as Gen. 49. 24. The arms of his hands were made strong *mide* : *by the hands* of the mighty God of Jacob.

8 הֵן קִדְמָא אֶחָדָךְ וְאַחֲרָיִךְ  
וְאַחֲרָיִךְ וְלֹא-אֶחָדָךְ לוֹ :

8. Behold, I go forward, but he *is* not *there* :  
And backward, but I cannot perceive him.

*Forward* : *kedem* : — *backward*, *achor* : — *Ad orientem* — *ad occidentem*.

V. Lat. This is likewise the interpretation of the Jewish commentators ; who by the *left hand* and the *right* in the next verse, understand the south and the north. The Jews have a tradition that Adam was created with his face placed towards the east, that he might see the light and the rising sun. From whence they say, the *east* was to him *kedem*, *anterior pars mundi*. From that situation they named the other quarters, viz. The *west*, *achor*, *posterior*. The *south*, *jamim*, the right hand. The *north*, *semol*, the left hand. Buxtorf. in *kedem*, *et jamin*. — But as Mercer observes, Job in both the verses seems to intend nothing more than that, Let him turn himself which way he pleased, whether forward or backward, whether to the right hand, or the left ; in no place should he find God to dispute with him.

*Perceive him* : *abin lo* : This shews the eloquent construction of some verbs with particles. Job uses the same expression, Ch. 9. 11.

9 שְׂמֹאל בַּעֲשׂוֹתוֹ וְלֹא-אֶחָדָהוּ  
יַעֲטֶף יָמִין וְלֹא-אֶרְאֶה :

9. On the left hand where he doth work, but I cannot behold *him* :  
He hideth himself on the right hand, that I cannot see *him*.

*On the left hand* : *semol* : i. e. *tzaphon*, the north. — *The right hand* : *jamin* : i. e. *darom* : the south. S. Jarchi &c. as mentioned in the note above.

*Where he doth work* : *bayasotho* : *In facere suo*, i. e. As some, both Jews and Christians understand it, the place where God displays his wondrous works ; The north being the more habitable part of the world. *Ibi gentes rebus gestis et bello omni ævo clarissimæ. Ibi Evangelium generalius et luculentius promulgatum*, &c. Cartwright. — Though all this may be true, yet as the whole world is the Divine workmanship, and His hand reacheth equally to every part, I should rather think that no one place is here signified more than



than another with regard to the works of God. The two verses seem to be spoken in general terms, setting forth the Divine Omnipresence; like that of the Psalmist's, He gathereth them (the redeemed of the Lord) out of the lands, from the east and from the west, from the north and from the south. Ps. 107. 3. The conjecture which Mercer makes is very ingenious, and not unsatisfactory: viz. That *bayasotho*: is the same with *bayasoth otho*: *quum facio eum, mihi lævum scilicet, vel ad lævam*: id est, *quum eum illic quæro, non occurrit*.

*Hideth himself*: *jaytoph*: Which R. Levi explains by *jacseh* and *jaylim*: *Occultat se (folio) et abscondit*. The verb *yataph*, expresses some peculiar art and delicacy in *biding* or covering oneself: as Psal. 73. 6. Violence *jayatoph*: *covereth* them as with a garment: Or, as the Hebrew should be rendered; The robe of violence (or, iniquity) clotheth them: *Involvunt se vestimento iniquitatis*. — Compare Job 40. 10. Array thy self with glory and beauty; where the Hebrew for *array* is *tilbof*: but the Arab. version is from *yatapha*: *inflexit, contraxit*: So that *He hideth himself*, is the same with, He turns or contracts himself — that I cannot see him.

There is one observation to be made concerning the three different words which are used in this and the verse above, viz. perceive, (understand) behold, see: which are expressed likewise differently in Hebrew, *bûn*: *chazab*: *raab*: They are indeed frequently applied in general to *perceiving* &c. But being placed here so near together, they may possibly be intended to give us so many several ideas of perception. The first of which may particularly regard the understanding; The second, beholding as it were in a vision; The third, ocular sight. Whoever attends carefully to the radices will perhaps be of this opinion. But at least we learn from hence that Hebrew is not quite an imperfect language. Comp. ch. 3. 22, 26.

כִּי יִדַּע דֶּרֶךְ עֲמָדִי 10  
בְּחַנִּי בָּהֶב אֵצֶא :

10. But he knoweth the way that I take :

*When he hath tried me : I shall come forth as gold.*

*The way that I take*: Literally, The way with me: which Ab. Ezra paraphrases, The way *shebajah* &c. *that hath been* with me, and that I have not deviated to the right hand, or the left.

*When he hath tried me*: The Hebr. is absolute, He hath tried me.

*Knoweth the way* &c. — *Tried me as gold*. These and what follows, are much the same forms of speaking which we read in Psal. 1. 6. — 17. 3. &c.



From which we cannot, I think, conclude, as some do, that either David copied from Job, or Job from David; but that such were expressions of common use, and applied as occasion served. Comp. ch. 8. 10. — 17. 5. — 19. 20.

11 בְּאִשְׁרוֹ אֶחָזָה רַגְלִי

דָּרַכּוּ שְׁמֵרָתִי וְלֹא־אָטָה :

11. My foot hath held his steps :  
His way have I kept, and not declined.

12 מִצִּוַּת שְׁפָתָיו וְלֹא אָמִישׁ

מִחֲקִי צִפְנֹתִי אֲמַר־יִפְּיו :

12. Neither have I gone back from the commandment of his lips :  
I have esteemed the words of his mouth, more than my necessary food.

*Neither have I &c.* The Hebrew admits of this translation which may be read emphatically, viz. The commandment of his lips ! or, As for the commandment of his lips, (Comp. ch. 3. 6.) *velo amish, ne quidem me dimovi.* Vid. Nold. Partic. p. 344. — *velo ashur mimmennah* : I have not made a digression from it. R. Levi.

*I have esteemed: tzaphanti: Abscondi, reposui.* To which both the LXX and Vulg. agree : viz. I have hid, or treasured up the words of his mouth *in my bosom* : reading *mecheki*, for *mechokki* : — *More than my necessary food* : is S. Jarchi's interpretation, who writes, *jother mechokki* : But what occasion have we here for *food* ? In the comparative way of speaking *mechokki* will be only *præ statuto*, vel, *præscripto mihi*. I have esteemed (*servavi*, I have kept. Vulg.) the words of his mouth more than what is prescribed me. But then it may be objected, that such language is hardly consistent with the modesty of a good man. In answer to which ; instead of making the particle *mim* a comparative ; the text will be clear and easy by rendering it, *juxta, secundum* : as, Ezek. 7. 2. I will do unto them *middarcam*, *after*, or *according* to their way. And Job 39. 26. Doth the hawk fly *mibbi'atheca* : by thy wisdom ? *juxta intelligentiam tuam* ? From what is premised the whole verse may be read thus :

As to the commandment of his lips, I have made no digression :  
According to what is prescribed me, I have kept the words of his mouth.



13 וְהוּא בְּאַחַד וּמִי יִשְׁבְּנוּ  
וְנַפְשׁוֹ אֵיזְתָּה וַיַּעַשׂ :

13. But he *is* in one *mind*, and who can turn him?  
And *what* his soul desireth, even *that* he doeth.

*In one mind*: The Hebrew is, *in one*: which R. Levi explains by *vinjan*: business, affair &c. The Chald. Paraphrase, without regard to the particle, is, *jechidai*: *solus*: To which the V. Lat. agrees.

Ab. Ezra believes that *beeched* is a mysterious expression. But there is no mystery if we compare it, (as Schultens well observes) with the manner of speaking among the Arabians. For *Ipsè in uno*, is the same with them, as *Ipsè unus, rerum omnium arbiter, et supremus Dominus*. — *Deus in potente*; Arab. *Potentissimus*. — *Ille est in credente*, vel, *credens*, denotes in the Alcoran, a *Believer*, i. e. a Mahometan. — Comp. Isai. 40. 10. Behold the Lord will come *be-chazak*, *in forti*, i. e. *fortissimus*: very strong, or with all his strength. Not, as we read, *with a strong hand*: as if *jad*, *manus*, was understood: For then it should be *chazakab*: as Exod. 3. 19. The King of Egypt will not let you go, no, not *be-jad chazakab*: *by a mighty hand*.

And *what his soul* &c. The translation will, I think, be more emphatical, to say, *Quam vere*, *As sure* as his soul desireth, *Tam vere*, *So sure* will he do. — Comp. Ezek. 5. 11. As I live, saith the Lord *ve-asithi*, I will even, or, *I will surely* do. &c.

14 כִּי יִשְׁלִים חֻקִּי  
וְכִהְיֶנָּה רַבּוֹת עִמּוֹ :

14. For he performeth *the thing that is* appointed for me:  
And many such things *are* with him.

*For he performeth* &c. This is Ab. Ezra's interpretation, viz. *jemalle* &c. *perfecit statutum quod mihi decrevit*. But if we consider the force of *aslama* in Arab. (which corresponds with *jashlim* in our text) in a judicial way, as Schultens observes; Instead of *He performeth* &c. we shall say, He hath relinquished, or given up my right. To illustrate which there is a passage in Hamasa [vid. ch. 7. 3.] where to express the zeal of those advocates who plead strenuously in defence of their clients, we read, *la jashlimowna* &c. *They do not give up* their client till the very shoe is taken from his foot. — Agreeably to this Job saith, *jashlim chokki*; He hath given up my cause, as if it was not to be defended: *Meque vexandum, lacerandum, conculcandum condonavit*,



*omni cura et tutela mei abjecta, baud secus ac si nocentissimus essem omnium mortalium.* Schult.

עַל־כֵּן מַפְנִי אֲבִיחַל 15  
אֲתַבּוֹן וְאֶפְחַד מִמֶּנּוּ :

15. Therefore am I troubled at his presence :  
When I confider, I am afraid of him.

*Troubled: Terrore vehementer percussus.* Comp. the following verse, and Ch. 21. 6.

*At his presence: mippanav: Propter eum.* Because of him. Nold. Part. p. 640.

וְאֵל הַרָדַד לִבִּי 16  
וְשִׁדִּי הִבְהִילָנִי :

16. For God maketh my heart soft :  
And the Almighty troubleth me :

*Maketh my heart soft:* In the same language we read Psal. 22. 14. My heart is like wax, it is melted in the midst of my bowels. There is an Arab. Proverb, (Gigg. Lexic. col. 488.) mentioned by Schultens, and quoted from Jauharius's Lexicon; viz. *shachmoho-alrokka, His fat soon dissolves:* Applied to one who gives you something which is of no service; or, Who does not assist you in time of need. Therefore when Job saith, God *berac, hath softened* my heart: His meaning may be, [having spoken in y. 14. as if he was given up, or forsaken] He hath not assisted me in my necessity, but suffered me to continue in a state of dissolution.

כִּי־לֹא נִצַּמְתִּי מִפְנֵי־חֹשֶׁךְ 17  
וּמִפְנֵי בִּסְחָ־אֶפֶל :

17. Because I was not cut off before the darkness :  
Neither hath he covered the darkness from my face.

*Darkness: choshec: — Darkness: ophel.* One would think by the translation that the Hebrew was the same in both parts of the verse. Comp. ch. 3. 6. Where I have endeavoured to shew the different sense of those words: The former of which comprehending not so great a degree of darkness as the latter: which seems to be equivalent to *tzalmaveth, The shadow of death*; as in the fifth verse of the same chapter.

*Because I was not cut off &c.* The connexion with what goes before will be easier, if we say, Because I am not, or cannot be, cut off, *mippene choshec,* [not,



[not, before the darkness, but] from the face of darkness: *Quod non excisus sim à facie tenebrarum.* Schultens.

*Neither hath he covered &c.* We have no occasion here for the negative particle *lo*, which this translation supposes. Instead of this we may read with Schultens, *umippanai*, *Quodque à conspectu meo &c.* — The sense will then follow with ease from the 16th *v.* viz.

The Almighty troubleth me :

*v.* 17. Because I am not cut off from the face of darkness ;

And because he hath concealed from my sight the thick darkness.

i. e. Because I am not only suffered to live in darkness and ignorance, but am denied a passage into that darkness which is the shadow of death.

## CHAP. XXIV.

מִדּוֹעַ מִשְׁדֵּי לֹא-נִצָּפְנוּ עֵתִים  
וְיָדָעוּ לֹא-חֲזוּ יָמָיו :

1. Why, seeing times are not hidden from the Almighty,  
Do they that know him, not see his days ?

*Why, &c.* i. e. According to the translation, *Why* — do they that know &c. But then instead of *ve-jodeyav*, we should read only *jodeyav*, without the *vau*. Commentators are much divided in their opinions as to the sense of this verse. *Et longum sit*, as Mercer writes, *omnes omnium in hunc locum subdifficilem et salebrosum scopulum, in quem tam fere Hebræi quam nostri impegerunt, afferre.* But the words will perhaps be very plain and intelligible by a small alteration. viz. By reading *Why* without any dependance on what follows. Thus, *Why?* i. e. Why is it so? or, For what reason are matters thus ordered? The answer to this question is easy: Times are not hidden &c. — *ve-jodeyav*, *Though they that know him* do not &c. i. e. They who are devoted to him. [Comp. Psal. 36. 10. O continue thy loving kindness *le-jodeyeca*, unto them that know thee.] are not able to comprehend the times or the seasons which he hath put in his own power, as St. Luk. expresses it, Act. 1. 7.

The Author of the Vulgate makes no interrogative, *Ab Omnipotente non sunt abscondita tempora.* — In ch. 8. 7. and 10. 13. the particle *vau* is, *Quamvis.* The whole verse will be :

Why? Times are not hidden from the Almighty ;  
Though they that know him do not see his days.



גבולת ישנו  
עדר גולו וירעו :

2. Some remove the land-marks :

They violently take away flocks, and feed *thereof*.

*Some remove* : This is according to the V. Lat. *Alii transtulerunt*. There is no Hebrew in the text for *some*. The LXX make up the supposed defect by ἀσθεῖς vel *legentes*, vel *ex sensu supplentes rayim*, aut *reshayim*. Dr. Grey. — But the literal construction, They remove &c. They violently &c. is the same with, The land-marks are removed. The flocks are violently taken away &c. Comp. ch. 6. 2.

חמור יתומים ינהגו  
יחבלו שור אלמנה :

3. They drive away the aſs of the fatherleſs :

They take the widow's ox for a pledge.

*They take a pledge* : *jachbelu* : Which R. Levi explains in full : *jikchu le-mischcon* : *accipiunt in pignus*.

יטו אבנים מדרך  
יחד חבאו עני-ארץ :

4. They turn the needy out of the way :

The poor of the earth hide themselves together.

*Turn the needy* &c. This is one of the transgressions of Israel, which the prophet Amos 2. 7. complains of, in the same words ; with this difference only in their position, viz. The way of the meek (or needy) they turn aside. For *ebjon*, as in ch. 5. 15. signifies both a necessitous man, and one who is poor in spirit in a religious sense. From hence we argue that neither the Prophet, nor Job borrowed the expression from each other ; but that such sayings were proverbially applied, as occasion served. These were *millim*, and *mesbalim*. Ch. 4. 2. — 8. 10.

*The poor* : *yanivve* : A word of large extent ; comprehending not only those of low fortunes, but such as are modest and humble, and labour under oppression.

הן פראים במדבר  
יצאו בפעלם  
משחרי לטרף  
ערבה לו לחם לנערים :



5. Behold, *as* wild asses in the desert,  
Go they forth to their work;  
Rising betimes for a prey.

The wilderness *yieldeth* food for them *and* for *their* children.

*Wild asses : peraim :* Robbers and plunderers are called by this name, Ch. 11. 12. — Comp. Jer. 2. 24. A wild ass used to the wilderness.

Comparisons alluding to wild asses are frequently made by the Arabians. One of their Adagies [Gol. Adag. Arab. 37.] is, All kind of prey is in the belly of a wild ass: Spoken not on account of the difficulty of taking him, and the delicacy of eating him; but because among all those beasts of prey which the Arabs hunt after, the wild asses belly is the largest, sufficient to contain several of the smaller kind. — Comp. Ecclus. 13. 19. As the wild ass is the lion's prey in the wilderness: So the rich eat up the poor. — R. Levi's comment is, Behold these wicked men are like wild asses in the wilderness; for they are *chaijoth rayoth*, *evil beasts*, and they place themselves there for a prey: So these men are constantly employed in seeking to prey upon their fellows. From the wilderness the wicked man procureth bread for himself and children, by the oppression with which he oppresses those who come thither.

*The desert : midbar :* I do not find any reason why a desert is called by that name. If I may be allowed the conjecture, it may perhaps be so named, because of its being removed *mid-dabar*, *à sermone*: from society and commerce.

*The wilderness : yarabah :* Distinguished, it may be, from the *desert*, as it signifies, *Planities haud ferax, et ubi pascua sint pecori pascendo grata*. Castet. Or, to take the sense from the radix *yarab*, *miscuit*; it may denote a place where several kinds of beasts herd together. Comp. Exod. 8. 24. There came a grievous *yarob*, *swarm* into the house of Pharaoh. i. e. (as several interpreters write) A mixture of various beasts.

*Go forth :* In a hostile manner, as Gen. 14. 8. The King of Sodom *jetze*, *went forth*, — and joined battle. Schindler.

*Yieldeth food &c.* According to the Hebrew, — The wilderness (is) food, or bread to him — *Mutat numerum. Huic inquam impio, unicuique horum impiorum.* Mercer. Comp. ch. 21. 10, 17.

6 בַּשָּׂדֶה בְּלִילוֹ יִקְצְרוּ  
וְכָרְם רָשָׁע יִלְקְשׁוּ :

6. They reap *every one* his corn in the field;  
And they gather the vintage of the wicked.

*His*



*His corn* : Properly, mixed corn. *Ex avena et bordeo mixtum*. From *balal*, *miscuit*. Schindler.

*They gather* : The only place where we find the verb *lakash*. The substantive denotes, the latter rain, Deut. 11. 14. The latter growth of hay, Amos 7. 1. From hence the interlineary Version is, *facient tardare*.

*Of the wicked* : Rather, Of wickedness, as Prov. 4. 17. They eat the bread *לשם* of wickedness, From which we shall read the verse in this sense, viz. — They go from one field to another, reaping by plunder their corn of different sorts which they mix together. — And they make even the latter growth, (as well as the first) the vintage of iniquity.

*His corn* : Comp. the note on the verse above, where the change of number is taken notice of. — The Chald. Par. LXX. and Author of the Vulgate, by mistake (if it was one) read, not *belilo*, *his corn* ; but divided the word, viz. *beli lo*, *non ejus*. They reap that which is *not their own*. *Agrum non suum demetunt*. V. L. — Comp. Mat. 25. 24. I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed. Ab. Ezra's comment is to the same purpose, viz. *sheenennu lo : quod non est illi*.

7 עָרוֹם יִלְבֹּשׁ כִּבְלִי לְבוֹשׁ

וְאֵין כְּסוּת בְּקֶרֶחַ :

7. They cause the naked to lodge without cloathing,  
That *they have* no covering in the cold.

*In the cold* : *bebo ha-kor* : When the cold comes. R. Levi.

8 מִזֶּרֶם הָרִים יִרְטָבוּ

וּמִבְּלִי מַחֲסֶה חֲבִקוּ-צוּר :

8. They are wet with the showers of the mountains :  
And embrace the rock for want of a shelter.

*Are wet* : *jirtabu* : — Ch. 8. 16. *He is green* : *ratob*. The only places where we find this radix. In Arab. it is particularly applied to things tender, moist or fresh ; to green herbs, ripe dates &c. as in the note on ch. 8. 16.

*The showers* : *zerem* : When the tears cease or are interrupted ; when the state or condition of any thing changes, the Arabians express it by *zarim*. But in Hebrew it seems on the contrary to signify the decrease of any tumult or disorder ; Such as a deluge or inundation. Isai. 1. 7. Your land, זָרִים *zarim*, *strangers* devour it : which is a just translation from *zar*. *alienus*. — It is desolate



solate as overthrown by זרים *strangers*: This is a tautology. — The mistake I imagine was owing to the writing of זרים in the latter part of the verse (as the same word immediately goes before) instead of זֶרֶם *zerem*, an inundation, from the radix *zaram*: viz. *u-shemamah ce-mabpecath zerem*: and the desolation is as the overthrow of an inundation. *Sicut aqua inundans et fluctuans omnia abripit et vastat*. Schindler.

This verse, Schultens writes, is spoken in allusion to those, who to hide themselves from the insults of a tyrant, have recourse even to the rocks; and there they are obnoxious to the inundations which flow from the mountains. He refers to the Arab. Poet in Hamafah (Compare ch. 7.3. and 16.18.) who writes,

He it was whose neighbour lived on a hill,  
And after his decease the neighbours live in a valley exposed to torrents:

Intimating that during the life of an Oppressor whose dwelling is in the most eminent and advantageous situation; the poor man is forced to take up with an humble place howsoever exposed to storms and tempests.

The rich and noble among the Arabs, as Schultens shews from Hariri Confes. (Comp. ch. 10.7.) for two reasons generally chose hills for their residence. That they might be secure from torrents: And that the fires they kindled might be seen at a greater distance, for the encouragement of strangers. When the Arabian saith; My house which was near the hill is brought down to the humble valley: His meaning is, I who was rich, am now become poor. — Again, My dwelling is on a high hill: i. e. I have encreased my fortunes.

9 יִגְזְלוּ מִשֵּׁד יָתוֹם

וְעַל-עֲנֵי יִחְבְּלוּ :

9. They pluck the fatherless from the breast,  
And take a pledge of the poor.

*Fatherless*: *jathom*. See the force of this word in Arab. Ch. 6.27.

*From the breast*: R. Levi interprets *shod*, not, *breast*, but, *destruction*, as the word sometimes signifies. (Ch. 5.21, 22.) viz. In the midst of *the destruction* which they make, they take away by violence the fatherless, and have no mercy on him. But to pluck the fatherless from the breast, is yet a crime of a higher nature, and expresses an act of great inhumanity.

*Of the poor*: Instead of which R. Levi writes, *mab yal yani*, *quod super pauperem*, viz. *lebusbo*, *vestimentum ejus*: which they take *le-mashcon*, for a



pledge. This indeed, as Schultens writes, is agreeable to the use which the Arabians make of *yalai*. — The cloths which a man wears, are expressed, *ma yalaihi min-thijabin, Quicquid super eum vestium.* — *Pallio indutus, yalaihi al-burdah, super eum pallium.* Ab. Phar. p. 290. From what is premised, the latter part of the verse may be read,

And take for a pledge the garment of the poor.

10 עָרוֹם הֵלְכוּ בְּלִי לְבוֹשׁ

וְרַעֲבִים נִשְׁאוּ עֶמֶר :

10. They cause him to go naked without clothing :  
And they take away the sheaf from the hungry.

From *the hungry*: as if the Hebrew was *me-reyebim*. This is Ab. Ezra's Comment. But the literal construction is, And the hungry take away the sheaf: which is agreeable to R. Levi's interpretation; as if those who are in a starving condition have even their small morsel taken away from them.

11 בֵּין שׁוּרְתָם יַצְבִּירוּ

יִקְבִּים דְּרָכָו וַיִּצְמְאוּ :

11. Which make oyl within their walls,  
And tread their wine-presses, and suffer thirst.

*Make oyl: jatzbiru:* or, *ba-yosim ba-shemen: qui faciunt oleum.* R. Levi. This is the only place where we read the verb *tzabar*. Ab. Ezra observes that it is so named, because oyl which is set on fire, shines *ce-tzoboraim*, like the noon-day.

*Their walls: sburotham: propugnacula sua privata.* Because wicked men will not suffer them to drink of their wine and oyl, but with violence take them away. R. Levi and S. Jarchi.

12 מֵעִיר מְתִימִם יִנָּאֲקוּ

וְנַפְשֵׁי-הַלְלִים תִּשְׁוַעַ

וְאֱלֹהִים לֹא-יַשִּׁים תַּמְלָה :

12. Men groan from out of the city;  
And the soul of the wounded crieth out:  
Yet God layeth not folly to them.

*Men: methim:* Literally, Dead men. Comp. ch. 11. 3. This shews how careful the Author was in observing propriety of language; and in writing *methim*



*methim* instead of *anashim*; which from the Arab. radix *anisa*, denote *men*, *consuetudine et moribus, sodalitie et hilaritate mutua sibi conjunctos*. This limited sense corresponds well with the following verb *jinaku*, groan; viz. *clamarunt, singultus ediderunt, ut solent moribundi*. Schindler. Ezek. 30. 24. Pharaoh *naak naakoth*, shall groan the groanings of a deadly wounded man.

*Wounded: chalalim*: which R. Levi, agreeable to what is mentioned, interprets *harogim, occisorum*. Parallel, as some think, to Gen. 4. 10. The voice of thy brother's blood *crieth* unto me.

*Folly: tiplah*: any thing unreasonable, or distastful. *Dabar belo tayam, aliquid insulsi*. R. Levi. Comp. ch. 2. 22.

Instead of *tiplah*, some read *tephillah, prayer*. *Quasi Deus non poneret orationem eorum in corde suo*. As if he attended not to their prayer in the midst of their trouble: But, as Mercer saith, we have no good authority for such a change.

יִהְיֶה הָאֵל בְּמִדְרֵי-אֹר

לֹא-הִקִּירוּ דְרָכָיו

וְלֹא יָשְׁבוּ בְנִתְיָבוֹתָיו :

13. They are of those that rebel against the light:

They know not the ways thereof,

Nor abide in the paths thereof.

*The light*: i. e. the ever blessed God. R. Levi. — God, the Light of Lights. Ab. Ezra. Comp. Joh. 1. 8, 9. He (John) was not that Light, — That was the true Light, &c. Therefore rebelling against the Light, may be interpreted, Rebelling against God himself.

לְאֹר יָקֻם רוֹצֵחַ 14

יִקְטֹל-עָנִי וְאֶבְיֹן

וּבַלֵּילָה יִהְיֶה כְּגֹנֵב :

14. The murderer rising with the light,

Killeth the poor and needy,

And in the night is as a thief.

*With the light: la-or*: Instead of which R. Levi's interpretation is, *bayabur ha-or: because of the light*; i. e. rises before the morning-light appears, for fear of being discovered.



15 וְעַיִן נֹאֵף שְׁמֶרָה נִשְׁפָּה :

לֵאמֹר לֹא־תִשְׁוֶרְגִּי עֵץ

וְסִתֶּר פָּנִים יֵשִׁים :

15. The eye also of the adulterer waiteth for the twilight,  
Saying, No eye shall see me:  
And disguiseth his face.

*And disguiseth &c.* The LXX render the Hebrew literally, ὁ ἄποκρυπτεῖ πρόσωπον ἑαυτοῦ. *Et velamen faciei posuit.*

16 חָתַר בַּחֹשֶׁךְ בָּתִּים

יוֹמָם הִתְמוּלְמוּ

לֹא יָדְעוּ אֹר :

16. In the dark they dig through houses,  
*Which* they had marked for themselves in the day-time:  
They know not the light.

*They dig:* [Heb. he digs] which agrees with what follows, They marked, They know. We must not wonder at this sudden change of number. Comp. ch. 21. 10, 11.

*Which:* This is added to the text, I suppose, from R. Levi's authority, who in his Comment writes *asher*. But the sense is full as strong without it, viz. *They mark &c.* Instead of referring this to the *houses*, marked; it would be better perhaps (as Schultens does) to read without any dependance on what goes before, *De die semet sigillant; vel, occludunt.* Schindler. i.e. They seal up, they keep themselves close in the day-time, so as not to be seen. This answers to the version of the LXX ἡμέρας ἐσφράγισαν ἑαυτοῦς and to Ab. Ezra's Comment, *jichtemu baijom, &c.* *They seal up the day* that they may not be seen in it.

The third part of this verse being shorter than the other two, Dr. Grey for the sake of the metre supplies it with *ci jachdav*, the beginning of the verse following. — Instead of which, one would rather think that *למו* is omitted, and by mistake read in the 17th verse: viz. *לֹא יָדְעוּ אֹר למו* *Non sibi conscii sunt lucis.* They are not conscious to themselves of the light. By this means the measure of v. 17. will be equal, which at present is not so.



17 כִּי יַחְדָּיו בֹּקֶר לָמוֹ צִלְמוֹת

כִּי יִבִּיר בַּלְהוֹת צִלְמֹת :

17. For the morning *is* to them even as the shadow of death :

If one know *them*, they are in the terrors of the shadow of death.

For—even: *ci jachdav*: Rather, *Cum simul sunt*. When they are assembled together &c.

If one know them &c. You see what words are added to perfect the sense. But take the Hebrew as it stands, which is of itself sufficient. viz. *ci jaccir*, *Quoniam agnoscit facit*, it discovers, makes known. From which the verse will be read :

When they assemble together, the morning is to them the shadow of death,  
Because it discovers the terrors of the shadow of death.

18 קַל-הוּא עַל-פְּנֵי-מַיִם

תִּקְלַל חֶלְקָתָם בְּאֶרֶץ

לֹא-יִפְנֶה דֶּרֶךְ בְּרָמִים :

18. He is swift as the waters :

Their portion is cursed in the earth.

He beholdeth not the way of the vineyards.

This verse hath occasioned abundance of perplexity ; various are the interpretations and allegories which Commentators have indulged : but in my opinion to very little purpose. The right understanding depends on the two first words, *kal hu*, *he is swift*, as they are read. Instead of which to make them but one will be a key to what follows: viz. *קלהוּא viles sunt*, from *קלה* which is used in the same sense with *קלל* as 1 Sam. 18. 23. A poor man *ve-nikleh*, and lightly esteemed.

The difficulty perhaps will be how to account for *aleph* in *קלהוּא* Comp. Josh. 10. 24. where we have an instance of the same kind. And Joshua said to the captains which *הלכוּ* *went* with him. Add to this Psal. 139. 20. Thine enemies *נשוא* *take* thy name in vain: *Cum aleph paragogico*, say the Grammarians. But this is cutting the knot, and not solving it. Whereas a very little knowledge of Arabic teaches us that in all verbs of the third person plural præter-tense, the quiescent *aleph* is joined to them : and consequently *קלהוּא* is no other than a verb in the Arabic form. — This will set our verse

in



in a fine light; expressing how unworthy wicked men are to live in any part of the world, either on sea or land.

As to the third part of the verse, it surely must be very hard for any one to find out what can possibly be meant by *ceramim*, the vineyards. What vineyards have to do here, seems not intelligible. Instead of which let us pursue the Arabic. In this language *carama*, signifies *to excell* in any virtue, honour, nobility, generosity &c. From hence the construction will be, *lo jiphneh, non apparet, derec ceramim, via (vestigium) nobilium*. The whole then is read:

They are vile upon the waters:

Their portion is cursed on the earth:

There appears no mark of men of honour.

יִצְחָק בְּנֵי הָאֱדֹמִים יִגְדְּלוּ

מִיַּם-שֶׁלֶג שְׂאֹל חֲשָׁאֵר :

19. Drought and heat consume the snow-waters:

So doth the grave those which have sinned.

So doth the grave &c. The Hebrew is very short, viz. The grave—they have sinned. Our English version supplies the defect from the Hebr. commentators. Ab. Ezra writes, As the snow-waters which the heat and drought take away, are no more seen in the world; So is it with those wicked men who go down to the grave. The Targum is the same.

יִשְׁכַּחְהוּ רַחֵם מִתְקֵן 20

רִמָּה עוֹד יִזְכֹּר

וְתִשְׁבֵּר כְּעֵץ עֲלֵה :

20. The womb shall forget him, the worm

Shall feed sweetly on him. He shall be no more remembered.

And wickedness shall be broken as a tree.

The worm shall feed sweetly on him: *methako rimmah: Suavis est ipsi vermis: nempe è vermibus depasci*. Buxtorf. To which Bochart objects, *sensu valde obscuro*, De Animal. p. 2. l. 4. cap. 26. But notwithstanding his objection, it is certainly very poetical and a beautiful irony, to say, A dead man takes pleasure in being devoured with worms. Comp. ch. 17. 14. I have said to corruption, Thou art my father: To the worm, Thou art my mother, and my sister.

Comp.



Comp. ch. 7. 5. Where it is mentioned that *rimmab* in Arabic includes not only worms or moths, but the putrefaction of bodies occasioned by such insects.

*And wickedness*: Rather, For wickedness. Comp. ch. 9. 3. and 22. 17.

*Wickedness*: *yavlab*: Wickedness to a high degree. Ch. 5. 16. — 11. 11, 14.

רָעָה עֲקָרָה לֹא תֵלֵד 21

וְאַל־מְנָה לֹא יִטִּיב :

21. He evil entreateth the barren that beareth not :

And doth not good to the widow.

*He evil entreateth*: *royeb*: In the sense of רָעָה Instead of which the Author of the Vulgate writes, *pavit sterilem*. *He feeds* the barren. From the common interpretation of רָעָה To the same purpose Sol. Jarchi seems to explain our text: viz. It was the custom for a man to take two wives; one *le-tashmish*, *ad officium lecti*: Who was to drink the cup of barrenness; i. e. a potion to hinder her *lo-teled*, *from bearing*: decking her with the choicest ornaments, and feeding her with the most delicious banquets. The other was kept *le-banim*, *for children*: who was clothed in widows-garments, made a mean and sordid appearance. From hence we shall understand the verse in this manner. — He pampers the barren woman that beareth not: i. e. He intends by this means she shall not bear. And doth not good to the widow. i. e. He is churlish to the other, who mourns like a widow, and serves for no use but to increase his family.

But notwithstanding this particular solution, which no doubt but the Talmudists furnished him with; The verse seems to mean no more than that some men are of such wicked dispositions as to insult a barren woman who is very desirous of having children: and to oppress the helpless widow.

וּמִשָּׁד אַבִּירִים בְּכֹחוֹ 22

יָקִים וְלֹא-יֵאֱמָן בְּחַיִּין :

22. He draweth also the mighty with his power :

He riseth up, and no *man* is sure of life.

*He draweth*: *masbac*. The Psalmist uses the same word, speaking of the wicked's laying wait for the poor *le-moshco*, *to draw him* into his net. 10. 9. But the crime here is abundantly more notorious; For he draweth *abbirim*, the strong and mighty: *ba-yale coach be-cocho*: *Dominos virium viribus suis*, as Ab. Ezra elegantly expresses it. This interpretation seems to be preferable



ble to that of Sol. Jarchi's, who writes as if *God drew* those wicked men, though *strong* and powerful, *le-puryanuth*, to take vengeance of them.

*He riseth up &c.* Which Ab. Ezra explains, He knows when he rises from his bed, that he is sure to die.

*Man*: For this we have no Hebrew. The verse by a little alteration will appear to a different view; viz. *jakum*; *he stands* in the posture of an enemy [Psalm 3. 1. Many *kamim*, that rise up against me. i. e. Are mine enemies] *ve-lo jaamin*, non enim fidem habet, for he putteth no trust *ba-chaijin*, in viventibus, in the living, i. e. in divitibus: *Pauperes ut mortui reputantur*. Cast. Pol. As 1 Sam. 25. 6. Thus shall ye say *le-chai*, to him that liveth, viz. in prosperity, as it is added in our English version. — Eccles. 6. 8. What hath the wise man more than the fool? What hath the *poor*, that knoweth to walk before *ba-chaijim*, the living? or, the rich men, as some explain it. The sense will then be; Though his power reaches even to the mighty; yet he is always upon his guard; for he places no confidence in men of wealth and fortunes. Not thinking himself secure, he is apprehensive of their rebelling, and therefore stands prepared to resist them. — His eyes are upon their ways, as it follows in the next verse.

*Chaijin*: The same with *chaijim*: S. Jarchi. But we may say rather, that the first is both a Chaldee and an Arabic plural termination.

23 יתן לו לבטח וישע

ועיניו על דרכיהם :

23. Though it be given him to be in safety, whereon he resteth;

Yet his eyes are upon their ways.

*Though &c.* The literal interpretation is, *Det, vel imputet sibi in fiduciam*: Let him impute safety or confidence to himself: Let him imagine himself secure. The verb *nathan*, as Schindler observes, admits of this sense, viz. Gen. 42. 30. The man *jitten othanu*, took us for, or imagined we were spies. *Putavit nos exploratores*. V. Lat.

*Whereon he resteth*: *ve-jishshayen*: *Et innitatur*; *quasi baculo vel praesidio*. Let him rest, or repose himself. [Comp. ch. 8. 15.] Notwithstanding his imagined self-security; what follows is a just consequence; viz. Yet his eyes &c. Comp. the note on v. 22.

24 רמו מעט ואיננו

והמכו ככל יקפצו

וקראש שבילת ימלו :



24. They are exalted for a little while, but are gone,  
And brought low. They are taken out of the way as all *other* :  
And cut off as the tops of the ears of corn.

*They are exalted* : i. e. Such men are exalted : a quick transition of one number to another ; which may frequently be observed. Comp. ch. 21. 10, 17.

*Are gone* : Hebr. are not.

*Are taken out of the way* : *jikkaphetzun* : (Which is the Arabic termination of verbs future) *Occluduntur*, *scil. sepulchro*, as Buxtorf observes. Lex.

וְאִם-לֹא אִפּוּ מִי יְכַזִּיבֵנִי 25  
וְיִשֶׁם לֵאל מִלְתִּי :

25. And if *it be* not so now, who will make me a liar ?  
And make my speech nothing worth ?

*Nothing worth* : *le-al* : *le-lo*, in non. Ab. Ezr. — *le-hebel* : in vanum. R. Levi. *eis edér LXX*. Instead of which the Author of the Vulgate by mistake read *le-el*. *Quis potest ponere ante Deum verba mea*.

Sol. Jarchi speaks very distinctly in his Comment on this verse ; If it be not so now *caasher amarti*, as *I have spoken*, Let one of you come and make me a liar.

## CHAP. XXV.

וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר :

1. Then answered Bildad the Shuhite and said :

הַמִּשָּׁל וּפִתְחֵי עֲמוֹ

עֲשֶׂה שְׁלוֹם בְּמִרוֹמָיו :

2. Dominion and fear *are* with him :  
He maketh peace in his high places.

*Dominion* : *hamshel* : *Dominari et formido* : *hoc est*, *Dominatus formidabilis*. Buxtorf.

הֲיֵשׁ מִסְפָּר לְגִדְדָיו 3

וְעַל-מִי לֹא-יָקוּם אוֹרְהוֹ :

3. Is there any number of his armies ?  
And upon whom doth not his light arise ?



4 ומה יצדק אנוש עם-אל

ומה ינקה ילד אשה :

4. How then can man be justified with God ?

Or how can he be clean *that is* born of a woman ?

*Man : enosh :* Lapsed, fallen man ; as mentioned ch. 4. 17.

*Born of a woman : jelud ishsba : Filius mulieris, vel. entis cujusdam faeminei.* Job uses the same words, ch. 14. 1. From whence I conclude that such were common, proverbial forms of speech. Comp. ch. 8. 10. — 17. 5.

5 הן ערירח ולא יאחיל

וכוכבים לא-זכו בעיניו :

5. Behold even to the moon, and it shineth not :

Yea, the stars are not pure in his sight.

*Shineth : jaabil :* As if the radix was *הלל*. Therefore R. Levi explains it by *jair, splendet.* — Ab. Ezra is dubious, viz. Some say that *aleph* is added, and that it is the same with Isai. 13. 10. The constellations *lo jabellu or, Non splendere facient lumen suum.* But take the word as it stands from *אחיל* to fix a tent, or tabernacle ; the translation, as Schindler observes, will be ; *Ecce usque ad lunam, et non expandet, vel habitabit : hoc est, non erit in tentorio suo, quod est rakiay, firmamentum.* The meaning is, The power of God is so great, that the moon, or any other of the celestial bodies are, if he pleases, soon removed from their habitations.

*Stars : cocabim :* Without a radix in Hebr. Ch. 9. 7.

6 אף כי-אנוש רמח

ובן-אדם תולעה :

6. How much less man, *that is* a worm :

And the son of man, *which is* a worm.

*How much less :* The particles *aph ci* as the sense directs admit of a different construction, viz. How much more. Ch. 4. 19. and 9. 14.

*A worm : rimmah : — A worm : toleyab :* This tautology is avoided, by interpreting *rimmah*, corruption, or putrefaction, as it signifies in Arabic. Ch. 7. 5. The Author of the Vulgate makes the distinction ; who renders *aph ci, Quanto magis homo putredo, et filius hominis vermis.* — *σαπρία — σκώληξ.* LXX.

*Man : enosh :* Fallen man. — *The son of man, ben adam :* Son of Adam, or Son of the earth. Terrigena. Ch. 4. 17.



## CHAP. XXVI.

וַיֹּאמֶר :

1. But Job answered and said :

מַחֲצִיטָה לְאֵיכָה :

הוֹשַׁעַת זְרוֹעַ לֹא־עוֹ :

2. How hast thou helped him that is without power?

How savest thou the arm that hath no strength?

Him that is &c. viz. God, by way of irony. This is according to Ab. Ezr. interpretation, viz. *sheen lo coach* : *Cui non est potestas*. But as there is no Hebr. in the text for him, the words in their literal construction will be applied to Bildad, and with the Targum we shall say,

Why dost thou help without power?

Why dost thou save with a weak arm?

מַחֲצִיטָה לְאֵה חֲכָמָה :

וְהוֹשִׁיָה לְרֹב הוֹרָעָה :

3. How hast thou counselled him that hath no wisdom?

And how hast thou plentifully declared the thing as it is?

How hast thou counselled &c. Instead of which, without the addition of him that hath, the text will be very plain, and correspond better with the verse above; viz. — Why dost thou counsel without wisdom? — The very words of the Targum : *mab malletha middeleth chucmetha*.

And how hast thou plentifully declared (*tushijah*) the thing as it is? A translation, scarce intelligible. But take the Hebrew as it stands, viz. *ve-tushijah*, [a word of a large and comprehensive meaning, signifying, truth, safety, counsel or prudence, goodness, virtue, &c. Comp. ch. 5. 12. — 6. 13.] *Et prudentiam*, לְרֹב not, *la-rob*, *ad multitudinem*, plentifully; but *la-rib*, *ad litem*, vel *contentionem* [as Prov. 25. 8. Go not forth לְרֹב to strive, or, for strife] *bodayta*, *manifestas*, *notam facis* : So that we shall read,

Why dost thou give counsel without wisdom?

And why dost thou discover prudence for the sake of contention?

*Prudentiam tuam ostendisti*. V. Lat. To which the Targum agrees.



4 אֶת־מִי הִנֵּחַת מִלִּין  
וְנִשְׁמַת־מִי יֵצְאָה מִמֶּךָ :

4. To whom hast thou uttered words?

And whose spirit came from thee?

*To whom* : Or, with whom. As Isai. 40. 14. *eth mi* : *With whom* took he counsel?

*And whose spirit* : *ve-nishmath mi* : Instead of which I should think that the Transcriber writing the letter *mem* so often in this verse, by mistake wrote *nishmath mi*, for *nishmathi*. By this change we shall say,

With whom hast thou uttered words?

And does *my breath* come from thee?

Look no farther than the third verse of the next chap. where Job saith, *nishmathi*, *My breath* is in me : The same language with, *Does my breath* &c. — No, by no means : I received it from God. It is in me : He breathed it into me. The change which I have made is in a good measure supported from the radix (which is wanting in Hebrew) *nesbam*, in Chald. signifying *spiravit* : and more particularly *nasam*, in Arabic, *anima præditus fuit*. The breath of life, and the living soul, we know are terms of the same force. As Gen. 2. 7. God breathed into his nostrils *nishmath chajim*, *the breath of life* ; and man became *a living soul*.

5 הָרְפָאִים יִחְלְלוּ מִתַּחַת  
מֵיִם וְשִׁכְנֵיהֶם :

5. Dead *things* are formed from under  
The waters, and the inhabitants thereof.

*Dead things are formed* &c. i. e. According to several interpreters ; Those seeds which are sown and die in the earth, quicken again and grow. Or, as R. Levi rather thinks, an allusion is made to those *domimijim*, *vegetables*, *stones* or *metals*, which are formed in the earth under the waters.

The Hebrew here for *dead things*, is, *rephaim* : which is generally interpreted *dead men* : by the figure *antiphrasis* (Schindler) from *rapha*, to heal. *Quia nulla medicina seu remedio sanari possunt*. — In Psal. 88. 10. we read, Wilt thou shew wonders to *methim*, *the dead* ? Shall *rephaim*, *the dead* arise and praise thee ? Isai. 26. 14. *The dead, methim*, shall not live : *The deceased, rephaim*, shall not rise. — You see here that *methim* and *rephaim*, are both translated



translated in the sense of dying. Instead of which the LXX. the Vulg. Latin, the Targum interpret *rephaim*, *giants*, or mighty men. — Their interpretation is very just if, as R. Bechai writes, they were so named, because their countenance was so austere, that whoever looked on them, *manus ejus mit-rappoth, remissæ fuerunt*: His hands were slackened, or weakened with the terror that was upon him. Buxtorf. in *raphab*. From hence it is that our learned Mede explains Prov. 21. 16. viz. The man that wandereth out of the way of understanding, shall remain in the congregation *rephaim*, not, of the dead, but, of the *giants*, or *rebels* against God; of whom we read Gen. 6. Those mighty men of the old world, whose wickedness was so great as to occasion the Deluge &c. Therefore, shall remain in the congregation of *rephaim*, is the same as, Shall go and keep them company: i. e. Go to that accursed place and condition which they are in. This is supported from S. Jarchi's gloss: viz. *In cætu rephaim*: i. e. *In cætu gebinnom*. The gloss is the very same on our text in Job. — Again, Prov. 9. 17, 18. Stolen waters are sweet, — But he knoweth not that *rephaim*, the dead (the mighty ones) are there, and that her guests are in the depths *sheol*, of hell. i. e. The strange woman will bring them who frequent her to hell, to keep the apostate *giants* company. From all which we conclude with the ingenious Author above mentioned, that the place before us in Job and the verse following, seem to be no other than a description of Hell: viz. *Gigantes gemunt* (the words of the Vulgate) *sub aquis, et qui habitant cum eis: Nudus est infernus coram illo* (i. e. Deo) *et nullum est operimentum perditioni*. The meaning hereof (he adds) seems to be this: The place where the old Giants mourn or wail under the waters, and their fellow-inhabitants, the rest of the damned with them, even *infernus*, and the place of perdition itself, is naked and open to the eyes of God, from whom nothing is hid: According to Prov. 15. 11. *sheol ve-abaddon*, Hell and destruction are before the Lord, &c. The Jews take the word *abaddon*, destruction, for *gebenna*, i. e. *beth abaddon*, the house of destruction. And why then should not the same word be so taken in the next verse of Job; *Nullum est operimentum perditioni*, There is no covering for destruction, be as much as, *Nullum est operimentum loco perditionis*, or, *gebennæ*. There is no covering for the house or place of destruction, or for hell.

6 עָרוֹם שְׂאוֹל נָגִדוּ  
וְאֵין כְּסוּת לְאַבְדּוֹן :



6. Hell is naked before him,

— And destruction hath no covering.

*Hell: sheol*: You have the sense of this word in Ch. 7. 9.

*Destruction: abaddon*: Comp. the note on 7. 5.

7. נָטָה צֶמֶתָּהוּ עַל-תְּהוֹמוֹתָיִם

תִּלְקָה אֶרֶץ עַל-בִּלְמָה :

7. He stretcheth out the north over the empty place :

And hangeth the earth upon nothing.

*Stretcheth: noteb*: *Expandens*. Ch. 9. 8.

*The north: tzaphon*: From *tzaphan*, *abscondit*. Hence it is that Schindler writes, *Regio est septentrionis interior, extremum septentrionis occupans locum; quasi abscondita; Quia sol multo per annum tempore ibi non conspiciatur; et etiam interdiu aer in modum crepusculi caliginosus fit.*

But the expression of *the north* seems not so much to point out any distinct climate, as by mentioning a part for the whole to signify the power of God in general. As Psal. 89. 12. The north and the south, thou hast created them: i. e. Every part of the world. For the words are of the same force with those which immediately go before, viz. The heavens are thine, the earth also is thine. As for the world and the fulness thereof, Thou hast founded them.

*Empty place: tohu*: We find this word, Gen. 1. 2. And the earth was (*tohu va-bobu*), without form and void: rather, Vacuity and emptiness. Comp. the note on ch. 12. 8. From hence some may argue that the Author of the book of Job, by using the very same expression was no stranger to the writings of Moses. To which we may make the same reply which Bp. Sherlock does with regard to the *serpent* spoken of in the 13th 7. following, viz. His hand hath formed the crooked serpent.— The mention of the *serpent* (he writes) in this manner, in the book of Job, is the more to be regarded, because, this Book being, as I conceive, older than the Mosaic History, it is an evident proof that the account of Moses is the ancient account of the Fall. Use and Intent of Proph. Dissert. 2. p. 247. Agreeably to this we may say, that the mention of *tohu* here, is a proof that the account of Moses is the ancient account of the Creation.

*Upon nothing: yal belimah*: A compound word from *beli* and *mab*: *Quod non est aliquid*: which R. Levi interprets, *yal mab sheen lo*: *Super id cui nihil est.*



8 צִרְרִים בְּעָבִיו

וְלֹא־נִבְקַע עָנָן תַּחְתָּם :

8. He bindeth up the waters in his thick clouds :

And the cloud is not rent under them.

*Bindeth up : tzerer :* As in a bag. Gen. 42. 35. Every man's *tzerer*, *bundle*.  
*In his thick clouds : be-yabav :* *In densitate sua :* The cloud, *yanan* being mentioned immediately after. Comp. Ex. 19. 9. The Lord said, I am come unto thee *be-yab be-yanan*, *In densitate nubis*. In the thick cloud, ἐν σύλῳ *In columna*. LXX. *In caligine nubis*. V. Lat.

9 מֵאַחֲזוֹ פְּנֵיכֶם

פָּרְשׁוּ עָלָיו עָנָנָו :

9. He holdeth back the face of *his* throne ;

And spreadeth his cloud upon it.

*His throne : ciffab :* The throne. R. Levi's comment here is, He retaineth and condenseth the air which is upon the face of the firmament of heaven, which is called the *throne*, according to Isai. 66. 1. Heaven is *cifi*, my throne. To the same purpose writes Ab. Ezra, referring to Psal. 103. 19. The Lord hath *cifo*, *his throne* in the heavens.

*Spreadeth : parshez :* — *en lo chaber : Cui non socius*. Ab. Ezr. i. e. This is the only place where we find that word. I should rather think that the Transcriber having his eye on *meachez*, wrote *parshez*, instead of *mapresh* : the two participles corresponding with each other, viz. *Tenens*, *expandens*. We shall then have no occasion, as some do, either to number it among the quadrilaterals, or the ἀπαξ λεγόμενα.

10 חָק חָג עַל־פְּנֵי־מִיָּם

עַד־תִּכְבֹּלִית אֹרֶךְ עַם־הַשָּׁמַיִם :

10. He hath compassed the waters with bounds ;

Until the day and night come to an end.

*He hath compassed &c.* Take the literal version according to the LXX. viz. πρόταγμα ἐγύρῳσεν. *Præceptum circumdedit* [Symmach. ὅρον περιέγραψεν *terminum circumscripsit*] *super facie aquarum : μέχρι συντελείας. Usque ad consummationem lucis cum tenebris*. Comp. Jer. 33. 25. If I have not appointed *chokkoth*, the ordinances, *statuta*, *terminos*, of heaven and earth. Ab. Ezra's

com-



comment on *yad taclith* &c, is, To the place which is the term, or completion of light; of all that which is above or below, the reverse to it. But some, he adds, say, the meaning is, Till light and darkness cease: giving preference to the former interpretation. — Instead of which the latter seems to be the true sense: intimating that God lays such a restraint on the waters till the final dissolution of all things.

The observation of Mercer is, one would imagine, Job takes his thoughts here and in other places (as Elihu does afterwards, and his companions before,) concerning the wonderful works of God in the creation, from Moses's account in the first chap. of Genesis. Or if Job, as he adds, lived before Moses, (of which he is fully persuaded) he and his companions had learned these mysteries relating to the origin of the world, by tradition from their ancestors.

11 עמודי שמים ירופפו

והתקו מנערתו :

11. The pillars of heaven tremble;

And are astonished at his reproof.

*Tremble: jerophâphu*: The only place where we find this verb. R. Levi explains it by *jithnoyayu* and *jizdayzayu*: words expressive of the greatest confusion: viz. *Exagitantur, et perterrefactæ sunt*. Comp. Hab. 2. 7. Shall they not awake *mezayzeyeca*. not, that shall vex thee, but, shall put thee into the utmost disorder. *Perterrefacient te*. Lat. Vers. Ch. Par.

12 בכהו רגע הים

ובתבונתו מחץ רהב :

12. He divideth the sea with his power:

And by his understanding he smiteth through the proud.

*Divideth the sea*: The very words which we read in Isa. 51. 15. and Jer. 31. 35. I am the Lord *rogay bai-jam*: that divide the sea. — Sol. Jarchi explains *ragay* from ch. 7. 5. *yori ragay*: *my skin is broken*. i. e. *nikmat, in rugas contrahitur*: as if the waves of the sea appeared like so many *breaks*, or *wrinkles*. The substantive *regay* is, *momentum*: i. e. as Buxtorf well observes; *Fragmentum temporis minutissimum*: from *ragay, dirupit*. The sudden destruction of the Israelites is mentioned by God in this manner: I will come *regay echad, momento singulo, in a moment*, and consume thee. Ex. 33. 5. From hence the translation of the first part of our verse will be more emphatical, and



and more expreffive of Divine power, to fay, *ragay*, In a moment he divideth &c.

*He smiteth through (rabab) the proud; or, pride.* This language is applied to general cafes, as Luk. 1. 51. He hath scattered the proud in the imagination of their hearts. — R. Solomon writes that *rabab* here is the fame with *mitzraim*, *Egypt*; which becaufe of its pride is called by that name; as in Pſal. 87. 4. and 89. 10. as if Job referred to the dividing of the Red Sea in Egypt. But there is no neceffity of limiting this to any particular time; for it is evident that the quotations above mentioned from Ifai. and Jer. are no other than general expreffions, uſed to ſet forth the power of God.

*The proud:* This indeed is generally underſtood of proud men. But perhaps it may mean only the *proud Sea*. This ſuggeſtion is occaſioned by comparing ch. 38. 11. where we read, Here ſhall thy *proud waves* (thoſe of the ſea) be ſtayed. The latter part of our verſe will then be, And by his underſtanding he ſmiteth through *its* pride. For the tranſition from the ſea to man ſeems to be too haſty, and abrupt. Symmachus's verſion is, *συγκλᾷ ἀλαζονείαν*. He breaks through arrogance.

יְרוּחוֹ שָׁמַיִם שִׁפְרָה  
חִלְלָה יָדוֹ נָחַשׁ בָּרָח׃

13. By his ſpirit he hath garniſhed the heavens:

His hand hath formed the crooked ſerpent.

*By his ſpirit: be-rucho:* I am ſatisfied the *beth* here does not belong to the word: and that we ſhould read only *rucho*, *His ſpirit* hath garniſhed: correſpondent with *jado*, *His hand* hath formed. The V. Lat. is clear: *Spiritus ejus ornavit cælos*. Comp ch. 22. 30. where I have obſerved that probably one letter was omitted at the end of a word becauſe the following began with the ſame: So here on the contrary, Becauſe the laſt word of the preceding verſe ends with *beth*, viz. *rabab*: the tranſcriber might haſtily take it from thence. This alteration at once removes all the difficulties which Commentators have raiſed concerning *ſhiphrab*, *garniſhed*: who are much perplexed about the ך: Some making it an addition by paragoge; others, a quadriliteral; ſome, a ſubſtantive, pulchritudo &c. Whereas the conſtruction is very regular in *piel*, as the Grammarians ſpeak, viz. *rucho*, His ſpirit *ſhipperab* hath garniſhed &c. — His hand hath formed &c.

*Hath formed: cholelab:* i. e. *Bareab*, *creavit*. R. Lev. In this ſenſe we read x. 5. Dead things *jecbolâlu*, are formed. — The verb admits of other



interpretations, viz. from *chûl*, to bring forth, to grieve, to tremble. *Obstetricante manu ejus, eductus est coluber tortuosus*. Vulg. Others derive it from *chalal*, to kill. *עֲחָלָה לָמוּת* LXX.

*The crooked serpent : nachash bariach : The Leviathan.* Targum. — Pharaoh who is called by that name ; S. Jarch. viz. Isai. 27. 1. The Lord shall punish Leviathan *nachash bariach*, the piercing serpent ; even Leviathan *nachash yakallatbon*, that crooked serpent. For *piercing*, in the margin of our Bible we read, *crossing like a bar*. Comp. Ex. 36. 33. He made the middle *beriach*, *bar*. From that text in Isai. it seems as if *yakallatbon* was added to explain *bariach*: And consequently *nachash bariach* in our text is justly translated *crooked serpent*. *Coluber tortuosus*. V. Lat. — The radix *yikkel*, properly signifies, *torfit*, *contorfit*. Hab. 1. 4. The wicked doth compass about the righteous, therefore *wrong judgement*, *mishpat meyokkal* (*Judicium obliquum, quod in gyros torquetur*) proceedeth. — *barach* denotes likewise *fugit*, Gen. 31. 22. It was told Laban that Jacob *barach*, was fled.

Take the Hebr. *nachash bariach*, in any of the above mentioned senses ; they are each of them very significant, and applicable to the great Dragon, that old Serpent called the Devil and Satan which deceiveth the whole world, Rev. 12. 9. and 20. 2. For that *crooked*, *apostate* serpent, was *formed*, was *brought forth*, was wounded even to *death* by God, *fled* from His vengeance, *grieved*, and *trembled*.

From what is premised the Reader will perhaps say, Does not this shew that Job was acquainted with the history of the FALL in Genes. as well as Isaiah ; who both mention the same words, *nachash bariach*. To which we may answer that this is no just consequence : Because two men may use the same language without their knowledge of each others writings. And as to the terms of *crooked serpent*, they might possibly be expressions delivered by tradition from one age to another. Comp the note on ch. 5. 16. and 7. 10. and y. 7. of this chap.

It is hardly to be supposed that the *Fall* of man (an event of such consequence to the world,) could be so entirely blotted out, as that no remains of it should be preserved. — How is it to be accounted for, that the devil was worshipped in so many places in the form of a serpent ? The remark which Jurieu makes on this occasion is much to the purpose, and which I shall give you, viz. That the devil to consecrate the form in which he had appeared and seduced Eve, and God had cursed it, and as it were to invalidate this oracle of God, I will put enmity between thee and the woman, and between thy



thy seed and her seed, did visibly make his utmost efforts to turn mens superstition and idolatry to this dreadful creature. Critic. History &c. Vol. 2. Treat. 8. Ch. 3. — Again, in the same chap. he writes, I believe the adoration of serpents took its original partly from the miracle of the brazen serpent wrought in the wilderness, and partly from the history of the temptation of Adam, when the devil hid himself under the form of a serpent ; of which Moses says, That it was more subtle than any beast of the field. As things grow remote from their spring, so they grow darker and coarser at the same time. The tradition that a serpent had spoken, and was looked upon as the subtlest creature, swelled to that degree, that men attributed to it a kind of Deity. You have more observations to the same purpose, and concerning the *Ophites* &c. Comp. the note on Ch. 12. 16.

14 הָרֵאָלֶּה קְצוֹת דְּרָכָיו  
וּמַה־שָּׁמַץ דָּבָר נִשְׁמָע־בּוֹ  
וְרַעַם נְבוֹרָתוֹ מִי יִתְבָּן :

14. Lo, these *are* parts of his ways :

But how little a portion is heard of him ?

But the thunder of his power who can understand ?

*Little : shemetz : Comp. ch. 4. 12. — But how little : Rather, For how little. The particle vau admits of this construction. Comp. ch. 9. 3. — 22. 17. — 27. 20.*

## CHAP. XXVII.

1 וַיִּסָּף אִיּוֹב שְׂאֵת מִשְׁלוֹ וַיֹּאמֶר :

1. Moreover Job continued his parable and said :

*Continued : Hebr. Addidit tollere, vel assumere. Comp. ch. 20. 9.*

*His parable : Comp. ch. 7. 17. — 11. 19. — 12. 11.*

2 הֲיֵאֵל הַסִּיר מִשְׁפָּטִי  
וְיֹשֶׁדִי הָמָר נַפְשִׁי :

2. *As God liveth, who hath taken away my judgement ;  
And the Almighty, who hath vexed my soul.*

*As God liveth &c. Without the addition of who in both parts of the verse, the emphasis is stronger to say, As God liveth, He hath taken &c. — ve-*



*shaddai*, And as to, or, for the Almighty, He hath vexed &c. Comp. Isa. 59. 21. *va-ani*, quod attinet ad me, As for me. V. Nold. Partic. p. 298.

God: *el*: — Almighty: *shaddai*. Ch. 8. 3.

As God liveth: Words of the strongest asseveration. — *nishbay*: *Jurat*. Ab. Ezr. God himself uses the same form, Num. 14. 21, 28. *chai ani*: As I live, saith the Lord. — *vexed*: Hebr. Embittered.

3 כִּי-כָל-עוֹד נְשָׁמָתִי בִּי

וְרוּחַ אֱלֹהִים בְּאַפִּי :

3. All the while my breath is in me,  
And the spirit of God is in my nostrils:

*All the while*: *col yôd*: In this translation the particle *ci* is omitted, by which means the force of the verse is weakened. We should read, *But*, or, *Nevertheless* all the while &c.—This gives a fine, quick turn to Job's thoughts, as if he was sensible he had spoken of God indecently and irreverently. Comp. Psal. 118. 10, 11, 12. where *ci* admits of the same construction. All nations compassed me about; *ci*, *attamen*, *but nevertheless* in the name of the Lord &c. Our verse then will appear to this advantage; Though I have rashly said that God hath taken away my judgement, and vexed my soul: *Nevertheless* all the while my breath &c.

4 אִם-תִּדְבַּרְנָה שִׁפְתַּי עוֹלָה

וּלְשׁוֹנִי אִם-יִהְיֶה רִמְיָה :

4. My lips shall not speak wickedness,  
Nor my tongue utter deceit.

*My lips shall not speak*: Literally, *Si labia mea* &c. Our English translation is very just; for the words are a conclusion of the oath in the 2d *y*. We have a parallel instance Ezek. 14. 20. *chai ani*, As I live, saith the Lord, *im ben im bath*, they shall deliver *neither son nor daughter*; literally, *Si filium, si filiam eripiant*.

*Wickedness*: *yavlab*: Great wickedness. Ch. 5. 16.

*Shall utter*: *jehgeb*: A word applied both to meditation and speech. Psal. 90. 9. We spend our years as *begeb*, a tale: or meditation, as in the margin of our Bible. Comp. ch. 37. 2.

5 חֲלִילָה לִי אִם-אֶעֱדִיק אֶתְכֶם

עַד-אֲנֹנֶה לֹא-אֶסִּיר תַּמָּתִי מִמֶּנִּי :



5. God forbid that I should justify you :

Till I die, I will not remove my integrity from me.

*Die: egvay* : Till the moment of my death, or giving up the ghost ; That being the proper sense of *gavay* in opposition to *muth*. Ch. 14. 10.

6  
בְּצִדְקָתִי הִחַזְקֹתִי וְלֹא אֶרְפָּה  
לֹא-יִחַרְףָּ לִבִּי מִיָּמִי :

6. My righteousness I hold fast, and will not let it go :

My heart shall not reproach me so long as I live.

*Hold fast* : Or, I have strengthened, *ve lo arpek*, and will not slacken, or suffer it to be loosened. Comp. Isai. 41. 13. I the Lord *machazik jeminica*, will hold fast, or strengthen thy right hand : with Jer. 6. 24. Our hands *raphu*, *remissæ sunt*, wax feeble.

*So long as I live: mijami* : From my days, as in the margin of our Bible. The general interpretation of *mem* is indeed *from*. But the construction of particles is of large extent ; and the same particle admits of different senses. Comp. 1 Sam. 25. 28. Where we have an instance parallel to ours, viz. Evil hath not been found in thee *mijameca*, in all thy days. Comp. the note on ch. 3. 11.

7  
יְהִי כְרִשָּׁע אֹיְבִי  
וּמִתְקוֹמָמִי כְעֹל :

7. Let mine enemy be as the wicked ;

And he that riseth up against me, as the unrighteous.

8  
כִּי מִה־תִּקְוַת חַיָּה כִּי יִבָּצַע  
כִּי יִשָּׁל אֱלֹהִים נַפְשׁוֹ :

8. For what is the hope of the hypocrite, though he hath gained,  
When God taketh away his soul ?

The particle *ci* is used no less than thrice in this verse, and with a different construction. Comp. the note on *y*. 6. and ch. 31. 34.

*Hath gained* : (shall gain) *jibtzay* : A word used in the sense of bruising, tearing, cutting off &c. as ch. 6. 9. Metaphorically, as Schindler writes, applied to *gain*, viz. To be avaritious, to defraud another, to take violent measures in pursuit of riches. He collecteth the mammon of a lie. i. e. Deceitful riches. Chald. Par. — R. Levi explains it by *jigzol*, he plundereth.

*Though*



*Though he hath gained: (or shall gain)* I make no doubt but this is an abbreviated expression, intimating the same with what our Saviour declares, If he shall gain *the whole world*. Mat. 16. 26. Compare the whole text with this of Job's, and you will see how mutually they coincide with each other. What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? — In the notes on ch. 17. 3. and 20. 23. I have mentioned that abbreviations are common in all languages; that parts of speech do sometimes include the whole, and are as intelligible as if more had been spoken.

*Taketh away: jesbel:* Which S. Jarchi explains from Ex. 3. 5. *Shal* [from *nashal*] *put off thy shoes*. *Detrahet, adimet tibi animam*. Some, Ab. Ezra saith, derive it from *shalal*, a verb of the same force with *nashal*, signifying any act of violence, *detrahendo, rapiendo, spoliando*: All which intimate the displeasure of God in *taking away* the soul of the hypocrite.

9 הַצִּעֲקוֹתָי יִשְׁמַע אֵל  
כִּי-תָבוֹא עָלַי צָרָה :

9. Will God hear his cry,  
When trouble cometh upon him?

10 אִם-עַל-שְׂרִי יִהְיֶה  
יִקְרָא אֱלֹהִים בְּכָל-עֵת :

10. Will he delight himself in the Almighty?  
Will he always call upon God?

11 אֲנִי אֶהְיֶה אִתְּךָ בְּיַד-אֵל  
אֲשֶׁר עִם-שְׂרִי לֹא אֶכְחָד :

11. I will teach you by the hand of God:  
*That which is with the Almighty, will I not conceal.*

*By the hand of God:* Rather according to the LXX. What is ἐν χειρὶ, *in the hand of God*. *Per manum Dei*. Vulg. i. e. *Dei ductu et auxilio*. De Dieu. But as he observes, *Nos potius vertimus, Docebo vos de manu Dei*, i. e. *Manum Dei; ea quæ Deus agit, vel rationem qua manus ejus solet agere*: The same construction being in Prov. 4. 11. *horethica, I have taught thee, be-derec* (not, in the way, but) *the way of wisdom. Viam sapientiæ monstrabo tibi*. V. Lat. ὁδὸς σοφίας διδάσσω σε. To this we may add that one great use of particles



cles is to be subservient to the verbs which go before them. Compare ch. 12.

14. - 18. 9.

וְהִיאֲתֶם בְּלִבְכֶם הִזִּיתֶם 12  
וְלִמְדֶה־זֶה הָבֵל תִּהְבְּלוּ :

12. Behold, all ye yourselves have seen *it* :  
Why then are ye thus altogether vain ?

*Altogether vain* : Hebr. *Vanitate vani estis*. — Eccles. 1. 2. *habel habalim* :  
Vanity of vanities.

זֶה חֶלֶק־אָדָם רָשָׁע עִם־אֵל 13  
וְנַחֲלַת עֹרִיצִים מִשְׁרֵי יָקָחוּ :

13. This is the portion of a wicked man with God ; [Almighty.  
And the heritage of the oppressors, *which* they shall receive of the  
*Oppressors* : Powerful, insolent tyrants. Ch. 6. 23. and 25. 20.

אִם־יִרְבוּ בָנָיו לְמוֹתָרָב 14  
וְצִאצָּאוּ לֹא דִשְׁבְּעוּ־לָחֶם :

14. If his children be multiplied, *it is* for the sword,  
And his offspring shall not be satisfied with bread.

*Children* : Hebr. *Germina*. *Quæcunque ex terra egrediuntur*. Chap. 5. 28.  
Metaphorically applied to children.

שְׂרִידָיו בַּמָּוֶת יִקָּבְרוּ 15  
וְאֶלְמֶנְתָּיו לֹא תִבְכֶּנָּה :

15. Those that remain of him shall be buried in death :  
And his widows shall not weep.

*Shall be buried in death* : I do not apprehend that this expression denotes either a dishonourable burial, as some will have it : Or, that they shall die notwithstanding they imagined they should continue for ever : Or, that they shall be immediately buried after they are dead : Or, be buried when dying, and as it were alive. But by comparing the words with what is referred to in Psal. 78. 64. in the note below ; no more seems to be intended by *Reliquiæ ejus in morte sepelientur* ; than that the children shall not long survive the death of their fathers ; but shall soon follow them to the grave by some sudden stroke, as Phineas's wife did her husband. For it is expressly said in the verse before ; If his children be multiplied, it is for the sword.

*His*



*His widows*: Without considering the words, one would think that his widows (or, their widows) survived, and were under no concern for the loss of their husbands. But compare Psal. 78. 64. where among the judgements which God was pleased to inflict on the incredulous and disobedient, one was, Their priests fell by the sword, *ve-almenothav lo tibcenab* [the very words of our text] and their widows made no lamentation. The sense of which is well expressed in the old Version of the Psalms; viz. And there were no widows to make lamentation. Allusion being made to Hophni and Phineas who were slain by the Philistines: And Phineas's wife who was then with child, and near the time of delivery, hearing that her father in law and her husband were dead, was so affected that her pains came upon her, and she died. *v. 19, 20.* — R. Dav. Kimchi's comment on the place is; They (the widows) being seized of a sudden with grief of heart expired, in the same manner as Phineas's wife died.

16 אִם-יִצְבֹּר כְּעָפָר כֶּסֶף

וְכִחְמֵר יָבִין מִלְבוּשׁ :

16. Though he heap up silver as the dust,  
And prepare raiment as the clay:

*Heap up*: *jitzbor*: which in Arabic signifies, To lay up provisions without weight or measure: It being common with the Arabians, when they would express an eager desire of increasing one's store, to say, *jatzbor baydoh sawka baydibi*: One part of his substance is heaped upon another. Vid. Gig. Lex. and Pocock. Not. in Carm. Togr. *v. 26.*

*Heap up silver &c.* A proverbial form of speaking to denote great plenty. Comp. Zach. 9. 3. Tyrus heaped up silver as the dust, and fine gold as the mire in the streets: Instead of which our text is, Raiment as the clay. The Chaldean, Hab. 2. is accused of enlarging his desire as hell: But saith the Prophet, *v. 6.* The Proverb against him shall be, — Wo to him that increaseth what is not his, — and to him that ladeth himself with thick clay. — It is certain that variety of clothing as well as abundance of silver, was one part of the luxury of former ages. Comp. Gen. 45. 22. To all of them he (Joseph) gave each man changes of raiment: But to Benjamin he gave three hundred pieces of silver, and five changes of raiment. — *Dives pictai vestis et auri.* Virg. *Æn.* 9. 26.

17 יָבִין וְצָדִיק יִלְבֹּשׁ

וְכֶסֶף נָקִי יִחַלֵּק :

17. He



17. He may prepare *it*, but the just shall put *it* on :  
And the innocent shall divide the silver.

18 בְּנֵה כְּעֵשׂ בֵּיתוֹ

וְכִסְכָּה עֲשֶׂה נֶצֶר :

18. He buildeth his house as a moth :  
And as a booth *that* the keeper maketh.

*He buildeth &c.* Bochart's illustration (which he takes chiefly from Sol. Jarchi) is, *Tineæ domus est foramen, quod in veste aut panno confecit. Quæ domus est parum firma, cum atteratur indies illa ipsa tineæ tabe, qua primo constructa fuerat; donec pannus ipse, in quo domus est, in nihilum abeat. Recte igitur Jobus de impio, cujus labores sunt vani et irriti.* Hieroz. P. 2. L. 4. c. 25.

*As a booth the keeper maketh :* Keeper of the fruits. Targum. — Of the fig-tree and vine. Sol. Jarchi. — “Which is of no continuance; being made of flight materials only for the immediate use of the Keeper: And as soon as the vintage is ended, and the fruits gathered, is either taken down, or neglected, so as to fall and come to ruin by the injury of weather. To such a Building is Zion compared; which as the Prophet Isai. 1. 8. writes, is left *ce-succab*, as a cottage [an arbour, or booth] in a vineyard. *Sicut umbraculum ad custodiendos fructus constructum: quod ὀπωροφυλάκιον LXX. dixerunt, viz. ubi fructus autumnales adservantur.* Mercer.”

19 עֲשִׂיר יִשָּׁב וְלֹא יֵאָסֶף

עֵינָיו פָּקַח וְאִינֶנּוּ :

19. The rich man shall lie down, but he shall not be gathered :  
He openeth his eyes, and he is not.

*Shall lie down &c.* Which some interpret, He shall not have the honour of being buried. Others, He shall have no monument to preserve his memory. Others, He shall die suddenly, &c. But the proper interpretation of *jishcab*, *he shall lie down*; no doubt is, *he shall die*: As ch. 14. 12. man *skacab*, *lieth down*, and riseth not.

*Shall not be gathered: lo jeaseph:* In the Notes on ch. 17. 3. — 20. 23. — and y. 8. of this chap. I have mentioned something concerning Abbreviations of Speech, which are sometimes as expressive as if more had been uttered. “He shall not be gathered,” seems to be one of that kind. Comp. Gen. 25. 8. Abraham gave up the ghost, *vai-jeaseph*, and was gathered to his people.



Words that cannot relate to his body, which was buried not with other holy men, nor in his own Country, but in the Land of Canaan. And consequently we must understand the phrase of his Soul which survived after death in a separate state. The same expression is applied to Isaac, Gen. 35. 29. and to Jacob, 49. 33. — Therefore when it is said, "The rich man shall not be gathered:" we may suppose it to be the same with, He shall not be gathered *to his people*, or, *to his fathers*, Gen. 15. 15. i. e. He shall not enjoy that happiness in a future state, which some of his Ancestors are now in possession of.

He openeth his eyes, *ve-enennu*, and he is not, i. e. He sees, or, is satisfied, he hath no longer existence in this world. — Comp. ch. 7. 8. Thine eyes are upon me, *ve-enenni*: *et non ego*: and I am not. *Et non subsistam*. V. Lat. — y. 21. Now shall I sleep in the dust, and thou shalt seek me in the morning, *ve-enenni*, but I shall not be. — But more exactly parallel is Gen. 42. 13. Thy servants are twelve brethren; — the youngest is this day with our father, and one *enennu*, is not: — Taking it for granted that Joseph was dead.

Whoever reads this verse in Job we are now considering, with due attention, cannot help turning his thoughts on the Parable of the *Rich man*, Luke 16. who in the height of his vain pomp, and excess of pleasure, *dies*, and *is buried*: Or, as our Text expresses it, *lies down*. And instead of being gathered *to his people*, or *fathers*, to be happy, and at rest with them; He is removed to a place of *torments*, to take his portion with those who were as wicked as himself. *In hell he lifts up*, or, *openeth, his eyes*. — One would almost think that from the similar language and expression the Parable in some circumstances was as old as Job himself.

20 תשינתו כמים בלהות  
לילה נגבתו סופה:

20. Terrors take hold on him as waters:

A tempest stealeth him away in the night.

*Terrors*: *ballaboth*: for *babaloth*, by a transposition of *l* and *b*, as some observe. Comp. the Note on ch. 18. 11. where it is mentioned that *balab* in Syriac and Arabic expresses a greater degree of terror than *babal* in Hebrew.

*Take hold* — *as waters*: Suddenly, in a moment; for such is the course of rivers. Ab. Ezra. — One terror after another without intermission, as the waters mix together in a flood. R. Levi.

*A tempest*: *suphab*: so named from the waft and consumption that it makes; from *supb*, *deficere*, *consumi*. — Comp. Psal. 83. 16. where *suphab* seems to denote



denote more than a common tempest; viz. so persecute them with *sayreca*, thy tempest, *ube-suphatbeca tebahalem*, and make them afraid (terrify them) with thy storm.

*A tempest stealeth him away*: Job ch. 21. 18. with regard to wicked men uses the same words; They are as chaff *genabattu supbah*, that the storm carrieth (or, stealeth) away. In which, by comparing the Note on that place, we may observe a peculiar fullness and elegance of expression; intimating that by some sudden calamity or other he is taken away *in the night*; at a time when he enjoyed himself in ease, without the least apprehension of danger.

יִשְׂאֲהוּ קָדִים וְיִלָּךְ 21

וְיִשְׁעֲרֵהוּ מִמְּקוֹמוֹ :

21. The east-wind carrieth him away, and he departeth:  
As a storm hurleth him out of his place.

*The east-wind: kadim*: Literally, The east, as Ezek. 40. 32. He brought me into the inner court *derec hak-kadim*, toward (or by way of) the east. But Ab. Ezra, R. Levi, with the Targum, interpret our text of the *east-wind*; which is mentioned in Scripture as productive of bad effects. Gen. 41. 27. The seven empty ears blasted with *kadim*, the east-wind. — Exod. 10. 13. *ruach hak-kadim*, the east-wind brought the locusts. In a metaphorical sense, as Schindler writes, it may be applied to any curse or misfortune; as Isai. 27. 8. He stayeth (or, removeth) the rough wind in the day *kadim*, of the east-wind: Rather, of the curse, or, calamity: *levat, maledictionis*. Targum.

*He departeth: jelec*: Or, emphatically, He goeth. *Abit in malam rem*. He is cut off, or perisheth. Comp. Mat. 26. 24. The son of man *παύει* goeth.

*As a storm hurleth him: visayarebu*: *Et turbine commovebit eum*. Vers. Interlin. Or, as the translation may be, And removes him out of his place by a storm, which stupifies and terrifies him to such a degree that the very hairs of his body stand upright. Comp. ch. 9. 17. — To which may be added the construction of *sayar* in Arabic, which is applied to a scorching, hot wind: Such as those who have travelled into the East, tell us, not only occasions immediate death, but affects the bodies of the deceased with a strange blackness and corruption. For this reason the Arabians call the worst destruction that can happen to any one by the name of a *poisonous wind*. Vid. Not. Schultens.

וְיִשְׂלַךְ עָלָיו וְלֹא יִחְמוֹל 22

מִדּוֹ בְרוּחַ יִבְרַח :



22. For God shall cast upon him, and not spare:  
He would fain flee out of his hand.

*God shall cast*: As here is no Hebrew for *God*, we may apply this power to the storm occasioned by the East-wind. For if the tempest *ψ. 20.* stealeth him away; the storm may cast itself upon him, and not spare.

*He would fain flee*: Hebr. *fugiendo fugiet.*

*Out of his hand*: rather, From its (the storm's) power and violence. It is usual with the Arabians, as Schultens shews from the History of Timur, &c. to express the force of a storm, or the East-wind by *manus procellæ, manus Euri.* To which we may add *Psal. 49. 15.* and *89. 48.* where the power of the grave is signified by *jad, the hand.*

יִשְׁפֹּךְ עָלָיו כַּפֵּי-מוֹ 23  
וַיִּשְׂרֹק עָלָיו מִמְקוֹמוֹ :

23. Men shall clap their hands at him;  
And shall hiss him out of his place.

*Men shall clap*: The Hebrew is only *jispok, plaudet*; which may relate to the storm, as *jashlec* does in the verse above; viz. It (the storm) shall clap its hands at him. Tho' this may seem to be a bold expression, yet it is justified from *Psal. 98. 8.* Let the floods *clap their hands*; and *Isai. 55. 12.* The trees of the field shall *clap their hands.* Comp. ch. 9. 23. and 14. 7.

#### CHAP. XXVIII.

כִּי יֵשׁ לְכֶסֶף מוֹצָא  
וּמְקוֹם לְזָהָב יִצוֹק :

1. Surely there is a vein for the silver,  
And a place for gold where they fine it.

*A vein*: *motza*: *exitus*, from *jatza*. τόπος ὅθεν γίνεται locus unde fit. LXX unde exit et elicitur, humana viz. industria. Mercer.

*Where*: This is added to the text. R. Levi supplies the defect by *asher mishsham, from whence.* — *They fine*; i.e. men fine; or rather, The silver and gold are fined. Comp. ch. 6. 2.

בְּרִזְלִי מִעֶפֶר יִקָּח  
וּמִבֶּן יִצוֹק נְהוֹשֶׁה :

2. Iron



2. Iron is taken out of the earth,  
And brass is molten out of the stone.

*The earth* : *yaphar* : Comp. ch. 14. 19.

*And brass &c.* Which is well expressed in the Vulgate, *Et lapis solutus calore in æs vertitur* : and the Targum ; *Lapis fusione vertitur in chalybem. Volunt enim Physici*, as Mercer writes, *Metalla ex vaporibus sub terra genitis humidioribus aut siccioribus quas exhalationes nominant, produci, quando per calorem resolvuntur.* Therefore the literal translation of the Hebrew will be very just, viz, *Et lapis fusus (fit) æs.*

3 קץ שם לחשך ולכל־תכלית  
הוא חוקר אבן אפל וצלמות :

3. He setteth an end to darkness, and to all perfection :  
He searcheth out the stones of darkness and the shadow of death.

Instead of which, our English translation is differently pointed : viz.

He setteth an end to darkness, and searcheth out all perfection :  
The stones of darkness and the shadow of death.

But I am persuaded, whoever considers the Hebrew, will be inclined to think that the former is plainer, and a more eligible translation. Observe how exactly the Hebrew corresponds, viz. He setteth an end *la-choshec*, to darkness, *u-lecol taclith*, and to all perfection.

*Darkness* : *choshec* : — *Darkness* : *ophel* : The translation is the same, but the Hebr. different. Comp. ch. 3. 6. where the force of those two words is mentioned : The former signifying a less degree of darkness than the latter.

*Shadow of death* : *tzalmaveth* : Comp. ch. 3. 5. and 12. 22.

*Stones* (stone, *eben*) of darkness : i. e. Such as are concealed in the darkest and most secret parts of the earth. Comp. ch. 3. 6.

*He setteth an end &c.* We need not scruple to refer this to God, and not to man, as some interpreters do : such sudden turns of thought being usual, especially in poetry. Comp. ch. 16. 17.

4 פרץ נחל מעם־נר  
הנשכחים מני־רגל  
דלו מאנוש נעו :



## 4. The flood breaketh out from the inhabitant:

*Even the waters forgotten of the foot:*

*They are dried up, they are gone away from men.*

The Hebrew of this verse requires a particular examination.

*The flood breaketh &c. paratz nachal:* Instead of which I am inclined to think we should read, *paratz nachal מים majim*. The flood of waters breaketh out: That מים was omitted by the transcriber, because the next word מעם is so like it. — *nachale majim*, brooks, floods, or rivers of waters, are read Deut. 8. 7. and Jer. 31. 9.

Instead of *gar, the inhabitant*, we may with Ab. Ezra translate it *fluxus, alveus*, from *niggar*.

*Even the waters:* These words are added by our Translators on supposition that *majim* was understood: not being able any other way to adjust the concord with הנשכחים whereas the construction is easy if we suppose מים in the first part of the verse to have been left out by mistake.

*Of the foot: minni rāgel:* i. e. The foot treading on dry ground forgets that the waters were lately there. The Syriac version will perhaps set this matter right, which instead of *the foot*, is *reglotho*, and signifies, *vadum, quod pede transiri potest*. John 18. 1. He went with his disciples *le-yebro de-reglotho de-kedron*: over the brook Kedron: Literally, *ad transitum pedis*, id est, *vadum Kedron*. Buxtorf. Chald. and Syr. Lex. p. 525. — Therefore instead of rendering *ban-nishcachim minni rāgel*: forgotten of the foot; we may say, They (the waters) are forgotten *minni rāgel, propter vadum, because of the shallow*: The waters being so much diminished that you might walk on foot where they lately flowed. Comp. ch. 30. 30. My bones are burnt *minni choreb, with heat*: Rather, because of drought. *Propter siccitatem*. Noldius, p. 629. From what is premised the verse will be,

The flood of waters breaketh out from the channel:

They (the waters) are forgotten because of the shallow where you may walk on foot.

They are dried up, they are gone away from man.

*They are dried up — gone away: dallu, nayu:* The Prophet Isai. 19. 6. speaks of rivers in the same style. — They shall turn the rivers far away; The brooks of defence *dalelu, ve-charebu*, shall be emptied and dried up. — Consider the whole verse, as a beautiful description of the rapid course of a flood, which soon rises, and soon disappears; and for this reason is presently forgot.



forgot. The waters are dried up; They are gone away from man: Descending into the deep caverns of the earth, never to be seen by him more.

5 אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם  
וְתַחֲתָיָהּ נִהְפָּךְ כְּמוֹ-אֵשׁ :

5. *As for the earth, out of it cometh bread:*

And under it is turned up as it were fire.

*As for the earth:* The Hebrew emphatically is, The earth. Comp. chap. 3.6. — 21.4.

6 מְקוֹם-סַפִּיר אֲבִנִיָּה  
וְעִפְרוֹת זָהָב לוֹ :

6. The stones of it *are* the place of sapphires:

And it hath dust of gold.

*Dust of gold: Pulveres auri.* Hebr.

7 נִתִּיב לֹא-יָדְעוּ עֵיט  
וְלֹא שֹׁנֵפֶתוֹ עֵין אֵיָה :

7. *There is a path which no fowl knoweth:*

And which the vulture's eye hath not seen.

*There is a path:* Instead of which some with the Author of the Vulgate refer this to what goes immediately before, viz. *Semitam ignoravit avis.* i. e. The path, or way of that place of sapphires no fowl knoweth. — *Agit de fodinis, unde hominum industria metalla eruuntur.* Bochart. Hiero. p. 2. col. 195. Where by *aijab* he understood the hawk, and not the vulture.

*Hath not seen:* Rather, Hath not pierced. Comp. ch. 20.9. Where this verse is particularly taken notice of.

8 לֹא-הִדְרִיכֻהוּ בְנֵי-שָׁחַץ  
לֹא-עָדָה עָלָיו שָׁחַל :

8. The lions whelps have not troden it:

Nor the fierce lion passed by it.

*Lions whelps:* Sons of the lion. Hebr. Comp. ch. 5.7. — Some understand this of beasts in general, *peritxe chajioth, raptrices ferarum, vel ferae.* R. Lev. Comp. ch. 4. 11. Where both *shachatz* and *shachal* are distinguished by the name of *fierce lions.*

*Passed:*



*Passed: yadab:* Which in Hebrew does not signify to *pass*, but to *adorn*. Hottinger Thes. l. 2. p. 506. writes that *yadab* in Job 28. 8. is one of those words in which *Chaldaismum agnoscimus*: To which we may add, *Arabismum*. For in Arabic it not only means, *To pass*, but to assault violently with an intent to spoil and plunder. Instead then of *passed* by it, we may say, Nor the fierce lion passed, or entered for his prey. — What is still more remarkable; in the same language *al-yadijo* denotes a *Lion*: Giggeius. Our Learned Castle therefore very justly observes, that the verb when construed with על (as it is in our text) is, *Impetum fecit, infiliit, sæviit* in homines leo. An instance of the great use and fulness of the Arabic tongue, in explaining some parts of Scripture. Comp. ch. 5. 26. — 6. 25. — 16. 20. — 17. 6.

9 בַּחֲלָמִישׁ שָׁלַח יָדוֹ

הַפָּךְ מִשְׁרָשׁ הָרִים :

9. He putteth forth his hand upon the rock :  
He overturneth the mountains by the roots.

*The rock: chalamish:* which may be rendered here, The flint. *silicem*. V. Lat. (*ἀκροτόμω LXX*) the hardest stone: because *rocks, tzuroth*, are spoken of in the following verse. — It is one of the Quadriliterals, for which there is a proper radix in Chaldee; viz. *Solidus, integer fuit*. — R. Levi explains it by *tzur ba-chazak: rupis fortis*.

10 בְּצִוְרוֹת יְאֲרִים בָּקַעַ

וְכָל-יָקָר רָאָתָה עֵינָיו :

10. He cutteth out rivers among the rocks :  
And his eye seeth every precious thing.

11 מִבְּכִי נְהָרוֹת חִבֵּשׁ

וְתַעֲלָמָה יֵצֵא אוֹר :

11. He bindeth the floods from overflowing :  
And the *thing that is hid* bringeth he forth to light.

*He bindeth: chibbesh:* which in Arabic signifies not only to *confine* in general; but particularly, and what makes the emphasis here stronger, *Astringere alvum, Coercere profluvium*.

*From overflowing: mib-beci:* Literally, *From weeping*: a very elegant, poetical expression: For as tears flow from the eyes, running over the cheeks; so do floods break out from rivers, and pass over the banks.



וְהִחֲכֵמָה מֵאַיִן תִּמְצָא 12

וְאֵי זֶה מְקוֹם בִּינָה :

12. But where shall wisdom be found?

And where is the place of understanding?

The same words, with very little difference, are expressed *ŷ. 20.*

לֹא יֵדַע אָנוּשׁ עֲרֶכָּה 13

וְלֹא תִמְצָא בְּאֶרֶץ חַיִּים :

13. Man knoweth not the price thereof:

Neither is it found in the land of the living.

*The price thereof: yercab: or, as the word signifies, The order, or way thereof. ὁδὸν αὐτῆς LXX.*

תְּהוֹם אָמַר לֹא בִי־הִיא 14

וְיָם אָמַר אֵין עִמָּדִי :

14. The depth faith, it is not in me:

And the sea faith, it is not with me.

*The depth: tehom: Abyssus, vorago. Gen. 1. 2. Darkness was upon the face tehom, of the deep. The fountains tehom rabbab, of the great deep were broken up. 7. 11. We have no radix for tehom in Hebrew. It signifies in Arabic, Intensus fuit æstus. In ferventis aeris regionem venit.*

לֹא יֵתֵן סֶגֶר תַּחְתָּיהָ 15

וְלֹא יִשְׁקַל בְּסֶפֶר מַחִירָה :

15. It cannot be gotten for gold:

Neither shall silver be weighed for the price thereof.

*Gold: segor: which from the radix denotes an enclosure: For this reason the LXX render it συγλεισμών — St. Jerom in his Comment on Jer. 10. 9. writes, Septem nominibus apud Hebræos appellatur aurum. The seven names (which he does not mention) are as follows; and are thus distinguished by the Hebrews; viz. zabab, gold, in general. II. zabab tob, good gold, of a more valuable kind, Gen. 2. 12. — III. zabab ophir, gold of Ophir, 1 Kings 9. 28. such as was brought by Solomon's Navy. Comp. Job 22. 24. — IV. zabab muphaz, solid gold, purum, bene purgatum; from pazaz, consolidari: Translated*



lated 1 Kings 10. 18. *the best gold*. — V. *zabab shachut*, beaten gold, 2 Chr. 9. 15. *Quod præ bonitate diduci potest, etiam in fila, unde shacut dictum*. Buxtorf. VI. *zabab sagur* (or, as in our text, *segor*) pure gold, 1 Kings 6. 20. *aurum inclusum et asservatum*; so called as the Talmudists write, *Quod quum venum exponeretur, reliquæ officinæ essent nisgaroth, clausæ, propter hujus bonitatem et præstantiam*. Buxtorf. — VII. *zabab parvajim*: gold of Parvaim, 2 Chr. 3. 6. so named because its colour was like *le-dam ba-parim*, the blood of bullocks. Buxtorf. — To these, as he observes, may be added three more; viz. *cethem*, pure gold, as in the following verse, *cethem ophir*, gold of Ophir. *19. cethem tabor*, pure gold. — *betzer*, ch. 22. 24. *aurum lectissimum, quasi ab igne munitum, aut quod fit hominis munimentum*: from *bitztzer*, *muniuit*. — *charutz nibchar*, choice gold, Prov. 8. 10. from *charatz*, *exscidit, quia è terræ penetralibus exscinditur*.

16 לֹא תִסְלָה בְּכֶתֶם אוֹפִיר

בְּשֵׁהֶם יָקָר וְסַפִּיר :

16. It cannot be valued with the gold of Ophir:  
With the precious Onyx, or the Sapphire.

*Be valued: tefulleh*: from *salab*, which signifies, *calcavit, stravit*. Psal. 119. 118. *salitha, Thou hast troden down all them that err, &c. Et quia merces quæ æstimandæ sunt et venales proponuntur, sternuntur humi, ideo pro æstimari, æquari et conferri sumitur*. Mercer. — Lam. 4. 2. The precious sons of Zion, *ba-mesollaim bap-paz*, comparable to fine gold.

*Gold of Ophir: Tinctis coloribus Ophir*. Targum. — *Tinctis Indiæ coloribus*. V. Lat. *With the gold*: or, *As the gold*. Comp. ch. 7. 6.

17 לֹא יִעָרְכָהּ זָהָב וְחֻכִּית

וְתִמְוָרָתָהּ כְּלִיפָּן :

17. The gold and the chrystal cannot equal it:|  
And the exchange of it shall not be for jewels of fine gold.

*Equal it: jayarcennab*: The radix is, To dispose or set in order. ch. 6. 5. *Sed quia res simul æstimandæ ordinantur aliæ juxta alias, ideo pro æstimare vel æstimari, conferri et æquari sumitur*. Mercer. — Comp. ch. 36. 19.

*Chrystal: zecucith*: *gemma splendidissima*: from *zacac*, *purus, nitidus fuit*.

*The exchange of it: temurathab*: *Apud veteres ante nummos inventos, rerum fiebat permutatio; ut jurisconsulti etiam de emptione et venditione tractantes testantur, pro rebus res dabantur*. Mercer. — Schindler in *mûr*.

Jewels



*Jewels of fine gold: celi paz:* or rather, *cele*, (in the plural), *vasa sive utensilia solidi auri*. Comp. the Note on *Job* 15. and *Gen.* 24. 53. The servant brought forth *cele ceseb u-cele zabab*, jewels (vessels or ornaments) of silver, and jewels of gold.

18 רָאמוֹת וְגַבִּישׁ לֹא יִזְכָּר  
וּמִשְׁךְ חֲכָמָה מִפְּנִינִים :

18. No mention shall be made of coral, or of pearls:

For the price of wisdom is above rubies.

*Coral: — Pearls: ramoth: — gabish: rûm*, Hebrew is, *elevari*; and *gabshushbith*, Chald. *collis, eminentia*. For this reason we suppose, the Vulgate is, *Excelsa, Eminentia*: and LXX. *μετέωρα ὃ γὰρ ἰσὶς Sublimia et gabis*: the latter of which is no other than the Hebrew itself. — ὑψηλὰ ὃ ὑπερημένα. *Excelsa et Elevata*. Symmachus. *gabish* is sometimes rendered *polymitum*, i. e. *vestes variegatae*, which agrees with Aquila's version of *ramoth*; viz. *serica*. But yet we may perhaps say with Mercer, *Lapidum nomina nobis ignotorum*. — Ezek. 13. 11. we read, Ye, O great hailstones shall fall: Where the Hebrew for *great hailstones* is *אלגביש el-gabish*: from *el, potens*, and *gabish, lapis pretiosus*, as some write: But then we should say, O great precious stones. It seems rather to be an Arabic word, with the article *al* prefixed, viz. *al-gabish*: which from Chaldee, Ethiopic as well as Arabic, may be translated, *Lapis splendidus, laminosus*: The splendid embossed stone. From hence we may imagine that *ramoth* likewise denote some particular stones, whose beauty and excellence consisted in *sua elevatione*: in their being embossed; as well as that of *gabish*.

*The price — above rubies: meshec — mip-peninim. Trahitur de occultis.* V. Lat. To the same purpose is the version of the LXX. from *masbac, traxit*, and *peninim, anguli, extremitates*. Parallel to our text is Prov. 3. 15. She (*chochmah, wisdom*) is, *pretiosa mip-peninim, præ margaritis*; more precious than rubies. But we shall do no injustice to the words of Job if we render *meshec*, literally, viz. *attractio*; and *peninim, obvia*, from *panab, advertit, respexit*: We shall then read, *Nam attractio sapientiæ (est) præ quibusdam obviis*: For the attraction of wisdom is above any thing we behold; instead of, For the price of wisdom &c. — Aquila's version will justify us. γλυκὺ δὲ σοφία παρὰ τὰ περίεργα. *Dulce est sapientia ultra ea quæ sunt spectabilia et illustria.*



19 לֹא יִעָרְכָנָה פְּטֶרֶת-כֹּוֹשׁ  
בְּרָתָם טָהוֹר לֹא תִסָּלָה :

19. The Topaz of Ethiopia shall not equal it:  
Neither shall it be valued with pure gold.

*The Topaz : pitdah :* for which we have no radix, unless we take it from the Arab. *patzad*, which in the seventh conjugation signifies, *Fissas, aptasque habuit arbor foliorum gemmas. Castel. vel, Fissi sunt oculi foliorum ejus. Camus. i.e. Protuberarunt et eruperunt gemmæ foliorum. Schultens. The Topaz being, as Pliny calls it, amplissima gemmarum. L. 37. 8. Valued with pure gold. Comp. y. 16. To which we may add Nobilius's very proper Note on our Text ; viz. Valued : [conferetur] Schol. dictum est, ὃ συμβαλεσθῆσεται, pro, ὃ καὶ ἀντιβαλεσθῆσεται, non ex æquo pendetur. Quæ enim ex æquo pendentur, in utramque lancem posita simul portantur : vel, Quoniam qui hanc acquisivit, non sustineret una cum auro et ipsam ferre, atque adhibere, sed hanc solam.*

20 וְהִחֲכְמָה מֵאֵן תְּבוּאָה  
וְאֵי זֶה מְקוֹם בִּינָה :

20. Whence then cometh wisdom?  
And where is the place of understanding?

We have the same words in y. 12. only with *timmatze, be found*: instead of *tabo, cometh*.

21 וְנִאֲלָמָה מֵעֵינֵי כָל-חַי  
וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה :

21. Seeing it is hid from the eyes of all living:  
And kept close from the fowles of the air.

*The air :* or, the heavens. Hebr. — Sol. Jarchi interprets *yoph bash-shama-jim, the fowles of the air*: by *melacim ha-meyophbephim, angeli volantes, flying angels*. And indeed there seems to be some reason for such a comment. For what opposition do *all living* bear to *the fowles of the air*? And in what sense can we say, that neither the eyes of all living, nor the fowles of the air can discern wisdom? But we may with justice observe, that wisdom cannot be comprehended either by any *living creature* on earth, or even by those swift-ministring spirits, the *Angels* of heaven. — It is what the Angels themselves desire to look into. 1 Pet. 1. 12.



אָבְדוֹן וּמָוֶת אָמְרוּ 22  
בְּאָזְנוֹנוּ שָׁמְעֵנוּ שְׁמָעָה :

22. Destruction and death say,  
We have heard the fame thereof with our ears.

*Destruction and death: abaddon va-maveth:* We have here, as in many places of Scripture, what the Rhetoricians call a very elegant *Prosopopæia*: Destruction and death appearing as it were personally, and saying, We have heard &c. Comp. Rev. 9. 11. — The angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*; but in the Greek tongue, *Apollyon*. (Destroyer.) — Isai. 28. 15. We have made a covenant with death. — 1 Cor. 15. 26. The last enemy that shall be destroyed is Death.

אֱלֹהִים הֵבִין דְּרָכָהּ 23  
וְהוּא יָדַע אֶת־מְקוֹמָהּ :

23. God understandeth the way thereof:  
And he knoweth the place thereof.

כִּי־הוּא לִקְצוֹת־הָאָרֶץ יֹבִיט 24  
תַּחַת כָּל־הַשָּׁמַיִם יִרְאֶה :

24. For he looketh to the ends of the earth:  
And seeth under the whole heaven.

*He looketh: jabbit:* — *He seeth: jireh:* The former of which is supposed to include a more exact and intense view than the latter. *Intensum obtutum et diligentiolem denotat animadversionem. Differt à raah, ut βλέπω ab ὁράω.* Castet. Lex. in *nabat*. 1 Sam. 17. 42. When the Philistine *jabbet*, looked about, *vai-jireh*, and saw David. *Cum inspexisset et vidisset.* Vulg. i. e. When he had looked with earnestness and saw. — Job 35. 5. *babbet*, look unto the heavens, *u-reeb*, and see, *ve-shur*, and behold the clouds. Here are three degrees of seeing or observing expressed: which are not so well distinguished in our English version as in the Vulg. Latin; viz. *Suspice (intentis oculis) cælum et intueri, et contemplare æthera*: An instance that the Hebrew tongue is not very imperfect. Comp. ch. 3. 22, 26.

לַעֲשׂוֹת לְרוּחַ מְשָׁקַל 25  
וַיִּמָּס תֵּבֶן בְּמִדָּה :



25. To make the weight for the winds :  
And he weigheth the waters by measure.

26 בַּעֲשׂוֹתוֹ לַמָּטָר חֶק  
וְדֶרֶךְ לַחֲזִיז קוֹלוֹת :

26. When he made a decree for the rain :  
And a way for the lightning of the thunder :

Both Sol. Jarchi, and R. Levi in their comments interpret this verse with regard to the power of God ; by which he commands the rain and the lightning &c. so as not to proceed to the destruction of the world.

*Lightning : chaziz : from chazab, vidit. Quod videtur antequam tonitru audiat. Schindler.*

*Thunder : koloth : voices. Comp. Psal. 77. 18. kol, The voice of thy thunder. Exod. 9. 23. The Lord sent koloth, thunder (voices) and hail. — Cicero de Divin. l. 2. 18. writes, Nonne perspicuum est, ex prima admiratione hominum, quod tonitrua, jactusque fulminum extimuisent, credidisse ea efficere rerum omnium præpotentem Jovem? Itaque scriptum habemus; Jove tonante, fulgurante.*

Instead of interpreting *chaziz* from *chazab, vidit* : It will perhaps be better to take it from the Arab. *chatzatza, celeriter movit* : which corresponds with the Heb. *chazaz*. We shall then say, And a way for the *swift motion* of thunder.

27 אִן רָאָה וַיִּסְפָּרָה  
הַכִּינָה וַיִּסְחָקָה :

27. Then did he see it, and declare it :  
He prepared it, yea, and searched it out.

*Prepared it : becinab : vel, Perfecit, stabilivit, rectificavit.*

28 וַיֹּאמֶר לְאָדָם הוּא יִרְאֶת אֲדָנִי  
הִיא חֲכָמָה וְסוֹר מִרַע בִּינָה :

28. And unto man he said, Behold the fear of the Lord,  
That *is* wisdom, and to depart from evil *is* understanding.

*Fear of the Lord &c.* That this was a common proverbial form, we suppose by comparing Psal. 111. 10. Prov. 1. 7. Eccl. 12. 13. — Vid. ch. 8. 10. — 17. 5.



## CHAP. XXIX.

י וְיוֹסֵף אִיּוֹב שָׁאֵת מִשְׁלוֹ וַיֹּאמֶר :

1. Moreover, Job continued his parable and said :

Comp. ch. 27. 1.

2 מִי־יָהֳנִי בִּירוֹחֵי־קָדֶם

כִּי־יָ אֱלֹהִים יִשְׁמְרֵנִי :

2. O that I were as *in* months passed :

As *in* the days *when* God preserved me.

*Months passed* : Hebr. Months of antiquity: *Menses pristinos*. V. Lat. — During which I was *ba-gedullathi*, in my greatness, or, magnificence. S. Jarch. *Months — Days*. Comp. the note on ch. 7. 3.

3 בְּהָלוֹ נָרוֹ עָלַי רֹאשִׁי

לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ :

3. When his candle shined upon my head :

And *when* by his light I walked through darkness.

*When his candle shined* : *be-billo nero* : Rather, When he made his lamp to shine ; as the Chald. Paraphrast renders the words. Comp. the Note on ch. 18. 6. Where a reason is suggested that the expression of *a candle's shining* &c. denotes the height of prosperity. Alluding to the lamps, *Quæ in tentoriis supra caput confidentium suspensa erant*. — *Cum essent res secundæ*. Schindler, in *balal*. To which we may add, that *ballab*, or *ballaton* in Arabic signifies a lamp, or vessel of oyl, and the match of a lamp. — This may perhaps give some weight to what Bolducius writes in his comment, and in which he earnestly maintains, that during the time of the Patriarchs, and before the law of Moses ; in the tabernacle or place devoted to religious worship, a lamp was set over the Prophet's head when he laid down to sleep, in order to consult God by dreams : And in conformity to which, lamps were fixed in the tabernacle of God after the law. 1 Sam. 3. 3. And ere the lamp of God went out in the temple of the Lord [the tabernacle ; the temple being not yet built] where the ark of God was, and Samuel was laid down to sleep.



4 כַּאֲשֶׁר הָיִיתִי בַיָּמֵי הַרְפִּי  
בְּסֹדֶר אֱלֹהִים עָלַי אֱהִי :

4. As I was in the days of my youth :

When the secret of God was upon my tabernacle.

*My youth : chorpi : charaph, manifestavit, probris affecit, byemavit, are foreign to the sense of youth. Some indeed say, In diebus hybernorum meorum : dum scil. in hybernis stationibus quiescerem, Deo, tanquam duce, mihi de omnibus necessariis prospiciente. Buxtorf in choreph. — R. Levi explains it by narutbi, my youth ; as this is the beginning of seed-time. He refers to Ecclef. 11.6. In the morning sow thy seed : where the Targum is, In the day of thy youth thou shalt take a wife. In the days kadmutbi, prioritatis meae. S. Jarch. i. e. Præmaturæ ætatis ; which is the force of the word in Syriac. He refers to the opposition which the Talmudists make between aphile, nubes serotinæ, quæ post pluviam oriuntur, et charpe, nubes primores, quæ pluviam præcedunt. — Ab. Ezra explains chorpi, by gedulatbi, my greatness. Though others understand by it, he observes, quickness, or vigor, from charaph, acuit. Chald. and Syr. He quotes 2 Sam. 23.9. be-chorpam, When they destroyed the Philistines, viz. acumine et vigore. Therefore in the days chorpi, will be, in the days of my strength, my quickness, or vigor of youth. The interpretations which are mentioned above do indeed come near ; but they do not hit the mark. The easiest and most simple one is taken from Arabic ; in which language charaph signifies to gather fruit : and charîpb denotes that particular time, or autumn, when the ripe fruits are gathered ; and consequently, In the days chorpi, is no other than the days of my autumn : Or as Hottinger expresses it, In autumnno dierum meorum, i. e. ætate virili. Thesaur. Phil. p. 507. Schultens pursues the same thought in his Comment.*

*The secret : sod : Which signifies too, an assembly : either of which may be properly applied ; viz. When my affairs were directed by the hidden counsel of God : or, When devout men assembled with me to treat of religious matters. The latter of these interpretations S. Jarchi favours. — When God was secretly in my tabernacle. V. Lat. — When God visited my house. LXX. Comp. Psal. 25. 14. sod, The secret of the Lord is with them that fear him. And 111. 1. I will praise the Lord be-sod, in the assembly of the upright.*

5 בְּעֹדֶר שְׂרִי עֲמָדִי  
סִבְבוֹתֵי נֶעְרִי :



5. When the Almighty *was* yet with me :*When my children were about me.*

*The Almighty : shaddai : Comp. ch. 11. 7. — Instead of, When the Almighty was yet with me ; The LXX write, ὅτι ἡμεῖς ὑλάθημεν λίαν Cum eram valde materiatus : i. e. as the Scholiast writes, Quando habebam multam materiam opulentiae ; ac divitias, et bonitatem prolis faciebam materiem virtutis.*

*My children about me : Literally, Circuitus mei pueri mei.*

*My children : neyarai : Which S. Jarchi explains by mesbarethai, my servants, or ministers. He might possibly understand the word in a religious sense. For 1 Sam. 2. 11. we read, ve-ban nayar, And the child bajab mesbareth (erat ministrans) did minister unto the Lord before Eli the priest, girded with a linnen ephod, y. 18. Ministerium illud fuit studium legis divinae, cognitio domini, cantare ore, et ludere in instrumentis musicis. Schindler in sharith. This perhaps will enlarge the sense of our verse : viz. When my children were placed round about me to assist in my religious ministry which I paid to the Almighty, who was then more immediately present with me.*

6 בְּרֹחַץ הַלֵּיכִי בַחֲמָה

וְצֹר יָצַק עֲמָדִי פִלְגֵי-שָׁמֶן :

## 6. When I washed my steps with butter :

And the rock poured me out rivers of oyl.

*Washed my steps &c.* Such no doubt were common forms of expression to which different ages were accustomed. Butter and oyl, as well as milk and honey, were served up at the highest entertainments. Judg. 5. 25. She gave him milk, she brought forth butter in a lordly dish. Job 20. 17. He shall not see the brooks of honey and butter. Isai. 7. 15. Butter and honey shall he eat. Deut. 32. 13. He made him suck honey out of the rock, and oyl out of the flinty rock. And y. 33. 4. Of Asher he said, Let him dip his foot in oyl. Ps. 104. 15. Oyl to make him a cheerful countenance. Ab. Ezra in his Comment on our verse writes, zeh yal derec mashal : These are spoken by way of parable, or, similitude. Comp. ch. 8 10.

*With butter :* בחמה without the aleph, for בחמאה as בתשן for בת שאן Ab. Ezr. — Vid. Masclef. Gram. Hebr. &c. p. 238. But it is no matter whether we read it with, or without the aleph ; as it hath no radix in Hebrew. In Arabic, chamâa al-labano, is, lac solidum fuit : The substantive of which, is chamwan, lac solidum. Giggeius.



7 בְּצֵאתִי שָׁעוֹ עַל־קֶרֶת  
בְּרֹחוֹב אֶכֶן מוֹשְׁבִי :

7. When I went out to the gate through the city:  
When I prepared my seat in the street.

*The city: kareth*: From the radix, as is generally observed, *karah, obvenit, occurrit, contignavit*: A city having that name, *à mutuo hominum occurfu, vel plurium ædificiorum contignatione*. Buxtorf. But it will perhaps be more natural to take it from the Arabic *kara, Pagum vel oppidum incoluit: kirjaton* signifying *urbs, pagus, villa*. — Mecca is by the Arabians called *ommo — l-kora, mater urbium*. i. e. Metropolis. Alcor. cap. 6. §. 93.

S. Jarchi interprets *kareth*, A tribunal made for the Elders of the city. Prov. 8. 3. She (wisdom) crieth *le-pbi kareth*, at the entrance (mouth) of the city: On which Sol. Isacides makes this note, *keri est contignatio, et contabulatio quæ apponitur portis civitatis*.

*The street: reckob*: The broad open street, from *rachab, latus est*.

*The gate*: Comp. ch. 5. 4. — 12. 12.

8 רְאוּנִי נְעָרִים וְנַחֲבָאוֹ  
יְשִׁישִׁים קָמוּ עִמָּדוֹ :

8. The young men saw me and hid themselves:  
And the aged arose, and stood up.

S. Jarchi does, I think, properly join this verse with the seventh: viz. When I went out to the gate &c. — Then the young men &c.

*Young men: neyarim*: Youth of both sexes. Ch. 1. 9.

*Aged: jeshishim*: This word may particularly denote Senators, or Elders. Ch. 12. 12. Juvenal speaking of the respect that was demanded of young men towards the aged, writes in much stronger terms:

*Credebant hoc grande nefas, et morte piandum,  
Si juvenis vetulo non assurrexerat.* Sat. 13. §. 54.

9 שָׂרִים עָצְרוּ בְּמִלִּים  
וְכַף יְשִׁמּוֹ לִפְיָהֶם :

9. The princes refrained talking:  
And laid *their* hand on their mouth.



*Refrained talking* : yatzeru be-millim. Ch. 3. 2. Eliphaz saith, vaytzor be-millin, [with the Chald. or Arab. termination] *Cobibere autem verba, To refrain from speaking* who can? The particle *beth* is subservient to the verb. Ch. 12. 14. — 18. 9.

קול-נגידים נחבאו 10

ולשונם להבם דבקה :

10. The nobles held their peace :

And their tongue cleaved to the roof of their mouth.

*The nobles &c.* Literally, *Vox nobilium abscondebant se* ; vel, *quoad vocem, nobiles absconditi sunt* : — vel, *vox nobilium abscondit se*. Comp. ch. 3. 6. — 15. 20. — 22. 18. — 28. 5.

*Nobles* : *negidim* : *Præsules, antecessores* : from *neged, ante*. Or rather, to take the sense of the verb from the third conjugation, viz. *biggid, exposuit, enarravit* ; They were so called from their being *chief and excellent speakers*, as Prov. 8. 6. Hear, for I will speak *negidim, excellent things* : which Sol. Ifacides interprets, Words of weight, or of princes. — As if I was a prince or a leader. Ab. Ezra.

*Their tongue, &c.* We have the same phrase expressed in the same words. Psal. 137. 6. If I do not remember thee, *tidbak leshoni le-chicci*, let my tongue cleave to the roof of my mouth. The Hebrew for *mouth* is commonly *pi*, as in the verse above. *chec*, is properly the *palate*, as ch. 12. 11. Doth not *chec, the mouth* (the palate) taste his meat?

כי און שמעה ותאשרני 11

ועין ראתה ותעידני :

11. When the ear heard *me*, then it blessed me :

And when the eye saw *me*, it gave witness to me.

*Blessed me* : This is the phrase of both the Old and New Test. Prov. 31. 28. Her children rise up *vai-jeashsheru-ba* ; and call her blessed. — Luk. 1. 46. From hence all generations *shall call me blessed*.

*Gave witness to me* : *teyideni* : Which R. Levi interprets, *magnified and exalted me* : bore witness *yal tzidkatbi ve-thom lebabi* : to my righteousness and the integrity of my heart.

כי-אמלט עני משוע 12

ותום ולא-עור לו :



12. Because I delivered the poor that cried :

And the fatherless, and *him that had* none to help him.

*Because I delivered &c.* The seventy second Psalm contemplates Solomon's succession to the throne of David ; and likewise points at the happy days of the kingdom of the Messiah : In which sense Dav. Kimchi in his Comment acknowledges some of the Jews understand it ; and he himself saith, the 11th v. is very clear. viz. All Kings shall fall down before him : All nations shall serve him. The next verse is much the same with ours in Job, differing only in some synonymous words. viz.

כִּי יַצִּיל אֲבִיוֹן מִשָּׁוֶעַ  
וְעַנִּי וְאִין עֹזֵר לוֹ :

For he shall deliver the needy when he crieth :

The poor also, and him that hath no helper.

We may here make one observation to confirm the opinion of those who think that Job was invested with Regal power ; and acted as a sovereign Prince : because as the Psalm referred to foretels the behaviour of Solomon in his Temporal, and of Christ in his spiritual Kingdom ; So doth Job in the same terms declare his own character.

*The poor : yani :* The modest, the humble man under oppression. Comp. ch. 24. 4.

*Fatherless : jathom :* Or, A solitary person in distress. Ch. 6. 27.

יְבָרַכְתָּ אוֹבֵד עָלַי תְּבֵא  
וְלֵב אֶלְמָנָה אֲרִנֹנִי :

13. The blessing of him that was ready to perish came upon me :

And I caused the widow's heart to sing for joy.

*The blessing : bircath :* i. e. Such a blessing as an indigent person makes when he petitions for help. *Benedicere enim est interdum bene precari, fausta precari.* Mercer. — Comp. Prov. 11. 26. He that withholdeth corn the people shall curse him ; but *bircab*, *blessing* shall be upon the head of him that selleth it.

יָצַדְקָ לְבָשְׁתִּי וְלִבִּי שָׁנִי  
כְּמַעֲלָ וְצִנּוֹף מִשָּׁפְטִי :

14. I put on righteousness, and it clothed me :

My judgement was as a robe, and a diadem.



*A robe: meyl: the outward vestment; as Ab. Ezra explains it. — Vestis summa, longior, sine manicis, ornatior et honoratior. Vestis sacra sacerdotum, Exod. 28. 31. Schindler.*

*A diadem: tzaniph: Cidaris, vitta, tiara, ambiens et operiens caput: from tzanaph, circumdedit, circumvoluit. Isai. 62. 3. Thou shalt be tzeniph melucab, diadema regni: a royal diadem.*

We may here apply in defence of Job's enlarging so much on his personal merit what St. Paul speaks of himself, 2 Cor. 12. 11. viz. I am become a fool in glorying; but ye have compelled me. Read Bp. Sanderson's Sermon on this and the three following verses of Job; where that discerning Writer gives it as his opinion; "That Job was certainly a Magistrate, a Judge at the least; is evident from the seventh verse: And to me it seemeth not improbable that he was a King; tho' not like such as the Kings of the earth now are, (whose dominions are wider, and power more absolute) yet possible such as in those ancient times, and in those Eastern parts of the world were called Kings; viz. a kind of petty monarch, and supreme governor within his own territories; tho' perhaps but of one single city with the suburbs, and some few neighbouring villages."

15 עֵינַי הָיִיתִי לְעֹר

וּרְגְלַי לְפֶסֶחַ אָנִי :

15. I was eyes to the blind :

And feet was I to the lame.

16 אָב אָנֹכִי לְאֶבְיוֹנִים

וְרַב לֹא יָדַעְתִּי אֶהְקַרְהוּ :

16. I was a father to the poor :

And the cause which I knew not, I searched out.

*The poor: ebyonim: necessitous; or poor in spirit in a religious sense. chap. 5. 15.*

17 וְאֶשְׁבְּרָה מְתָלְעוֹת עוֹל

וּמִשְׁנֵי אֲשֶׁלֶךְ טָרֶף :

17. And I brake the jaws of the wicked :

And plucked the spoil out of his teeth.

*The jaws: methalleyoth: dentes molares, maxillas cum dentibus. Schindler. By a transposition of letters we read Psal. 58. 6. Break out malteyoth, the great*



*great teeth* of the young lions, O Lord. This R. Levi in his comment on our text observes, is *derec masbal*, a *parabolical*, or *figurative way of speaking*; to signify that he (Job) kept the wicked man in subjection, compelling him to restore that which he had injuriously taken away.

*The wicked: yavval*: The unjust, unrighteous man. The Arab. radix *yāla* points out one who requires more than is his due; who in examining a fact deviates from what is right, and determines unjustly. David, Psal. 71. 4. is very particular in his distinction of evil men. Deliver me, O my God, out of the hand of *rashay*, *the wicked*: Out of the hand of *meyavvel*, *the unrighteous, vechometz, and cruel man*.

18 וְאָמַר עִם־קִנִּי אָנֹכִי

וּבְחַל אֶרְבֶּה יָמִים :

18. Then I said, I shall die in my nest:

And I shall multiply *my* days as the sand.

*I shall die: egvay*: Comp. ch. 14. 10. where the force of *gavay* is considered, as signifying the death of one who *expires* as it were in a moment without any disease or pain.

*In my nest*: or, my house. S. Jarchi.

*As the sand: ca-chol: sicut palma*. V. Lat. — My age advances as *πῆλινος* *φοίνικος* the trunk of a palm tree. Lxx. which sprouts again, notwithstanding great violence is used to crush and destroy it. Aul. Gel. L. 3. c. 6.

S. Jarchi (whom the Author of the Tigurin Version follows) interprets *chol* of the Phoenix; which is fabulously said to live 500 years, and to expire in a funeral pile, prepared by itself, of frankincense and myrrh, and other aromatics: From which arises another Phoenix. Vid. Constit. Apost. L. 5. c. 7. and Usser. Dissert. c. 10. — Could we suppose such an account of the Phoenix to be true, we might say with Mercer, *Hoc commodum videtur, quia nidi meminit quem moritura (ut aiunt) hæc avis sibi facit ex thure et myrrha ac aliis aromatibus, quod sibi sit vitæ reparatio*. But the comparison of *sand* seems to be very just, and is frequently used. I will multiply thy seed as the sand, Gen. 22. 17. — Should I count them, they are more in number than the sand, Psal. 139. 18.

19 שְׁרָשִׁי פָתוּחַ אֶל־יָמִים

וְטֵל יְלִין בְּקִצְרִי :

19. My root *was* spread out by the waters:

And the dew lay all night upon my branch.

My



*My root &c.* This is the same language with that of Psal. 1. 3. He shall be like a tree planted by the rivers, &c.

כְּבוֹדִי חֲדָשׁ עִמָּדִי 20  
וְקִשְׁתִּי בְיָדִי תַחְלִיף :

20. My glory was fresh in me:

And my bow was renewed in my hand.

*Was renewed: tachaliph:* changed its strength. ch. 14. 7. The strength of the bow is applied figuratively by Jacob to his son Joseph, viz. The archers have sorely grieved him, and shot at him, but his bow abode in strength, Gen. 49. 23, 24. — I will break the bow of Israel, Hof. 1. 5. — The Arabians speaking of a man of courage, say, His bow is well strung. Vid. Schul-tens. Not.

לִי-שָׁמְעוּ וַיִּחַלּוּ 21  
וַיִּדְמוּ לָמוֹ עֲצָתִי :

21. Unto me men gave ear, and waited:

And kept silence at my counsel.

אַחֲרַי דְּבָרִי לֹא יִשְׁנֹו 22  
וְעֲלִימוֹ תַפֹּף מִלִּתִּי :

22. After my words they spake not again:

And my speech dropped upon them.

*Dropped: tittoph:* — *tizzal cat-tal:* distilled as the dew; Ab. Ezra: referring to Deut. 32. 2. where Moses in the same style writes, My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

וַיִּחַלּוּ כַּמָּטָר לִי 23  
וּפִיָּהֶם פָּעְרוּ לְמַלְקוֹשׁ :

23. And they waited for me, as for the rain:

And they opened their mouth wide, as for the latter rain.

*As for the rain:* This, as Mercer observes, is a compendious way of speaking; being the same as if he had said, They gaped with their mouth expecting to hear my words, as the earth gapes about the time of harvest; or as the husband-



husbandmen gape in the height of summer, or in a drought, in expectation of rain, when the corn most wants it.

Latter rain: *malkosh*: Such as falls in the spring to water corn and fruits before they ripen. Mercer. — These, as Schultens writes, are, *Nobiles orientis figuræ, in doctrinis, sententiisque mentem rigantibus, recreantibus, fecundantibus*. Agreeable to which is the Arabian phrase, viz. I was desirous of being watered by showers and dew. i. e. Of being well instructed. How plenteous is thy shower! i. e. How does thy eloquence flow! — To which we may add Cantic. 5. 2. My head is filled with dew, my locks with the drops of the night. — John 7. 38. He that believeth on me, — Out of his belly shall flow rivers of living water. Rev. 7. 17. The lamb — shall lead them unto living fountains of waters.

אֲשַׁחַק אֱלֹהִים לֹא יֶאֱמִינוּ 24

וְאוֹר פָּנַי לֹא יִפְּלוּ:

24. If I laughed on them, they believed it not:

And the light of my countenance they cast not down.

If I laughed: V. Lat. *Si quando ridebam*. LXX. ἐὰν γελάσω. But as there is no Hebrew for *if*, it will be the same if we render *eschak*, *Did I laugh?*

And the light &c. Which R. Levi interprets, They had not the worse opinion of me because of my laughing; Neither was my fear removed from their countenance. The whole verse is well explained by Vatablus: *Si quando aliquid joco dicebam, putabant me serio loqui, et lumen vultus mei, i. e. Auctoritatem meam non dejiciebant: hoc est, nihilominus me verebantur*.

אֶבְחַר דְּרֵכָם וְאִשָּׁב רֹאשׁ 25

וְאֶשְׁכֵּן בְּמִלְךָ בְּגִדְדֹר

בְּאִשֶּׁר אֲבִלִים יִנָּחֵם:

25. I chose out their way, and sat chief;

And dwelt as a King in the army:

As one that comforteth the mourners.

*Their way: darcam*: Which may be understood both of their civil and religious conduct; such as is mentioned in those instructions which Moses receives from Jethro his father in law, Exod 18. 20. Thou shalt teach them ordinances and laws, and shalt shew them *derec*, the way wherein they must walk, and the work that they must do.

The



*The army : gedud : Turma, cohorts, militum grassantium. Castel. Genes. 49. 19. Gad, gedud, a troop shall overcome him. Psal. 18. 30. By thee I have run through gedud, a troop.*

*Comforteth the mourners : abelim jenachem : One part of the office of the Messiah, as foretold by Isai. 61. 2. was, le-nachem col abelim : to comfort all that mourn.*

## CHAP. XXX.

וְעַתָּה שִׁחֲקוּ עָלַי  
צְעִירִים מִמֶּנִּי לְיָמִים  
אֲשֶׁר־מָאֲסִיתִי אֲבוֹתָם  
לִשְׂתֵּי עַם־כְּלָבִי צֹאנִי :

1. But now *they that are* younger than I, have me in derision :  
Whose fathers I would have disdained to have set with the dogs of  
my flock.

*Younger than I : Hebr. Parvi præ me diebus.*

*Disdained : maasti. Comp. ch. 19. 18.*

וְגַם־כֹּחַ יָדָם לָמָּה לִּי  
עָלִמוּ אֲבֵר בָּלָח :

2. Yea, whereto *might* the strength of their hands *profit* me ?  
In whom old age was perished.

*Old age was perished : abad calach : An expression very unintelligible. The sense of this verse is particularly considered in the note on chap. 5. 26. Where among the different interpretations of calach, there is one from the Ethiopic ; viz. a noise, clamour, or calling : which if we admit, we shall understand the whole in this manner : viz. gam coach jedebem, Even the strength of their hands, lammab li : What was it to me ? [Comp. Gen. 27. 46. Rebekah said, If Jacob take a wife of the daughters of Heth, lamma li chajim, Quid mihi vita ? What is life to me ?] yalemo, in, or with whom ; abad calach, periit clamor, calling, or petitioning availed nothing.*

Even the strength of their hands, What was it to me ?

With whom petitioning availed nothing.

*Ad ipsos periisset clamor : id est, Frustra ipsos inclamassem ; Ad quid enim mihi profuisset potentia manuum ipsorum, quæ mea longe erat inferior ? D. Dieu.*



3 בְּחָסֶר וּבְכַפָּן וּנְלִמּוּד

הָעֵרְקִים צִיָּה

אֶמֶשׁ שׂוּאָה וּמִשְׁאָה :

3. For want and famine *they were* solitary;  
Fleeing into the wilderness  
In former time desolate and waste.

They were *solitary*: *galmud*: in the singular number. One would rather say, For want and solitary famine. Comp. ch. 3. 7.

*Famine*: *capban*: occasioned by provisions being monopolized. ch. 5. 22.

*Fleeing*: *ba-yorekim*: In the seventeenth verse we read, *yorekai*, *my sinews* take no rest: The only places in the Bible where we find this word. Both those interpretations are used in Chaldee. 1 Sam. 19. 18. David *barach*, *fled*. Chald. *arak*. Maimonides, Mor. Neb. P. 2. c. 1. arguing that all Motion must center at last in God; writes, "Suppose you should say that the stone which is moved by-a staff, the staff by the hand, the hand by the nerves, the nerves by *yorekim*, *the sinews*, or arteries, &c." — To which we may add that *yirkon* in Arabic signifies also a *vein*, or *artery*. But instead of translating *yorekim*, *fleeing*, let us rather take the Arab. construction of *araka*, which among others, is, To pluck up earth by the roots. This will give us a very strong idea of hunger: We shall then render *ba-yorekim tzijah*, *Rooting up the wilderness*, or, *the dry, barren place*, which *tzijah* properly denotes. Psal. 105. 40. He opened the rock, and the waters gushed out: They ran in *tzijoth*, *dry places*.

*In former time*: *emesb*: Yesterday, or very lately, according to the Arabic *al-amfa*. — From what is mentioned we shall read:

For want and solitary famine,  
Rooting up the barren soil,  
Lately made exceedingly desolate.

4 הַקֹּטֶפִּים מִלֹּחַ עַל־יְשִׁית

וְשֹׁרֶשׁ רִתְמִים לְחֶמֶם :

4. Who cut up mallows by the bushes:  
And juniper-roots *for* their meat.

*Who cut up*: *bak-kotephim*: cropped, or plucked up. ch. 8. 12.

*Mallows*:



*Mallows: malluach: Herba vel planta falsa, from malach, salivit. In Arabic, balimus. Vid. Boch. Hier. L. 3. c. 16.*

*By the bushes: yale siach. Cum virgultis. Nold. in yale. The radix of siach (which is wanting in Hebrew) is in Chaldee, germinavit, pullulavit.*

*Junipers: rethamim: In Arabic we have a proper radix for this word, which is not in Hebrew. The goat or camel ratama, fed upon ratam, i. e. herbam tenuem, cujus semen lenti simile est. Giggeius. Depasta fuit genistam capra. Castel.*

*For their meat: lachmam: Here is no Hebrew to express for. The Vulgate is a just translation: Et radix juniperorum (erat) cibus eorum. To which the Targum agrees. — The verse from what is mentioned will be:*

*Who cropped mallows [or, sea-purslane] with the young sprouts:  
And juniper-roots was their meat.*

*Their meat: lachmam: food in general of what kind soever. — Give us this day our daily bread: A word that in Chaldee and Syriac (in which dialects our Saviour spoke) comprehends all provisions necessary for life. Ps. 136. 25. Who giveth lechem, food to all flesh. Chald. mezoneh, escam, cibum suum. — Syriac, mecultbo, commeatum, Quicquid editur.*

To illustrate our text farther from Arabic, we may observe that the Herb *ratam* is of so pernicious a nature, that when the Arabians say, *ratama al-ragolo*: They understand by it, *Deliquium passus est vir propter esum illius herbæ*: The influence of it being such as to make him who eats it faint away. Therefore when we read that juniper-roots was their meat; we are to suppose a great deal more than the words express; viz. That their hunger was so violent as not to refrain even from those roots; which instead of refreshing and nourishing them, affected their spirits to such a degree, as to make them swoon or faint away. Giggeius in *ratam*.

מִן־גֵּוֹ יִגְדְּשׁוּ 5  
יִרְעוּ עֲלֵיהֶם כִּנְגֹב :

5. They were driven forth from among *men*,  
(They cried after them, as *after* a thief.)

*From among men: min-gev: è medio: There being no Hebrew for men. An expression almost as strong as that of the Latins, De medio tolli. — There is no occasion to add, as R. Levi does, è medio bayir, civitatis. Or with Ab. Ezra, è medio bene adam, filiorum hominis.*



The Arabians say *gavvan wa-barran, domi forisque* : From which Schultens very justly illustrates the verse ; viz. *Nulla domus, nulla societas, nulla civitas, quæ facinorofissimos illos nebulones non ejecerit, atque à finibus suis exterminarit, cum publica ignominia.*

They cried : *jariyu* : i.e. *bene adam* : Ab. Ezra, as above. But *conclamabant* here, is no other than *conclamatum est*. Comp. ch. 6. 2.

6 בְּעֵרוֹץ נְחָלִים לְשֹׁכֵן

חֲרֵי עֶפֶר וְכַפִּים :

6. To dwell in the clifts of the valleys :

*In caves of the earth, and in the rocks.*

*The clifts : yarutz : fissurâ, vel biatu terræ quem facit torrens.* Schindler.

The radix *yaratz* denotes *violence* and *consternation*. Idols (Isai. 2. 19, 21.) in the same style with our verse, are said to go (or, be cast) into the holes and clifts of the rocks; into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth *la-yarotz, ad frangendum cum terrore, to shake terribly* the earth. Therefore Ab. Ezra explains *ba-yarutz*, very justly, viz. *be-makom &c. in a place* where a man would tremble to enter.

*The valleys : nechalim* : or, *torrents*, V. Lat. and Targum. It signifies both, ch. 21. 33. This agrees with R. Levi's interpretation of *yarutz nechalim* : viz. *nakik, the cavity* which a torrent makes on every side.

*Caves of the earth : chore yaphar* : Parallel, R. Levi writes, to Isai. 2. 19. *mechilloth yaphar*. For tho' *yaphar* properly signifies *dust* ; yet is understood of that which is more solid. ch. 14. 19.

*Rocks : cephim* : In Syriac, *petræ, saxa, lapides*. Hence Simon, Joh. 1. 43. was called *cipha* : *κηφᾱς* qui Græcis, *πέτρος*.

7 בֵּין־שִׁיחִים יִנְהֹקוּ

תַּחַת חֲרוֹל יִסְפְּחוּ :

7. Among the bushes they brayed :

*Under the nettles they were gathered together.*

*The bushes : sichim* : — *elonim : querceta*. Ab. Ezra. Comp. ʔ. 4.

*They brayed : jimbaku* : — *cego haperaim, like asses*. Ab. Ezra. This and ch. 6. 5. are the only places where we read the verb *nahak*. In the Note it is observed that *they brayed* here, is an improper translation ; because *nahak*, when applied to an *ass*, signifies *to bray* ; but to men in difficult circumstances, as in



in this verse, we should say with the Targum and LXX. *They sighed, or cried out. Præ frigore, fame, aut aliis cæli, aut loci injuriis quibus erant expositi.* Mercer.

*Nettles: charul:* Which some render thorns, thistles, the carline, or white thistle. Bochart Hieroz. l. 3. p. 1. c. 16. writes that the *urtica*, or *nettle* is too small a plant for men to gather themselves under, as our text supposes; *sed et ex חרול factum חרדל sinapi.* This conjecture may be enforced from the parable, Mat. 13. 31. where our Saviour compares the kingdom of heaven to a grain *chardolo*, of *mustard seed*, which — is the least of all seeds: But when it is grown, it is the greatest among herbs, and becometh a tree, &c.

*Gathered together: jesoppachu:* Ch. 14. 19.

8 בְּנֵי נָבָל גַּם־בְּנֵי בְלִי־שֵׁם

נִבְאוּ מִן הָאָרֶץ :

8. *They were* children of fools, yea, children of base men :  
They were viler than the earth.

*Children of fools: bene nabal: Filii hominis nequam, vel fatui.*

*Children of base men: bene beli shem: Filii absque nomine.*

*Viler &c.* Which Ab. Ezra interprets, More sordid and abject than the men of the earth: Referring to Gen. 41. 57. *ve-col ha-yaretz, And all countries* (all the earth) came into Egypt &c. Comp. the note on ch. 12. 8.

9 וְעַתָּה נִגְנַתָם הִיָּתִי

וְאָהִי לָהֶם לְמִלָּה :

9. And now I am their song:  
Yea, I am their by-word.

*Their by-word: le-millab:* Job uses the same comparifon, ch. 17. 6. but not the same Hebrew; viz. He hath made me *li-mshal*, a *by-word* of the people. This in some measure confirms what I have frequently taken notice of; that *millim*, though they may signify *words* in common discourse; yet are very often to be understood in the sense of proverbial forms. Comp. ch. 4. 2. and 8. 10, 11. When therefore Job saith, *ebi labem, I am to them le-millah*: His meaning seems to be, He was now so obnoxious that his very name was become a *proverb*, to point out a person in the most miserable circumstances. It is observable that the Vulgate translation both in ch. 17. 6. and the verse before us, is, *In proverbium*: and that of the LXX. ὁρῶν ἄλλημα.



10 תַּעֲבוּנִי רָחֵק מִנִּי

וּמִפְּנֵי לֹא־תִשְׁכּוּ רִק :

10. They abhor me, they flee far from me :  
And spare not to spit in my face.

*And spare not &c. Hebr. Et a facie mea non probibuerunt sputum.*

11 כִּי־יָתַר פָּתַח וַיַּעֲנֵנִי

וַיִּרְסֵן מִפְּנֵי שְׁלָחוּ :

11. Because he hath loosed my cord, and afflicted me :  
They have also let loose the bridle before me.

*He hath loosed : pittach : i. e. God hath loosed, as some observe. But as the name of God is not mentioned since the fourth verse of the last Chapter, nor of the Almighty, since the fifth verse, we may not improperly read ; Because my cord is loosed, and I am afflicted. Comp. ch. 6. 2.*

*My cord : jithri :* This is the construction of *jether* in Psal. 111. 2. The wicked make ready their arrow upon *jether*, *the string*, or cord : And in this sense the interpreters of our text in general understand it. But was this the true meaning of *jether* here ; How could Job who was bound in misery and trouble, say, He hath loosed my cord : for in the next words, *and afflicted me*, he would contradict himself. — Ch. 36. 8. If they be bound in fetters, and be holden in *cords* of affliction : Where it is to be observed that the Hebrew for *cords* is not *jithre*, but *chable*. — Psal. 18. 5. *chable, the sorrows* (the cords) of hell compassed me about.

*Jether*, Ch. 4. 21. signifies *excellency*. viz. Doth not *jithram*, *their excellency* go away ? their glory, grandeur, and authority : In which sense, if I mistake not, we should read it in the place we are considering : and instead of *jithri pittach*, *funem meum solvit*, He hath loosed my cord ; we should rather say, *Aperuit*, i. e. *Proscidit excellentiam meam*, He hath cut down my excellency. Comp. Isai. 28. 24. Doth the plowman *jephattach*, *open* (*proscindet* Vulg. Lat.) and break the clods ?

*Let loose the bridle before me. Non timent à facie mea : Omnem pudorem abjecerunt.* Schindler. Which is the same with R. Levi's comment ; and agrees with the phrase of the Arabians ; who, to express one person's disobedience and irreverence towards another, say ; He refused to deliver him *zemamabo*, *his bridle*, *frænum*, *habenam*, *vel capistrum suum*. Schultens. Therefore the second



cond part of the verse may be rendered; *ve-resen, et frænum mippanai, à facie mea*, i. e. *à me shillechu dimiserunt, ejecerunt*. They have thrown off and rejected my power, themselves having usurped the reins of government. We have the same style, though not in the same words, Psal. 2. 3. Let us break their bonds asunder, *ve-nashlicab mimmennu yabothemo*, and cast away their cords from us. From what is premised we shall say:

Because my excellency is cut down, and I am afflicted:

They have also thrown off the rein of government from me.

*The bridle: resen*, Hath no radix in Hebrew. In Arabic it is, *constrinxit equum capistro*.

עַל-יָמִין פָּרַח יָקוֹם 12

רַגְלֵי שִׁלְחֻ וְיָסֵלוּ

עַל אַרְחוֹת אֲדָם :

12. Upon my right hand rise the youth:

They push away my feet, and they raise up

Against me the ways of their destruction.

*Upon my right hand: yal jamin*: Upon the right hand.

*The youth: פָּרַח* *Geminatum est* Buxtorf. But as we do not find it so in any other place of Scripture, I doubt not but the word was *פִּרְחָם* *pircham*, with the affix, *their youth*: the second ח being wrote by mistake instead of ם as we read in Isai. 5. 24, *פִּרְחָם* *pircham*, *Their blossom shall go up*.

Ab: Ezra explains *פָּרַח* by *ketanim, parvuli*; i. e. *porechim, germinantes*; from *parach, germinavit*. *Qui adhuc in flore sunt*. Schindler. Schultens renders *pirchach, pullities*, (from the Arab. *paracha, pullulavit*.) viz. *Pueros nequam, vel ex nequam natos, viliſſimam pullorum sobolem, ex volgivaga venere oriundam*. If this observation is just, it will still aggravate Job's complaint, that he should be insulted by the spurious race.

*They push away my feet: raglai shillechu: Pedes meos subvertunt*. V. Lat. A phrase, the reverse to that in Psal. 116. 8. Thou hast delivered *raglai mid-dechi, my feet from falling: ab impulsione, vel subversione*.

*They raise up: jasollu*: A very significant word; the radix being, *propriè viam aggesta terra sternere et elevare*. Buxtorf. — Because my people hath forgotten me, (saith the Lord) they have caused them to walk in *derec lo selulah, a way not cast up*: Jer. 18. 15. *In itinere non trito*. V. Lat. — As if Job had said, They will not suffer me to walk in the common path: They force



force me to pursue such ways as are hurtful and injurious to me, and lead to my destruction.

יִנְתְּסוּ נְתִיבָתִי לְהָדוֹתִי יְעִילוּ

לֹא עֹזֵר לִמּוֹ :

13. They mar my path, they set forward my calamity ;  
They have no helper.

*They mar : natbesu : Dissipaverunt.* V. Lat. Have made desolate. Targum. It is the only place where we find the word. In Arabic *natasha* is, *impellere pede*, which is parallel to *raglai sbillechu*, *they subvert my feet*, in the verse above. To which we may add, that *nathash* in Hebrew carries with it much the same force, viz. To extirpate, or eradicate ; applied to men as well as trees. 1 King. 14. 15. The Lord *nathash* shall root up Israel. S. Jarchi makes it parallel with *nathetzu*, *confringent*, *diruent*. From hence you see that נָתַם and נָתַץ and נָתַשׁ are words of the same power, differing only in the sound of a letter.

*They set forward : joyilu :* The radix is *boyil*, *profuit*. Ch. 35. 3. *mab oyil*, What profit shall I have ? From which some interpret the text, *They profit by my calamity*. *Ob calamitatem meam proficient, utilitatem capient*. Schindler. But our English translation seems to be very just. *They set forward*, i. e. They help, or contribute towards, my calamity. *jayzeru le-shibri*, *adjuvant fractionem meam* : They make my breach wider. R. Levi. Comp. Isai. 30. 5. They were all ashamed of a people that *lo joyilu lamo*, *could not profit them*, *lo leyezer velo le-boyil*, nor be an help, nor profit.

*They have no helper : lo yoxer lamo :* How could Job speak thus when all his discourse here supposes that his enemies were powerful, that they combined together, and mutually *helped* one another ? This difficulty is removed by rendering *lo yoxer lamo*, I am *no helper to them* ; The verb substantive being understood ; which we often find : or by changing a point, *lo yexer lamo*, *Non auxilium (sum) illis*. *ashre ha-ish*, Blessed (is) the man. Comp. ch. 6. 20. — The whole verse may be read :

They violently root up my path ; They contribute towards my calamity.  
I am no assistance to them.

i. e. They treat me in this barbarous manner, because I can be of no farther use, or help to them.

יִפְרֹץ רַחֲבִי יֵאָתִי

תַּחַת שְׂאֵחַ הַתְּנַלְגָּלוּ :



14. They came *upon me*, as a wide breaking in of waters.

In the desolation they rolled themselves *upon me*.

*Of waters:* Is R. Levi's Comment. The text is only, As a wide breach. *Quasi rupto muro et aperta janua.* V. Lat.

*In the desolation: tachath shoab:* Rather, *Because of the desolation.* Zeph. 2. 10. This shall they have *tachath*, because of their pride.

*They rolled themselves: hithgalgalu: be-makom shoab:* *Ad locum vastationis,* Ab. Ezr. i. e. *Ad locum habitationis meae miserae et desolatae.* Vid. Nold. Annot. &c. p. 1062. Where he farther observes, *Magna emphasis est in voce hithgalgalu: quæ aquis conglobatis, dum per impetum convolvuntur aperta facta ruptura, convenit. Unde sensus est: Quasi aquæ rupto aggere invadunt me: vel, ceu milites per disjecta mœnia adoriuntur me.* — Tigurin. *Irruunt ut latum flumen ruptis aggeribus, et impetu convolvunt se.* But as he adds, *uterque vocem shoab præterit.*

To give more weight to the text, we may with Schultens, refer to Psal. 77. 18. The voice of thy thunder was *in the heaven:* Where the Hebrew is *baggalgal*, in rotunditate, i. e. *In globo nubium convolutarum.* The same word in Arabic expressing any great commotion, and particularly, the loud voice of thunder.

The observation which is made in the note on ch. 20. 23. may be applied here: viz. That there are abbreviations in all languages; and that parts of speech are sometimes as intelligible as if the whole was expressed. Therefore whether the *breach* in our text refers to waters, flowing and breaking down banks; or to any outward violence offered to walls or gates by an enemy, we shall make no great difficulty in understanding the words, if we read only according to the literal Hebrew:

They come as a wide breach:

Because of the desolation they roll themselves.

i. e. They come with as much violence, as waters do when a breach is made in the banks; Or, as an armed force does when a breach is made in the walls or gates.

15 הַחֶפֶץ עָלַי בְּלִהוּת  
תִּרְדֵּף בְּרוּחַ נִדְבָתִי  
וּכְעַב עֲבָרָה יִשְׁעֵתִי :



## 15. Terrors are turned upon me :

They pursue my soul as the wind :

And my welfare passeth away as a cloud.

*Terrors are turned: bobpac ballaboth: — They pursue: tirdoph. Literally, Convertitur terrores: Persequitur. A construction frequently used. Comp. ch. 8. 19. and 12. 7.*

*My soul: nedibatbi: [naphshi, animam meam. R. Levi] principalem meam: vel munificam et liberalem meam. Epitheton animæ: Mercer. The same with Psal. 22. 20. Deliver naphshi, my soul from the sword, jechidatbi, unicam meam, my darling: Quæ principatum in homine tenet: Or, as R. Levi writes in his comment on our text; Which exerts its faculties in every one me-haebarim, of the members of the body.*

16 וְעַתָּה עָלַי תִּשְׁתַּפֵּר נַפְשִׁי

אֲחֻזֹּנִי יָמִי-עֵי :

## 16. And now my soul is poured out upon me :

The days of affliction have taken hold upon me.

*My soul is poured out upon me, or, in me: Marcessit anima mea, V. Lat. Dolore affecta est, Targum. But by such a translation the peculiar elegance in the expression of pouring out the soul is lost. David, Psal. 42. 4. in the midst of his sorrows uses the same words with those in our text, viz. esbpeca yalai naphshi, I pour out my soul in me: i. e. My soul is so much afflicted, as to be reduced even to a state of dissolution. (if our earthly house of this tabernacle were dissolved) Comp. Psal. 22. 14. cam-majim nishpaeti, I am poured out like water. — The phrase of pouring out the soul, was, no doubt, used as a proverbial way of speaking. From whence I conclude that neither David borrowed it from Job, nor Job from David. Comp. the note on ch. 8. 10. — We are to form the same judgement on the days of affliction &c. The prophet Isaiah 21. 3. in the same style complains, tzirim, pangs (calamities, afflictions) achazuni, have taken hold upon me.*

17 לֵילָה עֲצָמִי נִקְרַח מֵעָלַי

וְעֶרְקִי לֹא יִשְׁכָּב :

## 17. My bones are pierced in me in the night-season :

And my sinews take no rest.



*My bones — my sinews, &c.* These are likewise peculiar Forms of complaint, as we see by comparing Psal. 16. 7. — 17. 3. — 22. 2. — 38. 3. — Eccl. 2. 23.

*Are pierced: nikkar: Perforavit.* Comp. the Note on ch. 7. 3.

*My sinews: yorekai:* Which as Ab. Ezra and S. Jarchi write, is the same *bilshon yarbi*, in the Arabic tongue, with *gidai*, my nerves, in Hebrew. Comp. the third v. of this chapter. To which we may add that *yarkon*, Arab. signifies, *Os cum carnibus, et è contra, Os carnibus spoliatum*. Giggeius. From hence it is, that the Arabians speaking of one in great distress, say, Even his bones are gnawed. *Tempora rodentia*, are with them equivalent to, *adversa, miserrima*. Vid. Schultens.

*My sinews take no rest:* Which R. Levi very ingeniously explains, *ba-dophekim lo januchu: pulsantes non quiescunt*: expressive of a violent disorder and agitation of the body.

18 בְּרֹב-כֹּחַ יִתְחַפֵּשׁ לְבוּשִׁי

כִּפִּי כְּתִנָּתִי יֵאָזְרֵנִי :

18. By the great force of my disease, is my garment changed:  
It bindeth me about, as the collar of my coat.

*Of my disease:* is an addition to the text. It agrees indeed with Ab. Ezra's Comment, *ba-yoni ve-ba-ceel, afflictionis meæ et doloris*.

*By the great force: be-rob coach:* — Comp. Psal. 33. 16. A mighty man is not delivered *be-rob coach*, in multitude potentiae, by much strength, Isai. 63. 1. Who is this that cometh travelling, *be-rob cocho*, in the greatness of his strength? The translation of Job's words may be, By the greatness of (His) strength is my garment changed; or, He changes my garment. Comp. the Note on *are pierced*, in the verse above.

*Is my garment changed; or, disguised: jithchappes lebusbi.* 1 Kings 22. 30. The King of Israel said to Jehoshaphat, *bithchappes*, when I disguise myself, [atanaccaro, Arab. Vers. change my habit] *lebash*, put thou on thy robes: And the King of Israel *jithchappes*, disguised himself.

*It bindeth me: jaazreni:* We may ask, What bindeth? One would rather say, He (God) bindeth me: As in the next verse, He hath cast me into the mire. Comp. ch. 21. 17.

*The collar: pi:* The mouth, or top. Psal. 133. 2. The skirts (Heb. *pi*, the mouth) of his garments; i. e. those parts which are gathered close together. From hence R. Levi and S. Jarchi illustrate our text, viz. As the mouth, or top of a tunic encompasses the neck; so do my sorrows encompass me about.



*My garment : lebusbi : — My coat : cuttanti :* The reason, as Schultens well observes, is obvious why Job mentions *lebusb*, which signifies *indumentum exterius*; and *cuttoneth*, *tunicam interiorem*: *Innuitur enim extus et intus, à capite ad calcem, doloribus se involutum, iisdemque per omnia membra arctius constrictum.* But as he infers, *Est imago vere Arabica : Quamvis indui et involvi doloribus, à Græcis et Latinis quoque sit adscitum.*

To *cloth* a man with sharp-pointed darts, or, To make him put on an *outward garment*; is with the Arabians the same as wounding his body in several places. To *cloth* him with an *inward garment*, is, To give him a great deal of trouble and anxiety of mind. They likewise say, Such a one is *clothed* with famine, consternation, misery, affliction, despair. Schult. Comment.

To these let me add, that the same phrase is frequently used in the sacred writings. Judg. 6. 34. The spirit of the Lord *labeshab*, came upon (clothed) Gideon. Psal. 132. 9. Let the Priests *jilbeshu*, be clothed with righteousness. Job 29. 14. *labashti*, I put on righteousness, *vai-jilbasheni*, and it clothed me. To be clothed with shame, with strength, with honour, with cursing, with humility, are, we know, Scripture expressions. From what is premised we shall read :

By the greatness of (His) strength is my outward garment changed, or,  
He bindeth me about, as the collar of my inner vestment. [disguised.]

19 הֲרֵנִי לַחֲמֹר

וְאֶתְמַשְׁלִי כְעָפָר וְאַפָּר :

19. He hath cast me into the mire :  
And I am become like dust and ashes.

*I am become like dust : etbmashshel ce-yapbar :* Literally, *Comparatus sum sicut pulvis.* But as Noldius in his Particles observes, *caph* here hath the force of a dative case, viz. *Ut comparare me possim pulveri.* Psal. 49. 12. *Man nimshal cab-bebemoth*, is like (to) the beasts that perish.

*Dust and ashes :* This is the language of Abraham which he delivers in the greatest humility of his spirit, viz. Behold now, I have taken upon me to speak unto the Lord who am but *yapbar va-epber*, *dust and ashes.*

20 אֲשׁוּעַ אֵלַי וְלֹא תַעֲנֵנִי

עֲמַדְתִּי וְתַתְּבִנֵּנִי בִי :



20. I cry unto Thee, and Thou dost not hear me:  
I stand up, and Thou regardest me not.

*I stand up: yamadti:* Which R. Levi interprets *shatba'eti, I am silent.*

*And thou regardest me not: vat-tithbonen bi:* The same with *ve-lo tithbonen bi.* Neither the LXX nor the Chald. Par. nor the Syriac and Arab. versions take any notice of the negative. For this reason, *consideras me,* is equivalent to *intueris me, non ut opem feras, sed ut novis plagis me subinde afficias. Tu autem lentus inspicis in me. Oculos tuos meis plagis oblectas, et pascis.* Mercer and Schultens. But it is certain the particle *lo* need not always be expressed, as ch. 3. 11. *Why lo amuth, died I not, ve-egvay, or gave not up the ghost:* for *ve-lo egvay.* Prov. 25. 27. *To eat much honey lo tob, is not good:* So for men to search their own glory, *cabod, is not glory, for lo cabod.* But both here and in our text the particle *vau* includes the negative; viz. *To eat much honey is not good, ve-cheker, nec pervestigatio, neither is the searching of their own glory, glory.* So, I cry — and thou dost not hear me; I stand up *vat-tithbonen bi, neither* dost thou regard me. Isai. 42. 8. *My glory lo etten, I will not give to another, u-tebillathi, neither (et non) my praise to graven-images.*

21 תהפך לאכזר לי

בעצם ידך תשטמני :

21. Thou art become cruel to me:

With thy strong hand thou opposest thyself against me.

*Thou art become cruel to me:* The Hebrew will admit of this translation, *Convertis te mihi instar crudelis.* Comp. Josh. 7. 5. The hearts of the people melted and became *le-majim, instar aquæ, as water.*

*With thy strong hand: be-yotzem jadeca: Robore manus tuæ.*

22 תשאני אל-רוח תרביבני

ותמנגני תשיה :

22. Thou liftest me up to the wind: Thou causest me to ride upon it:

And dissolvest my substance.

*Lifest me up &c. to be driven and tossed by the wind.* י. 15. They pursue my soul as the wind. — Thou makest my soul ride upon *debarim, various things;* Fillest my thoughts with them in the night. Ab. Ezra.

*Dissolvest my substance: temogegeni tushijab: Dissolvis me (quoad) substantiam. Nihil in me solidum restat: Nihil mihi rationis superest, &c.* Mercer. Comp.



Comp. the Note on ch. 6. 13, 14. — Thou removest from me the wisdom, the rule and law to which I have been accustomed. R. Levi.

But instead of, Thou liftest me up *to the* wind: (An expression indeed scarce intelligible) if we read, Thou liftest me up: Thou causest me to ride *el ruach, with the wind*; there will be no occasion to add, *upon it*; and the second part will be understood in opposition to the first; intimating Job's great Fall from his late High Station. Comp. 2 Sam. 18. 27. He cometh *el besorah tobah: with good tidings*.

Thou liftest me up: Thou causest me to ride with the wind:  
And Thou dissolvest my substance.

Psal. 18. 10. He rode upon a cherub; yea, he did fly upon the wings of the wind.

כִּי יָדַעְתִּי מוֹת חַיִּיבִי  
וּבֵית מוֹעֵד לְכָל־חַי :

23. For I know *that* Thou wilt bring me to death:  
And *to* the house appointed for all living.

*For I know: ci jadayti*: Rather, I verily know, or am persuaded. Comp. Josh. 2. 24. And they said, — *ci, &c. truly* the Lord hath delivered &c.

*The house appointed: beth moyed: domum conventus. beth keburta: domum sepulturæ.* Ab. Ezra. Comp. ch. 1. 21. and 8. 14.

אֵךְ לֹא־בָעִי יִשְׁלַח־יָד  
אֶם־בְּפִירוֹ לָהֶן שׁוֹע :

24. Howbeit he will not stretch out *his* hand to the grave:  
Though they cry in his destruction.

This verse is reckoned one of those which are very obscure. We must not wonder at the quick transition from the second to the third person; such changes being common; as it is mentioned in the Note on y. 18, 19.

*To the grave: be-yi: ad acervum, cumulum.* Mic. 1. 6. I will make Samaria *le-yi, as an heap* of the field. It is the same with *meyi*, as Ab. Ezra writes, who refers to Isai. 17. 1. Damascus shall be *meyi mappalah; a heap of ruin*; *ve-bu ha-keber*, viz. a grave. From which he explains the first part of our verse thus; There is none who stretcheth out his hand to assist him in (or, deliver him from) the grave. — *Ut servet mortuum acervo lapidum obrutum.*



*In his destruction: be-pido:* There are but two places more where we read this word, viz. ch. 31. 29. If I rejoiced *be-pid*, at, or, in the destruction of him that hated me. Prov. 24. 22. Who knoweth *pid*, the ruin of them?

The radix in Arabic (which is wanting in Hebrew) is, *obiit*; and in the fourth conjugation, *perdidit, mortem intulit*. Giggeius. If by *He will not*, we understand, *God will not stretch out his hand*, (Comp. the Note on *†*. 18.) we shall say,

Surely He (God) will not stretch out his hand to the grave;

Tho' they [Death and the House, &c.] cry out in his destruction.

i. e. When I am dead, Surely I shall be at rest. He (God) will not stretch out his hand to the grave; No, tho' because of His destruction *laben shuay*, *illis fit vociferatio*; They, death and the house appointed, &c. lift up their voice.

אִם-לֹא בְּבֵיתִי לְקִשָּׁה יָיוֹם 25

עֲנָמָה נַפְשִׁי לְאֶבְיוֹן :

25. Did not I weep for him that was in trouble?

Was not my soul grieved for the poor?

For him that was in trouble? *likshe jom: ob durum die; Cui dies durus et gravis est: qui duriter vivit*. Schindler. 1 Sam. 1. 15. Hannah answered, I am a woman *kesbath ruach*, (*dura spiritu*) of a sorrowful spirit.

Was grieved: *yagemah*: The only place where we read this word: *en lo chaber: non illi socius*. Ab. Ezra, who with R. Levi makes it the same with *daagab, solícite anxia est*. It hath the force of *אָגַם agam*, (the gutturals *aleph* and *ajin* being changed) which both in Arabic and Chaldee signifies, To be very sorrowful. Castel.

Was not: The negative *lo*, which is expressed above, may indeed here be understood. But the sense will perhaps carry a stronger emphasis to read the second part of the verse, as an answer to the first, viz. Did not I weep &c. my soul was grieved &c. i. e. I not only wept, but my soul too was grieved.

The poor: *ebjon*: A necessitous man; or one who is poor in spirit, in a religious sense; ch. 5. 15.

כִּי טוֹב קִוִּיתִי וַיָּבֹא רָע 26

וַיִּחַלֶּה לְאוֹר וַיָּבֹא אֶפֶל :

26. When I looked for good, then evil came unto me:

And when I waited for light, there came darkness.

There came: *vai-jabo*: Then came.



27 מִעֵי רִתְחוֹ וְלֹא־דָמְנוּ

קִרְבָּנִי יִמִּיעֵנִי :

27. My bowels boiled, and rested not :

The days of affliction prevented me.

*And rested not: ve-lo dāmmu:* according to R. Levi's interpretation, viz. *ve-lo nachu*. But the literal version, *And were not silent*, is more poetical.

*The days of affliction &c.* Ver. 16. he had said, The days of affliction have taken hold upon me.

28 קִדְרַי הִלַכְתִּי בְּלֹא חֶמֶה

קָמָתִי בַקָּהָל אֲשׁוּעַ :

28. I went mourning without the sun :

I stood up, and I cried in the congregation.

*I went mourning: koder hillaṭti:* We read the same phrase, Psal. 38. 6. All the day long *koder hillaṭti*, *I go mourning*. Comp. Psal. 42. 9. — The primary sense of *koder* is, *niger, obscurus*; and *chammab* is properly *calor*; viz. *Niger incessi absque calore*. Psal. 19. 4, 6. In them hath he set a tabernacle *lash-shemesb*, *for the sun*; and there is nothing hid *me-chammatho*, from the heat thereof. To this let me add Bochart's observation on our text, Hieroz. 1. 2. c. 48. Cedar *Hebraice fuscum sonat, qui fere Arabum color est; quia sunt à sole adusti, quales proprie dicuntur כְּדָרִים cedarim. Unde est, quod Job queritur se קִדַר i. e. fuscum ambulasse, quamvis à sole intactum, ut luctum in se doceat, id ipsum præstitisse, quod in aliis solis adustio.*

29 אָח הָיִיתִי לְתַנִּים

וְרֵעַ לְבָנוֹת יַעֲנָה :

29. I am a brother to dragons:

And a companion to owls.

*A brother: ach:* A word that expresses any relation to another, by family, by kindred, manners or conditions. He that is slothful in his work, is *ach*, *brother* to him that is a great waster, Prov. 18. 9. — Whosoever shall do the will of my Father — the same is my brother &c. Mat. 12. 50.

*Dragons: tannim:* rather, Crocodiles, as in the Note on ch. 7. 12. But in a general sense, we may say, *Sea-monsters*, as Lam. 4. 3.

Owls:



*Owls: benoth jayanah: Daughters of jayanah: the Ostrich.* Bochart Hieroz. 1. 2. c. 14. whose opinion may be urged both from the LXX and the Vulgate; viz. ἑταῖρ ⲉⲧⲁⲓⲣ ⲉⲧⲁⲓⲣ ⲉⲧⲁⲓⲣ *Socius struthionum.*

Of what species soever *jayanah* was; it seems to take its name from the radix *yanah*: which denotes some restless, clamorous affliction. The eighth verse of the first chapter of Micah may be read as a comment on our's; viz. I will wail and howl, I will go stript and naked: I will make a wailing *cat-tannim*, like the dragons, and mourning *cibnoth jayanah*, as the owls.

עוֹרִי שָׁחַר מֵעָלַי 30

וְעֲצְמֵי-חָרָה מִנִּי-חָרָב :

30. My skin is black upon me:  
And my bones are burnt with heat.

*My bones: yatzmai: My substance: Every part belonging to me.* ch. 7. 15.

וַיְהִי לִאֲבֵל בְּנִי 31

וַעֲגָבִי לְקוֹל בָּכִים :

31.

31. My harp also is *turned* to mourning:  
And my organ into the voice of them that weep.

*My organ: yuggabi: This word is considered,* ch. 21. 12.

# CHAP. XXXI.

בְּרִית כָּרַתִּי לְעֵינַי 1

וַמָּה אֶתְבוֹנֵן עַל-בְּתוּלָה :

1. I made a covenant with mine eyes:  
Why then should I think upon a maid?

*Why then? u-mab: For why. — Ut ne cogitare. V. Lat. — Sol. Jarchi* speaks more at large, viz. I made a covenant &c. that I would have no knowledge of any man's wife.

וַמָּה חֵלֶק אֱלֹהִים מִמַּעַל 2

וְנַחֲלַת שָׁמַיִם מִמְּרוֹמִים :

2. For what portion of God *is there* from above?  
And *what* inheritance of the Almighty from on high?

H b h

Zophar,



Zophar, chap. 20. after a very elegant description of the miseries that must necessarily attend a wicked man, concludes, This is his *chelek*, *portion*, *venachalath*, and the inheritance appointed unto him by God. — Job, you see here, and in the next verse, speaks in the same language. We read the same phrase, Psal. 16. 5. The Lord is *menath chelki*, *the portion of mine inheritance*, (*pars portionis meæ*) *ve-cosi*, and of my cup: Thou maintainest *gorali*, my lot. Where D. Kimchi in his Notes observes, that those different words which signify the same thing, are mentioned by way of emphasis: As if he had said, In all respects, in all concerns He is my portion, and on Him alone is my intention fixed.

3 הֲלֹא-אֵיד לְעוֹל  
וְנִכְר לְפַעְלֵי אָוֶן :

3. Is not destruction to the wicked?

And a strange punishment to the workers of iniquity?

*Destruction: ed*: A very grievous calamity; ch. 18. 12. — אֵד signifies, a vapor, a mist or cloud: And by a metaphor, a calamity, a sad and miserable state of affairs, *Quæ omnia nubis et pluviae instar repente oboriuntur, atque hominibus sunt molesta*. Schindler.

*The wicked: yavval*: or unrighteous man. ch. 29. 17.

*A strange punishment: necer: ed zar ve-nocri: calamitas aliena et extranea*. R. Levi. — *Insuetum et insolitum exitium*. Buxtorf: agreeably with the Targum, *tabirah*, *animi confractio*, vel *consternatio*: And the Arabic *nacron* and *moncaron*, *Res infelicissima, portentosa et insolita*. Giggeius.

*Workers of iniquity: poyale aven*: Those who are guilty of great wickedness; as ch. 34. 8, 22. — Psal. 5. 5. Thou (O God) hatest all *poyale aven*, workers of iniquity. Comp. ch. 5. 6. — 11. 11, 14.

4 הֲלֹא-הוּא יֵדָא דְרַכִּי  
וְכָל-צַעְדִּי יִסְפּוֹר :

4. Doth not He see my ways,  
And count all my steps?

*Count my steps*: Chap. 14. 16.

5 אִם-הִלַּכְתִּי עִם-שׂוֹא  
וַתִּחַשׁ עַל-מַרְמֵה רַגְלִי :

5. If



5. If I have walked with vanity :

Or if my foot hath hasted to deceit.

*Hath hasted* : *tachash* : the same with *timmaher* : *festinavit*. R. Levi. And S. Jarchi, from *chush* : tho' pointed as from *chashab*.

6 יִשְׁקֶלֶנִי בְּמֵאֻנֵּי צֶדֶק  
וְיָדַע אֱלֹהִים תְּמִתִּי :

6. [Let me be weighed in an even balance !]  
[That God may know my integrity.]

The seventh verse runs in the same style with the fifth. It will be more emphatical to read the sixth in a parenthesis.

*Let me be weighed* : *jishkeleni* : *appendat me* ; i.e. Let him, or any one weigh me. Comp. ch. 6. 2.

*In an even balance* : Heb. in the balances of Justice. — Comp. Lev. 20. 36 *mozene tzedec* : *lances justitiæ*, *just balances* : in opposition to *mozene mirmah* : *lances fraudis*, *false balances*. Prov. 11. 1.

*That God may know* &c. *ve-jeday eloah* : Rather, *For God knoweth*. Comp. ch. 22. 17.

7 אִם תָּפַח אֲשֶׁרִי מִנִּי הַדֶּרֶךְ  
וְאַחַר עֵינֵי הַלֵּךְ לִבִּי  
וּבְכַפִּי דָּבַק מָאוֹם :

7. If my step hath turned out of the way,  
And mine heart walked after mine eyes ;  
And if any blot hath cleaved to my hands.

*Any blot* : *meûm* : — *middayam chibbola*, *aliquid corruptionis*. Targum. In the same sense as R. Levi writes, with *mûm*, *macula*. But as he observes, may be read as we do *meumah*, *aliquid* ; i.e. by way of emphasis, If *any thing* ; any rapin or violence, &c. hath cleaved to my hands.

8 אֲזָרְעָה וְאַחַר יֹאכֵל  
וְצִאצֵּאִי יִשְׁרָשׁוּ :

8. Then let me sow, and let another eat :  
Yea, let my offspring be rooted out.



*Let me sow, &c.* This is one of the curses pronounced on those who kept not the commandments of God, Lev. 26. 16. viz. Ye shall sow your seed in vain, for your enemies shall eat.

*My offspring: tzeetzaai: Egressiones meæ.* Whatever proceeds from me. ch. 5. 25. — 27. 14. — R. Levi's Comment here is, Let the branches which belong to me *be-karkayoth*, in houses, lands, or any other possessions be rooted out. Or, Job's meaning is, Let the children which I shall have for the future die, and be extirpated for ever: But (as he saith) the first interpretation is preferable.

9 אִם-נִפְתָּה לְבִי עַל-אִשָּׁה

וְעַל-פֶּתַח רֵעִי אֶרְבֹּתִי :

9. If mine heart hath been deceived by a woman:  
Or if I have laid wait at my neighbour's door.

*Hath been deceived: niptab:* The sense is obvious, but will be enlarged, as De Dieu observes, by including the force of *pathab* in Ethiopic, viz. *concupiscence*; as Mat. 5. 28. *ubi eadem res agitur; Si quis adspexerit mulierem* πρὸς τὸ ἐπιθυμῆσαι αὐτῆς Ethiop. וַיִּפְתָּה et *concupiscat eam. Idem proculdubio vult Jobus, Si concupiscentia illectum fuit cor meum ad mulierem.* — To this we may add, that *pothab* signifies one, *Qui fatuus est, flexilis*, ch. 5. 2. *vel qui facile capitur illecebris.* Castel. From which we shall say, — If mine heart hath been so weak and foolish, so complying and flexible, as to be deceived by a woman.

*At my neighbour's door, — le-iskto, for his wife.* S. Jarchi.

10 תִּטְחַן לְאַחֵר אִשְׁתִּי

וְעַלֶּיהָ יִכְרְעוּן אֲחֵרִין :

10. Then let my wife grind unto another:  
And let others bow down upon her.

*Grind: titchan:* That *tachan* signifies *moluit* in the common sense of grinding, is certain from Numb. 11. 8. The people *tachanu*, ground (the manna) *barechaim*, in mills: And that grinding at the mill was reckoned an act of servitude, is plain from Exod. 11. 5. All shall die from the first-born of Pharaoh — to the first-born of the maid-servant that is behind *ba-rechaim*, the mill. — But it does not follow that no more is to be understood from this place of Job, than that his wife should *in pistrinum dedi*, and be confined to slavery, as R. Levi, Grotius and some other Commentators suppose. The contrary



trary to this may, I think, be argued both from the second part of this verse, and from the words of *ψ. 9.* where the reasoning seems to be this; If I have been an Adulterer, Let my wife be an Adulteress.

The Author of the Vulgate writes, *Scortum alterius sit uxor mea.* — ἀπόστολος ἡ γυνή μου ἐτέρῳ LXX. *teshammesb concumbat (coeat) cum alio.* Targum. *Metaphora molendi Poetis non ignota.* Bochart. Hier. l. 2. c. 13. That old man! what does he still μύλλει grind her? Theocrit. Idyl. 4. — *Alienas — Permolere uxores.* Hor. Sat. L. 1. S. 2. — Comp. Mr. Garnet's Dissertation on Job, p. 29, &c. who considers this text in the same light; with several quotations for that purpose, which are very entertaining.

*Bow down: jicreyun:* A word, we may suppose, that corresponds with that of grinding. — *Incurvabat Hylam posito Tirynthius arcu.* Martial. — *Inclinabo me cum liberta tua.* Plautus.

כִּי הוּא זִמָּה 11

וְהוּא עֵן פְּלִילִים :

11. For this is an heinous crime:

Yea, it is an iniquity, to be punished by the judges.

*An heinous crime: zimmah:* — *dabar ciyur, res turpis.* R. Levi.

*An iniquity &c.* The construction of the Hebrew is only, *iniquitas judicium:* the same no doubt with *yavon pelili, iniquitas judicis, vel, judicialis, ψ. 28. digna quæ judicetur, et puniatur.* Schindler.

We sometimes meet with a peculiar conciseness of expression in Hebrew, which perhaps should rather be esteemed a beauty than a defect in the language. Comp. ch. 9. 19. — 22. 29. Therefore we need not wonder that *an iniquity of the judges*, is the same with an iniquity to be 'punished by the judges. — There seems to be a certain force and idiom belonging to the word *pelilim, judges.* Exod. 21. 22. If men strive and hurt a woman — *he shall pay as the judges determine:* Where the Hebrew for *he shall pay &c.* is only *nathan bi-plilim, dabit juxta judices.* This defect is supplied by the Chald. Paraph. viz. *min memar dajanaija, juxta sententiam judicum.*

כִּי אֵשׁ הִיא עַד-אַבְדֹּן תֹּאכֶל 12

וּבְכָל-תְּבוּאָתִי תִשְׂרֹשׁ :

12. For it is a fire that consumeth to destruction:

And would root out all mine increase.

De-



*Destruction: abaddon: Comp. ch. 28. 22.*

אִם-אֶמְאֵם מִשְׁפָּט עַבְדִּי 13

וְאֶמְתִּי בְרָבָם עִמָּדִי:

13. If I did despise the cause of my man servant,  
Or of my maid servant, when they contended with me,

*Despise: emas: Comp. ch. 19. 18.*

וְמָה אֶעֱשֶׂה בִּי-יָקוֹם אֵל 14

וְכִי-יִפְקֹד מָה אֲשִׁיבֵנּוּ:

14. What then shall I do when God riseth up?  
And when he visiteth, what shall I answer him?

*Riseth up: jakum: as an enemy. ch. 19. 18. — Cum surrexerit ad judicandum. Vulg. Lat.*

*He visiteth: jipkod: This we know is the common language of Scripture. Exod. 32. 34. In the day pokdi, when I visit, u-pakadti, then will I visit their sin upon them. — Psal. 89. 32. u-pakadti, then will I visit their transgression, &c.*

הֲלֹא-בֶטֶן עֲשֵׂנִי עָשָׂהוּ 15

וְכִוְנֵנוּ בְּרָחַם אֶחָד:

15. Did not he that made me in the womb, make him?  
And did not one fashion us in the womb?

*The womb: beten: The radix (which is wanting in Hebrew) is in Chaldee, concepit, &c. Comp. ch. 19. 17.*

*One: i. e. el ecbad: one God. Ab. Ezra.*

אִם-אֶמְנֶעַ מִחֶפֶץ דָּלִים 16

וְעֵינֵי אֶלְמָנָה אֲכַלָּה:

16. If I have withheld the poor from *their* desire:  
Or have caused the eyes of the widow to fail.

*The poor: dallim: Whose strength is taken away by poverty, sickness, &c. ch. 5. 16.*

*Caused the eyes &c. in withholding from her the petitions of her heart. R. Levi. — In frustrating her expectations when she applied to me for relief; as mentioned in the Note on ch. 11. 20.*



17 וְאָכַל פִּתִּי לִבִּי  
וְלֹא-אָכַל יְתוֹם מִמֶּנָּה :

17. Or have eaten my morsel my self alone :  
And the fatherless hath not eaten thereof.

18 כִּי מִנְעוּרִי גִדְלָנִי כָאֵב  
וּמִבֶּטֶן אִמִּי אֲנִיחָנָה :

18. (For from my youth he was brought up with me, as *with* a father :  
And I have guided her from my mother's womb.

*He was brought up with me : gedelani : i. e. gadal yimmi, crevit mecum.*  
R. Levi. viz. *bai-jathom, orphanus.* Ab. Ezra. — *Her : i. e. ha-almanab : the*  
*widow. Id. —* From hence we see what proper use our English Translators  
made of the Hebrew Commentators.

*From my mother's womb. Insignis hyperbole, quod dicit se id jam inde à ma-*  
*tris utero fecisse, innuens hoc velut sibi innatum et proprium fuisse jam inde ab*  
*ineunte ætate. Mercer.*

19 אִם-אֶרְאֶה אוֹיֵב מִבְּלִי לְבוֹשׁ  
וְאִין בְּסוֹת לְאַבְיוֹן :

19. If I have seen any perish for want of clothing :  
Or any poor without covering.

*Poor : ebyon : A necessitous man ; or one who is poor in a religious sense.*  
Ch. 5. 15.

20 אִם-לֹא בִּרְכוּנִי חֲלָצִי  
וּמִנֹּז כִּבְשִׁי יִתְחַמֵּם :

20. If his loyns have not blessed me :  
And if he were *not* warmed with the fleece of my sheep :

*Loyns : chalatxim : from chalatx, expedivit. Quòd circa eos (lumbos) Expe-*  
*diamur et accingamur. Buxtorf.*

*Loyns blessed me : An elegant prosopopæia, as Bochart observes. Hier. p. 1.*  
l. 2. c. 44.

21 אִם-הִנִּיפוּתִי עַל-יְתוֹם יָדִי  
כִּי-אֶרְאֶה בְּשַׁעַר עֲזָרָתִי :



21. If I have lift up my hand against the fatherless,  
When I saw my help in the gate :

*Lift up my hand: hanipbothi jadi:* An expression signifying an act of power and hostility. Isai. 19. 16. Egypt shall be afraid because of *tenupbath*, the *shaking* (lifting up) of the hand of the Lord of hosts, which he *meniph*, *shaketh* over it. From hence we understand what the Prophet means ch. 30. 32. by *battles of shaking*, (or, lifting up) *milchamoth tenupbah*, *bella elevationis: levationis scil. manus qua convocantur hostes remotissimi*. Schindler.

*My help in the gate:* i. e. My assistants in the court of judicature, whose help, had I required it, I might have had, in condemning the orphan. Comp. ch. 5. 4. — πεποιθὼς ὅτι πολλή μοι βοήθεια περίεστιν LXX

כִּהְפִּי מִשִּׁכְמָה תְּפֹל 22

וְאַזְרְעִי מִקְנָה רֶשֶׁבֶר :

22. Then let mine arm fall from my shoulder blade ;  
And mine arm be broken from the bone.

*Mine arm — my shoulder blade &c.* We cannot but take notice here how distinctly those parts in which the strength of human body consists are mentioned. The tautology in our English version is avoided by reading with Mercer, *Scapula mea ab humero suo*, i. e. *à sua junctura*, *à suo osse cui colligatum est*, *decidat*, *et brachium meum à canna sua*, *hoc est ab osse suo superiori cui junctum est*, *frangatur*. The imprecation which Job uses, elegantly refers (as he observes) to what was just said, If I have lift up my hand &c. *Est autem Heb. jad, manus, totum id quod ab osse supremo quo scapula brachio colligatur, protenditur ad cubitum usque, et à cubito, id est, angulo cubiti ad digitos usque; ideo nunc pro imprecatione subjungit; si manum pupillo injecerit, optare se ut et armus cum quo brachium colligatur, è junctura sua decidat, et brachium itidem quod proprie est id quod à cubito ad digitos usque protrahitur, vel à cubito ad os usque supremum scapulæ, à sua junctura abrumpatur et confringatur in pœnam hujus violentæ et injustæ percussionis pupilli*. The radix of *cetheph*, *scapula*, which we do not find in Hebrew, is in Ethiopic, *constrinxit*; and in Arabic, *percussit in scapulis, ligavit &c.*

*The bone: kanah:* *Os illud oblongum brachii, à superiore osse humeri ad cubitum usque: quod fit teres et oblongum more kaneh, arundinis.*

כִּי־פָחַד אֱלֹהֵי אִיד אֵל 23

וּמִשְׁאֲתוֹ לֹא אֶכְל :



23. For destruction *from* God *was* a terror to me ;  
And by reason of His highness I could not endure.

*Destruction from God : ed el : Calamitas magna Dei.* Comp. ch. 18. 12.

*And by reason &c.* As the Hebrew stands, the translation is, *Et propter excellentiam ejus*, (vel, *ab excellentia ejus*) *non possem* : there being nothing in the text for *endure*. The author of the Vulgate supplies this seeming defect by *ferre*, viz. *Et pondus ejus ferre non potui* : rendering *seeth*, *pondus*, as the radix *nasa* signifies both *assumpsit ad portandum*, *et excelluit*. S. Jarchi's comment is indeed *cobedo*, *ponderis ejus* : but R. Levi's, *romemutho*, *celsitudinis ejus*. — Mercer, to make up what he supposes is wanting ; writes, *Et à majestate ejus non possem* viz. *lebinnatzel*, *evadere* : *Sublimitatem et majestatem non potuissem effugere, etsi hominum pœnam effugissem*. The reasoning may be just ; but the elegant *aposiopesis* which the Hebrew contains is lost by the addition of *enduring*, *bearing*, or *escaping*. Comp. Psal. 101. 5. Him that hath an high look, and a proud heart *I will not suffer*. But the text is only *lo ucal*, *non possum*, *I cannot*. Isai. 1. 13. Bring no more vain oblations, — The new moons and sabbaths *I cannot away with*, *non feram*, V. Lat. *ἐκ ἀνέχομαι*. Where the Hebrew is only *lo ucal*, *non possum* : a concise, beautiful expression, leaving the Reader to supply the rest. Comp. ch. 20. 23. and 30. 14.

The prophet Isaiah writes, 13. 6. The day of the Lord shall come as *a destruction from the Almighty* ; We read the same words in Joel 1. 15. In both which places the Hebrew is not *ed* (as in our text) but *shod mish-shaddai*. Comp. ch. 5. 22. and 8. 3. Consequently as we have no preposition before *el*, we should say, The destruction (the calamity) of God. From what is premised the verse will be,

For the destruction of God *was* a terror to me :  
And from His Majesty I could not —.

אִם־שִׁמְתִּי זָהָב בְּסִלִּי 24  
וְלִפְתָּם אָמַרְתִּי מִבְטָחִי :

24. If I have made gold my hope :  
Or have said to the fine gold, *Thou art* my confidence.

*Gold : zahab* : From a Chald. radix, *deauravit*, *splenduit instar auri*. — *Fine gold : cethem* : Comp. ch. 28. 15. Where the several names of gold are distinguished.



אִם-אֶשְׁמַח בְּיָדִי חֵלִי 25

וְכִי-בִיר מְצָאָה יָדִי :

25. If I rejoyced because my wealth was great :  
And because mine hand had gotten much :

*My wealth : cheli :* A word that comprehends whatever makes one strong, in riches, power, military force &c. Comp. ch. 15. 29.

*Much : cabbir :* Applied to increase of different kinds, stature, fortunes, age. Ch. 15. 10.

אִם-אֶרְאֶה אֹר כִּי יֵהָל 26

וְיָרַח יָקָר הֵלֵךְ :

26. If I beheld the sun when it shined :  
Or the moon walking in brightness.

*The sun : or : Lucem ;* the same here with *shemesh, solem*. Ab. Ezra — Ch. 36. 32. With clouds he covereth *or*, *the light* : i. e. the sun.

*Walking in brightness : jakar bolec : Splendentem, (splendore) ambulantem.* That the sun and moon were the objects of worship among the Heathens, every body knows without referring to particular instances ; which may be produced from Selden De Diis Syr. Proleg. c. 3. Voss. Idol. Orig. l. 7. c. 1. Saubertus de Sacrificiis, c. 12. &c. — The Israelites we are assured from Ezek. 8. 16. had lapsed into the same kind of idolatry.

וַיִּפְתַּח בִּפְתָרִי לִבִּי 27

וַתִּשָּׁק יָדִי לִפְּי :

27. And my heart hath been secretly enticed :  
Or my mouth hath kissed my hand :

*Hath been enticed : jipht :* Job uses the same word *Job* 9. If mine heart *niph-tah, hath been deceived* by a woman. Where the force of *pathah* is mentioned, as intimating any unlawful embrace ; any foolish, flexible temper, seduced and giving way to temptations. And as we understand the verse before us of the sin of idolatry, we from thence see the emphasis and fullness of the verb *pathah* ; especially by comparing what we read Exod. 34. 15. Lest *xanu, fornicentur, they go a whoring* after their gods. Where we observe that the Targum and Syriac version are the same as *Erroneously wander* after them : the Arabic, *Seduced* by them : both which correspond with *pathah*.



*My mouth hath kissed*: Instead of which, as the Hebrew stands, we should say, *My hand hath kissed* &c. Comp. ch. 6. 7. — 8. 19. — 11. 3. Ab. Ezra in his comment justly observes, This is one of the species *yabodah zarah*, (*cultus alieni*) of idolatry; that several of the Ancients before the Prophets worshipped both the Luminaries; to which he adds, Therefore Job saith (v. 28.) This also were an iniquity — I should have denied *the God above*, i. e. Him who is above, or Superior to those Luminaries.

The reason which St. Jerom gives why he translates *nashshetu bar*, Psal. 2. 12. *Adorate filium*, instead of the literal interpretation, *Osculamini filium*; is, *Quod ego nolens transferre putide, sensum magis secutus sum, ut dicerem, adorate. Quia enim, qui adorant, solent deosculari manum, et capita submittere; quod se beatus Job elementis et idolis fecisse negat, dicens: si vidi solem cum fulgeret, et osculatus sum manum meam ore meo* &c. To which he adds, *Et Hebraei, juxta linguae suae proprietatem, deoscultationem pro veneratione ponunt: Id transtuli, quod ipsi intelligunt, quorum verbum est bar*. Apolog. Advers. Ruffin. l. 1. p. 496. Edit. Paris. 1624. — Comp. 1 King. 19. 18. All the knees that have not bowed unto Baal, and every mouth which *lo nashak, hath not kissed* him: — *Quod non adoravit eum osculans manus*. V. Lat. ὁ δ' προσεκύνησεν αὐτῷ. LXX. Vid. Selden, as referred to in the note on v. 26. Again, Hof. 13. 2. *yagalim jishshakun, Let them kiss the calves. Vitulos adorantes*, V. Lat. — *Pro eo quod juxta Symmachum et Theodotionem vertimus adorantes, Aquila interpretatus est καλαφιλέουσιν i. e. Deosculantes*. S. Jerom in loc. *Qui enim adorant, solent deosculari manum* &c. — This idolatrous worship was expressly forbidden, Deut. 4. 19. Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *shouldest be driven to worship them and serve them, niddachta ve-hishtachavitha labem vayabadtâm, et impellaris et incurves te illis et servias illis*. Instead of which in the Vulgate it is, *Errore deceptus adores ea et colas*. πλανηθεὶς προσκυνήσης αὐτοῖς, καὶ λατρεύσης αὐτοῖς. LXX.

גַּם־הוּא עָן פְּלִילִי 28

בִּיכְחֹשְׁתִּי לֵאלֹהִים כִּמְעַל :

28. This also were an iniquity to be punished by the judge:  
For I should have denied the God that is above.

*An iniquity* &c. Comp. the note on v. 11.

*The God above*. Vid. Ab. Ezra's comment, v. 27.

אִם־אֶשְׁמַח בְּפִיד מִשְׁנָאִי 29

וְהִתְעַרְרֹתִי בִּי־מִצְאוֹ רָע :

I i i 2

29.



29. If I rejoiced at the destruction of him that hated me :

Or lift up my self when evil found him :

*Destruction : pld* : Ruin, or death : as in the note on ch. 30. 24.

*Lift my self up : bitbyorarti* : From the radix *yur*, *evigilavit* : viz. If like one who is refreshed by sleep I raised, or lift up my self.

30. וְלֹא-נִתְּתִי לַחֲטָא חֲכִי

לְשָׂאֵל בְּאֵלֶּה נַפְשׁוֹ :

( 30. Neither have I suffered my mouth to fin )  
By wishing a curse to his soul.

*My mouth : chicci* : My palate : ch. 6. 30. — 12. 11. — *Guttur meum*. V. Lat.

*By wishing a curse to his soul : lishol bealab naphsho* : *Petendo in execratione animam ejus. le kallel otbo*, by cursing him ; Ab. Ezra. — *Alab*, the same with *kelalah*, cursing. R. Levi. — But they seem both to have mistaken the sense. And instead of it I should rather interpret the words in this manner, viz. *lishol, petendo בְּאֵלֶּה beloah, à Deo*, [not *bealab, execrationem*] *naphsho, animam (vitam) ejus* : By asking of God his soul. i. e. By desiring, or wishing for his death. — Comp. Judg. 18. 5. Where the particle beth is used in the same construction, viz. *sheal belohim, ask counsel of God*. — That phrase of *asking*, or requiring the soul in the sense of dying, is no other than what we read in Luk. 12. 20. This night shall thy soul be required. Comp. ch. 6. 2.

31. אִם-לֹא אָמְרוּ מִתִּי אֲחֵלִי

מִיָּתֵן מִבְּשָׂרוֹ לֹא נִשְׂבַּע :

31. If the men of my tabernacle said not,

O that we had of his flesh, we cannot be satisfied.

*If — not : im lo* : Surely, or, Verily the men &c. Comp. ch. 1. 11.

*O that we had : mi jitten* : *Quis dabit*. Literally interpreted by the Author of the Vulgate and the LXX viz. *Quis det de carnibus ejus ut saturemur* ?

*Of his flesh &c.* Job's complaint of the restless temper of his enemies, ch. 19. 22. is in the same terms ; Why do ye persecute me, — and are not satisfied with my flesh ? — So in the place we are considering we may read,

Verily my own domestics (the men of my household) said,

Who will (or, If any one will) give of his flesh ? we cannot be satisfied.

Or, in other words ; Our rage against him is so much exasperated, that we could tear the very flesh from his bones ; we could devour him.

This



This interpretation seems to be easier and more natural than what Schul-  
tens gives of Job's hospitality ; viz. If the men — said not, who will shew or  
produce any one that has not been satisfied with his flesh? i. e. His provisions,  
or dainties. And besides Job had delivered himself to the same purpose chap.  
19. 19. viz. *methe sôdi*, *My inward friends*, (the men of my secret, or coun-  
cil) abhorred me: which corresponds with *methe oholi*, *The men of my taber-  
nacle*, Comp. Mat. 10. 36. A mans foes shall be they of his own household.

בְּחוּץ לְאֶיִלִּין גַּר  
דָּלְתִי לְאַחַר אֶפְתָּח :

32. The stranger did not lodge in the street :  
But I opened my doors to the traveller.

*The stranger : ger* : Comp. ch. 19. 15. Where this word is mentioned as  
signifying one who is not a native of the city where he dwells, but comes there  
*la-gûr*, to sojourn.

*Lodge : jalin : Pernoctabat.*

*To the traveller : la-orach* : Which supposes the word to be pointed *oreach* :  
*Viatori* ; V. Lat. πᾶντι ἐλθόντι LXX. But the construction is, *To the way* :  
which, as Schultens writes, is more emphatical ; *Via publicæ valvas aperire*,  
*est, jubere cuivis iter illac habenti domum suam patere ; ut tanquam suo jure, sive*  
*interdiu, sive noctu, illuc diversetur*. The Poet in Hamasah (vid. ch. 7. 3. — 16.  
18.) writes in the same figurative manner ; viz. I take the public way for my  
tent and its porch. i. e. I give orders that my tent, and my hospitable table  
shall be open without distinction to every traveller.

To this we may add the injunction of Mahomet in the Alcoran, ch. 4. 35.  
To shew kindness to parents, — to a stranger, *wabni* — *ssabili, et filio viæ*,  
and a traveller. Comp. the note on ch. 5. 7. — Thou shalt not vex a stran-  
ger, Exod. 22. 21. — If she have lodged strangers, 1 Tim. 5: 10. — Be not  
forgetful to entertain strangers, Heb. 13. 1.

אִם-כִּסִּיתִי כְאָדָם פֶּשְׁעִי 33  
לְטֶמֶן בְּחִבִּי עֲוֹנִי :

33. If I covered my transgressions as Adam :  
By hiding mine iniquity in my bosom :

*My transgressions : peshayai* : Sins of a heinous kind. — *Mine iniquity : ya-  
voni* : My crooked, distorted way. Comp. ch. 13. 23.

As



*As Adam: ce-adam: Quasi homo. V. Lat. — ce-derec &c. Ab. Ezra. As is the custom, or manner of men. But as several interpreters observe, a particular allusion seems to be made to Adam's transgression.*

*In my bosom: be-chobbi: In occulto, vel secreto meo, be-sitbri. R. Levi. — Gen. 3. 8. When they heard the voice of the Lord, — Adam and his wife jithchabbe, hid themselves. Therefore instead of in my bosom, the construction would, it may be, agree better with the Hebrew in Genesis to say, By hiding, mine iniquity be-chobbi, in occultare (occultando) me, in concealing myself.*

כִּי אֶעְרוֹץ הַמֶּוֹן רַבָּה 34

וּבֹחַ מִשְׁפָּחוֹת יִחְתֶּנִּי

וְאָדָם לֹא-אֵצֶא פֶתַח :

34. Did I fear a great multitude?

Or did the contempt of families terrify me:

That I kept silence, and went not out of the door?

*Did I fear &c. Varie exponitur hic versiculus, et ambiguus est maxime. Mercer. But the sense does not really seem to be so very ambiguous. — Did I fear, supposes the Hebrew to be only eyerotz. Whereas it is ci eyerotz. If I feared. Si expavi. V. Lat. — Job is vindicating himself here in the same style as in the verse above &c. im, if I covered &c. But ci will admit of the same construction with im. Exod. 20. 25. ci, if thou lift up thy tool &c. — In ch. 27. 8. the same particle is used with no less than three interpretations different from this in the text before us.*

*A great multitude: hamon rabbah: — shel reshayim, of wicked men. Sol. Jarchi. — The objection here is against the concord of hamon, a masculine, with rabbah, a feminine: which may be answered from 1 King. 19. 11. viz. ruach gedolah ve-chazak, a great and strong wind: which in strictness should be read chazakah. But we are to suppose that in Hebrew, as in all languages, some nouns are common to both genders: and particularly, hamon, a multitude, includes both sexes.*

*Families: mishpachoth: Relations, or Kindred. Gen. 24. 38. Thou shalt go unto my father's house, and to mishpachti, my Kindred.*

*That I kept silence: va-eddom: Or kept silence. Comp. ch. 19. 5.*

From what is premised we shall say:

If I feared a great multitude;

Or the contempt of families terrified me;

Or kept silence without going out of doors.

i. e.



i.e. If I was afraid of a number of men associating themselves against me: Or was under any terror when despised by my own kindred: Or excluded myself from public conversation.

מִי־יִתֶּן־לִי שָׁמַע לִי 35

הֵן הָיוּ שָׂרֵי יַעֲנֵנִי

וְסִפֵּר בְּתֵב אִישׁ רִיבִי :

35. O that one would hear me!

Behold my desire is, *that* the Almighty would answer me,  
And that mine Adversary had written a Book!

*My desire: tarvi: for taarvi: chefer aleph, by a defect of the aleph, as some observe. Vid. Ab. Ezra and R. Levi. — from תָּוָה desideravit. Instead of which others render it Signum meum, from תָּוָה designavit: as if Job desired some particular fixed time for his own defence. But the Author of the Vulgate, with the Targum, understood the word in the sense of desire, which seems to be the true one.*

*Mine adversary: The expression of the Hebrew is very elegant, viz. ish-ribi, vir contentionis meae; the man I am contending with.*

*Had written: cathab: scripsit, for jictob: Confusis temporibus, ut in hoc libro passim fit. Mercer. Comp. ch. 15. 8. — The connexion would be better to say, And that mine Adversary would write a book!*

אִם־לֹא עַל־שִׁכְמִי אֶשָּׂאנוּ 36

אֶעֱבֹדנוּ עֲטָרוֹת לִי :

36. Surely I would take it upon my shoulder:

And bind it as a crown to me.

*Take or bear it upon my shoulder: — Bind it as a crown: Common forms of expression used when any thing or person was to be made public. Ezek. 12. 6. In their sight yal catbeph tissa, shalt thou bear it upon thy shoulders: — I have set thee for a sign &c. — Isai. 62. 3. Thou shalt be yatereth, a crown of glory, &c.*

כִּסְפֵּר אֶעֱדִי אֲנִידֵנוּ 37

כִּמוֹ נָגִיד אֶקְרִבֵנוּ :

37. I would declare unto him the number of my steps:

As a prince would I go near unto him.

The



*The number of my steps: mispar tzeyadai*: Which Ab. Ezra explains, *col deracai* &c. *All my ways* would I lay open before him.

*A prince: nagid*: &c. i. e. *animo heroico et imperterrito, quippe bene sibi conscio*. Piscator. This sense corresponds with the Arab. *radix nagoda, audax, fortis fuit*. Giggeius.

אִם-עָלַי אֲדַמְתִּי חֲזָקָה 38  
וְיִחַד תִּלְמִיתִי יִבְכֶּה :

38. If my land cry against me;

Or that the furrows likewise thereof complain:

*My land cry*: — *Furrows complain*: An elegant Prosopopœia, as Commentators observe: Several of which we meet with in Scripture. Gen. 4. 10. The voice of thy brother's blood *crieth* &c. Habak. 2. 11. The stone shall cry out of the wall; and the beam out of the timber shall answer it. — Comp. y. 20. of this chap. and ch. 28. 14, 22.

*My land, &c.* Which is well interpreted by Mercer; viz. *Quum parietes et tigna domus (Hab. 2.) rapina et sanguine aliorum ædificatæ clamant in eum qui ipsam construxit: Sic terra ubi injuste occupatur in occupatorem clamare videtur.*

*Complain: jibcajun*: Literally, *weep*.

אִם-כָּחָה אֲכַלְתִּי בְלִי-כֶסֶף 39  
וְנַפְשִׁי בַעֲלָהּ הִפְחִיתִי :

39. If I have eaten the fruits thereof without money:

Or have caused the owners thereof to lose their life.

*Have caused to lose their life: hippächti nephesb*: Or with the Vulgate and Targum, Have made their Soul to grieve. In this sense S. Jarchi, R. Levi, and the Chald. Par. understand *mappach nâpbesb*, (ch. 11. 20.) *giving up of the ghost*: Or, as in the margin of our English Bible, *a puff of breath*.

תַּחַת חֲטָה יֵצֵא חֹרֶת 40  
וְתַחַת-שְׁעֵרָה בְּאִשָּׁה :

40. Let thistles grow instead of wheat:

And cockle instead of barley.

*Thistles: choach*: Or, *thorns*. Prov. 26. 9. *choach, a thorn* goeth up into the hand of the drunkard. Cantic. 2. 2. As the lily among *ba-chochim, the thorns*.

*Cockle*:



*Cockle: baeshab: Fructus fætidus, tam in frumento ut lolium, quàm in uvis, ut labrusca. Schindler. From the radix baash, fætuït.*

תָּמוּ דְּבַרִּי אִיּוֹב : The words of Job are ended; i. e. The conference in which he had engaged with his three friends, was now finished. In the six chapters following, Elihu appears in vindication of God, and reproves Job as well as his friends for not speaking so justly of God as they ought to have done. — Ch. 38 and 39. God himself sets forth Job's ignorance in several points relating to the Divine power, &c. To this Job, ch. 40. submits with great humility, in very few words: And in ch. 42. intimates, that to offend was his abhorrance; and repents of the crime he had been guilty of.

## CHAP. XXXII.

וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מֵעֲנוֹת אֶת־אִיּוֹב כִּי הוּא צַדִּיק בְּעֵינָיו :

1. So these three men ceased to answer Job, because he was righteous in his own eyes.

וַיִּחַר אַף אֱלֹהִים בֶּן־בְּרַכְיָאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאִיּוֹב חָרָה אַפּוֹ עָלָיו צָדִיקוֹ נִפְשׁוֹ מֵאֱלֹהִים :

2. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: Against Job was his wrath kindled, because he justified himself rather than God. — Comp. ch. 4. 17.

וּבְשִׁלְשֶׁת רֵעָיו חָרָה אַפּוֹ עַל אֲשֶׁר לֹא־מָצְאוּ מַעֲנָה וַיִּרְשְׁעוּ אֶת־אִיּוֹב :

3. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

*No answer:* No reasonable answer. V. Lat.

וְאֱלֹהִים חָכַם אֶת־אִיּוֹב בְּדִבְרָיו כִּי זָקְנִים־הָיָה מִמֶּנּוּ לְמִים :

4. Now Elihu had waited till Job had spoken, because they were elder than he.

וַיֵּרָא אֱלֹהִים כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיִּחַר אַפּוֹ :

5. When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

וַיַּעַן אֱלֹהִים בֶּן־בְּרַכְיָאֵל הַבּוּזִי וַיֹּאמֶר :

6. And Elihu the son of Baracel the Buzite answered, and said:

*Answered: jayan: in sermonem prorupit. Mercer.*

K k k

צִעֵר 6



6 צעיר אני לימים

ואתם ישישים

על-כן זחלתי

ואירא מחות ידי אתכם :

6. I am young,  
And ye are very old :  
Wherefore I was afraid,  
And durst not shew you my opinion.

*I am young* : Hebr. *Parvus ego diebus*.

*Very old* : *jesbishim* : A word in a manner appropriated to the Book of Job, being read but once more in any other part of the Bible. Comp. Not. in ch. 12. 12. where it is mentioned as signifying those who are men of knowledge as well as years. From which we conclude that Elihu, a young man, reproves Job and his three friends in a very elegant, ironical style, for imagining, that because they were old, they must necessarily be wise.

*I was afraid* : *zachalti* : *cunctatus sum*. *zachala*, in Arabic, as Bochart writes, *non solum recedere, sed et morari sonat*. *Inde Saturnus Arabice zachal vocatur, quia fertur multo tardius quam reliqui Planetæ*. Hieroz. l. i. c. 9. — This is the only place where we read the verb *zachal*. — Ab. Ezra in his Comment makes *zachalti* parallel to *pachadti*, *timui*. From which he observes that *zochale yaphar*, *serpents of the dust*, Deut. 32. 24. are so called, because men are *afraid* of them ; as *emim*, *giants*, are *terrors* to those who look on them. (Comp. ch. 9. 34.) But he farther adds, that some explain *zachalti* from Arabic, in the sense of *shabti*, *recessi*, *averti me* ; and that *zochale yaphar*, as mentioned above, have that name because of their *receding*, or *turning away* from men. — Therefore as *zochalim* denote *serpents*, or *reptiles*, *timidæ naturæ* : When Elihu saith *zachalti*, he intimates, I was possessed with fear like one of those timorous reptiles at the sight of man ; or like man at the sight of those reptiles.

7 אִמַּרְתִּי יָמִים יְדַבְּרוּ

ורב שנים ידעו חכמה :

7. I said, Days should speak :  
And multitude of years should teach wisdom.

*I said* :



*I said: amarti: the same with amarti ani belibbi, I said in mine heart.*  
Eccl. 2. 1.

8 אָבִן רוּחַ הָיָא בְּאָנוּשׁ

וְנִשְׁמַת שְׂרִי תְּבִינָם :

8. But *there is* a spirit in man:

And the inspiration of the Almighty giveth them understanding.

*A spirit: ruach: ha-chocmah, of wisdom: S. Jarchi; to which he justly adds, ve-lo, &c. and not the number of days, or old age; but the spirit ha-makom, of the Omni-present.*

9 לֹא רַבִּים יִחְכְּמוּ

וְזָקֵנִים יִבְנוּ מִשְׁפָּט :

9. Great men are not *always* wise:

Neither do the aged understand judgement.

*Great men are not always wise: lo rabbim jechcâmu.* There is no Hebrew for *always*. Why, we may ask, are *great men* mentioned? Elihu, x. 7. had said, *rob: multitude* of years should teach *chocmah, wisdom*. Therefore instead of *magni*, one would rather say, *multi non sapientes sunt*. St. Paul writes in the same style, 1 Cor. 1. 26. Not many *chacime* (Syriac) *wise men*, &c. — Will it not then be better to read our text, Not many men are wise; i.e. Wisdom (religious wisdom) is the province but of few men only. — *Dei, non hominum donum est vere sapere, in religione maxime de qua hic agebatur.* Mercer.

*Judgement: mishpat: (Targum, dina: — LXX' κρίμα.) i.e. the proper way of determining in matters of difficulty, which belongs to shophet, the Judge.* Psal. 1. 5. The ungodly shall not stand *bam-mishpat: in judgement*.

*Neither the aged: Comp. the Note on ch. 4. 18. and 12. 20.*

10 לָכֵן אָמַרְתִּי שְׁמָעָה לִי אֶחָדָה דַּעִי אֶת־אֲנִי :

10. Therefore I said, hearken to me: I also will shew mine opinion.

*I said: amarti: rather, I say. Propterea dico.* Schultens.

11 הֵן הוֹחַלְתִּי לְדַבְּרֵיכֶם

אֲזִין עַד־תְּבוֹנוֹתֵיכֶם

עַד־תִּתְּקֶרֶן מִלִּין :



11. Behold, I waited for your words :

I gave ear to your reasons,

Whilst ye searched out what to say.

*Your reasons : tebunothecem : your understandings :* which corresponds better with what goes before, *ŷ. 8.* The inspiration of the Almighty *tebinem : giveth them understanding :* and *ŷ. 9.* Neither do the aged *jabinu, understand* judgment. The word in our text is emphatically in the plural number, *tebunoth understandings.* Comp. *Psal. 49. 3.* My mouth shall speak of *chokmoth, wisdoms,* and my heart of *tebunoth, understandings ;* i. e. various kinds of wisdom and understanding. — *Ifai. 40. 14.* Who shewed to Him *derec tebunoth, viam intelligentiarum ?*

*What to say : millin :* A translation that by no means does justice to the text, as I have endeavoured to shew in the note on *ch. 8. 10.* Instead of which we may read, Whilst ye searched out *sententious, instructive sayings ;* such as the Ancients were celebrated for.

וְעֵדֵיכֶם אֶתְבוֹנֶן 12

וְהִנֵּה אֵין לְאִיֹּב מוֹכִיחַ

עוֹנֶה אֶמְרָיו מִפֶּה :

12. Yea, I attended unto you :

And behold, *there was* none of you that convinced Job ;

Or that answered his words.

As the Hebrew stands, we should read, And behold *there was* none that convinced Job : — *There was none* of you that answered his words.

*I attended : etibbonân : intelligere studui, conatus sum.* Schindler. I endeavoured, I took pains to understand your reasoning.

*That convinced : mociach : that convicted.* Ch. 19. 5.

כִּי תֹאמְרוּ מִצָּאֵנוּ חֵכְמָה 13

אֵל יִדְפֵּנוּ לֹא־אִישׁ :

13. Left ye should say, We have found out wisdom :

God thrusteth him down, not man.

*Man : ish : who derives his existence from God.* Comp. *ch. 9. 32.* —

11. 12.

וְלֹא־עָרַד אֵלִי מֶלֶךְ 14

וּבְאֶמְרֵיכֶם לֹא אֲשִׁיבֵנוּ :

14. Now



14. Now he hath not directed *his* words against me :  
Neither will I answer him with your speeches.

*Hath directed* : *yarac* : *Ordinavit, disposuit* : A word applied to the ordering and disposing of a regular army. Ch. 6. 4.

His *words* : *millin* : Literally, He hath not directed *millin* : i. e. Peculiar sentences and observations : as mentioned in the note on *v. 11*. The same fault may be found with the translation here as in that verse : for we should read properly, — He hath not directed *millin*, *set forms*, or *speeches* &c. Neither will I answer him *be-imrecem*, *with your words*.

15. חָתוּ לֹא-עֲנוּ עוֹד  
הֶעֱתִיקוּ מִהֶם מִלִּים :

15. They were amazed, they answered no more :  
They left off speaking.

*They left off speaking* : The literal construction of the Hebrew, is, *Remove-runt à se* [*remota sunt ab illis*, Comp. ch. 6. 2.] *millim*. But S. Jarchi's interpretation is still more elegant, viz. *saru, recesserunt ab illis verba*. — In this place *millim* may be understood of such *words* as pass in common discourse ; and yet sometimes have a different meaning. Comp. ch. 8. 10. — *nisharu cemo illemim* : *Manferunt sicut muti*. R. Levi.

16. וְהוֹחַלְתִּי כִּי-לֹא יִדְבְּרוּ  
כִּי עָמְדוּ לֹא-עֲנוּ עוֹד :

16. When I had waited (for they spake not,  
But stood still, *and* answered no more :)

Or as the words may be rendered : *ve-bochalti, adhuc, vel iterum expectavi, Sed* &c.

Still I waited, but they spake not :

But stood still. They answered no more.

Zach. 2. 1. *vaessa, still*, or, *again I lift up* mine eyes, &c. — By this change the particle *ci* hath the same translation in both parts of the verse.

17. אֶעֱנֶה אֲפִי-אֲנִי חֶלְקִי  
אֲחִיָּה דְעִי אֲפִי-אֲנִי :

17. *I said*, I will answer also my part :  
I also will shew mine opinion.



*I said*, is an addition to the text ; there is no occasion for it, if you allow the small change I have made in the verse above.

18 כִּי מָלְתִּי מְלִים

הַצִּיקְתָּנִי רוּחַ בִּטְנִי :

18. For I am full of matter :

The spirit within me constraineth me.

*Full of matter* : Or, *words*, *millim*. *yl. 15*.

*The spirit within me* : *ruach bitni* : *Spiritus ventris mei*. An elegant similitude, as Mercer observes, taken from new wine put into new bottles ; which unless you give them vent, are in danger of breaking. So Elihu intimates, That his desire to speak is so pressing and urgent, that if not indulged the liberty of delivering his opinion, like the new bottles he is ready to burst.

19 הִנֵּה בִטְנִי כִּי־לֹא יִפְתָּח

בְּאֵבוֹת חֲדָשִׁים יִבְקַע :

19. Behold, my belly *is* as wine, *which* hath no vent :

It is ready to burst like new bottles.

*Bottles* : *oboth* : The only place where we read *oboth* in this sense. In other parts of scripture it relates to those who have *familiar spirits* ; and seems in particular to be applied to women ; because wherever it is mentioned, we find it joined with *ba-jiddeyonim*, *wizards*, *scioli* ; Men who are pretenders to knowledge, from *jaday*, *scivit*. — Of the former kind probably was παιδίσκη ἔχουσα πνεῦμα πύθωνος [πύθωνα MS. Al.] the damsel possessed with the spirit *python*, which brought her masters much gain μαθητεύμενη *vaticinans*, *divinans* : practicing divination. — Comp. Lev. 19. 31. Have no regard *el ha-oboth* : i. e. to those women who would persuade you they are as full of the spirit of divination, as bottles are of wine : *veel ba-jiddeyonim*, or those men who pretend to knowledge : such as we may suppose is distinguished by St. Paul, γνῶσις ἡ ψευδοῦς Science, or knowledge *falsly so called*. Vid. Lev. 20. 6. — 1 Sam. 28. 3. &c.

20 אֶדְבֶּרָה וְרוּחִ-לִּי

אֶפְתָּח שִׁפְתֵּי וְאֶעֱנָה :

20. I will speak, that I may be refreshed :

I will open my lips and answer.

*That*



*That I may be refreshed : ve-jirvach li : Et dilatabitur mihi. — Et angusto in latum spatium educar.* Schindler. — R. Levi makes it parallel to 1 Sam. 16. 23. *ve-ravach le-shaul ; Et respiratio erat Sauli.* And Saul was refreshed.

אֶל־נָא אִשָּׁא פְּנֵי־אִישׁ 21

וְאֶל־אָדָם לֹא אֶכְנֶה :

21. Let me not, I pray you, accept any mans person :

Neither let me give flattering titles unto man.

*Accept any mans person :* A phrase that is used in a good as well as a bad sense. Ch. 13. 8. — There seems to be a peculiar emphasis in the Hebrew, which does not appear in the translation. Let me not — accept the person *ish*, of man. i. e. Let me not be partial to *any one in being* : Neither — give flattering titles *el adam*, to a son of the earth. Comp. the note on ch. 11. 12. — It is evident the Lxx apprehended some distinction should be made; whose Version runs thus, I shall not be afraid of *ἄνθρωπον*, *hominem* : Nor have regard to *βροτὸν*, *mortalem*.

*Give flattering titles : acanneh :* Which R. Levi interprets, *lo yalim*, &c. *I will not conceal* his true name by giving him *cinnui*, *cognomen*, such as does not belong to him. — I will not do it *licbodo : ad gloriam ejus*; to do him honour. S. Jarchi.

*Lo acanneh : Non cognomine utar, honoris vel adulationis causa.* Castel. Lexic. — In Chaldee *cinnui* not only signifies a surname, but an epithet, a periphrasis &c. — In Arabic *conjab*, is a metonymy, when you speak of a thing not by its true name. — Amongst the Adagies, N° XL. published by Golius, (which Schultens mentions) one Arabian saith to another, It is *chamron*, strong wine (which thou offerest me, and is forbidden by our law) and yet *tocni*, thou namest it, or, concealest it by the name of *tila*, wine that hath lost its strength. Just as if you should call a wolf the father of a sheep. Or as Golius writes in Lex. *tilaon*, *Ut quasi excusetur rei licitæ nomine illicitus vini usus.*

כִּי לֹא יָדַעְתִּי אֶכְנֶה 22

כַּמַּעַט יִשְׁאַנִּי עֲשֵׂנִי :

22. For I know not to give flattering titles :

In so doing my Maker would soon take me away.

*I know not &c. lo jadayti acanneh :* Literally, *Non novi cognominabo*, for *cognominare* : [a construction much used in Arabic. ch. 4. 8.] i. e. I shall neither give



give flattering, nor honourable titles. Comp. the note above. — *Isai. 45. 4.* I have called thee [Cyrus] by thy name : *acanneca*, I have surnamed thee : i. e. I have given thee titles of honour ; viz. My Shepherd : My Anointed : Ch. 44. 28. and 45. 1.

*Would take me away : jiffaeni* : Which some Commentators with Ab. Ezra and R. Levi, interpret *jifrepheni*, *Would burn me* : Referring to 2 Sam. 5. 21. They [the Philistines] left their images, and David and his men *jiffaem*, burnt them. The reason of this absurd translation is, because in 1 Chr. 14. 12. where the same victory over the Philistines is recorded, we are told, — When they had left their gods, David gave a commandment, *vai-jiffarephu*, and they were burnt with fire. — But the burning of them we must suppose was after they were removed, or taken away from the place of worship where they were fixed. — S. Jarchi with more justice explains *jiffaeni* in our text, *jash-likeni min bayolam*, He will take me out of the world. — But I must do justice to our Translators, who though in the text of 2 Sam. 5. 21. they have put the words *burnt them* ; yet in the margin we read, *took them away*.

## CHAP. XXXIII.

וְאֵלֶם שְׁמַעְנָא אִיּוֹב מִלִּי  
וְכָל-דְּבָרִי הַאֲזִינָה :

1. Wherefore Job, I pray thee, hear my speeches :  
And hearken to all my words.

*My speeches : millai* : — *My words : debarai* : i. e. Some observations taken from the wisdom of the Ancients ; as well as words that pass in common discourse. Comp. ch. 32. 11.

הִנֵּהנָא פִּתְחֹתִי פִי  
דְּבָרָה לְשׁוֹנִי בְּחִבִּי :

2. Behold, now I have opened my mouth :  
My tongue hath spoken in my mouth.

*In my mouth : be-chicci* : Rather, to avoid the tautology, In my palate, Or with the Vulgate, In my jaws, or throat. Ch. 31. 30.

יֵשֶׁר-לְבִי אָמַרְי  
וְדַעַת שִׁפְתֵּי בְּרוּר מִלְּלִי :



3. My words *shall be* of the uprightness of my heart :  
And my lips shall utter knowledge clearly.

*And my lips &c.* As the Hebrew stands, the translation will be more emphatical, to say, *Et (quoad) scientiam* [Comp. ch. 3. 6.] *labia mea purum* [quodcunque purum est] *eloquentur*. And as to knowledge, my lips shall utter whatever is pure.

רוח־אל עֲשֵׂתִנִּי 4

וְנִשְׁמַת שְׁרִי תַחֲיֵנִי :

4. The spirit of God hath made me :  
And the breath of the Almighty hath given me life.

*The spirit of God : ruach el : &c.* — *The breath, nishmath : — hath given me life : techaijeni :* One would think by this language that the Author of the Book of Job was no stranger to the Mosaic account of the Creation. Gen. 1. 2. we read, *ruach elohim, The spirit of God moved &c.* Ch. 2. 7. The Lord God formed man, — and breathed into his nostrils *nishmath chajim, the breath of life.* — Mercer in his comment on our text makes no scruple to say, *Alludit ad primam hominis creationem quæ initio Genesis describitur, quum Deus in hominem vitæ spiraculum insufflavit.*

אִם־תּוּכַל הַשִּׁיבֵנִי 5

עֲרָכָה לִפְנֵי הַתִּצְבָּה :

5. If thou canst, answer me :  
Set *thy words* in order before me, stand up.

*Set thy words : yercab :* *Thy words* are R. Levi's comment, viz. *debareca.* In ch. 6. 4. the radix *yarac* is considered as a military term, ordering and disposing an army : Agreeable to which is Schultens's translation, viz. *Instrue aciem.* But the expression will not be improper if we add to it, *verborum.* This is no more than what we read ch. 32. 14. *lo yarac millin, he hath not directed words against me.* — There is sometimes in Hebrew a peculiar conciseness which we should esteem rather a beauty than a defect in the language. Comp. ch. 31. 11.

הִנֵּנִי כַפִּיד לְאֵל 6

מִחֹמֶר קִרְצָתִי נִסְאָנִי :

6. Behold, I *am* according to thy wish in God's stead :  
I also am formed out of the clay.



*According to thy wish: ce-phica: Literally, juxta os tuum. But the proper construction, agreeably with the latter part of the verse, and the Chald. Paraphrase, seems to be, Behold, I am as thou art with respect to God. For as Schindler in his Lex. observes, phi is no other than a mere Expletive. As Numb. 6. 21. ce-phi nidro, according (with respect) to his vow which he vowed. Malac. 2. 9. I have made you contemptible — cephi, according as ye have not kept my ways. Sicut non servastis, &c. Vulg. Lat. and Chald. Par.*

*I am formed: koratzti: excisus sum. — nibrethi ve-notzarti: I am created and made. R. Levi. — Respicit ad primam hominis creationem, de qua in Genesi. — Ut figulus è luto vas ficturus solet è massa luti partem aliquam excidere et assumere ex qua vas fingat; Sic Deus è luti et limi massa particulam velut deciderit et assumpsit unde hominem formaret. Alluditur ergo hic ad primam hominis formationem. Mercer.*

7 הִנֵּה אִמְתִּי לֹא תִבְעָתְךָ  
וְאִכְפִּי עָלֶיךָ לֹא יִכְבֵּד :

7. Behold, my terror shall not make thee afraid:  
Neither shall my hand be heavy upon thee.

*My terror: ematbi: My great terror. Ch. 9. 34.*

*My hand: acpi: Eloquentia mea. Vulg. Lat. — tuni, my burden. Chald. Par. — Commentators are much divided in giving the sense of acpi. Ab. Ezra writes, jesh omerim, &c. Some say it is a difficult word to interpret: And that it is the same with acaph, Prov. 16. 26. He that laboureth, laboureth for himself; for his mouth acaph, craveth it of him; or, boweth unto him: Which Mercer explains; Quia os ejus incurvat se illi, et velut ab illo supplex cibum petit. — But what Ab. Ezra observes farther, is more to the purpose, viz. Some say, it is a compound word, in the same manner with חֲלָכַיִם and אֲכֹר ch. 41. 10. and Psal. 10. 10. The former having the addition of aleph: The latter, according to the Masorets, being no other than chel caim, turba attritorum. Therefore remove aleph from אִכְפִּי we shall then with R. Levi read כַּפִּי cappi; i.e. jadi, my hand. maccathi, my stroke: Parallel to ch. 13. 21. where we have the same words with these in our text; viz. Withdraw cappeca, thy hand, meyalai, far from me: ve-ematbeca al tebayathani: and let not thy dread make me afraid.*

8 אֲדָא אִמְרַת בְּאוֹנִי  
וְקוֹל מִלֵּן אֲשַׁמֵּעַ :

8. Surely



8. Surely thou hast spoken in mine hearing:

And I have heard the voice of *thy* words, *saying*:

*In mine hearing: be-oxni: in auribus meis.*

*The voice of thy words: kol millin: rather, The sound of words, or, narrative of speeches. — Jer. 7. 34. kol, the voice (the sound) of mirth, and the voice of gladness. — Job 34. 16. Harken to kol, the voice, or sound, of my words.*

וְיָדַעְתִּי בְּאָזְנוֹי בְּלִפְתֵּי

חַיְתִּי וְלֹא עָן לִי :

9. I am clean without transgression:

I am innocent; neither is there iniquity in me.

*I am clean, &c. Job, ch. 10. 7. appeals to God for his innocence. Zophar, ch. 11. 4. charges him with maintaining that his doctrine was pure, and that he was clean in the eye of God. Comp. ch. 6. 29, 30.*

*Innocent: chapb: one of the ἀπαξ λεγόμενα immaculatus, V. Lat. ἀμειπ-  
τῶ LXX. R. Levi and S. Jarchi explain it from one of the Sayings of their  
wise men of happy memory; viz. A Nazarite lo jachoph, doth not dress, or  
comb his head: So that chapb will be the same with pexus, nitidus. But in-  
stead of having recourse to the Rabbies, why should we not rather derive  
חַפּ from חָפַף textit? We shall then say, Ego teclus, in the same meaning with  
Psal. 32. 1. Blessed is he nesui peshay, condonatus (quoad) prævaricationem,  
whose transgression is forgiven: cesui chataab, teclus (quoad) peccatum, whose  
sin is covered: Where instead of cesui, the Chald. Paraphrast writes chephjan,  
teclus. From which it may be observed, that beli peshay, in our text, without  
transgression, is no other than nesui peshay: And chapb, covered, answers to  
cesui chataab, by way of emphasis. The conciseness of expression being some-  
times a peculiar beauty. Note on v. 5.*

*Transgression: pashay: of a heinous kind. Ch. 7. 21. — 13. 23.*

*Iniquity: yavon: perverse wickedness, crooked ways; from yavah, curvus,  
perversus est.*

וְיִדְעֵנִי חֵן תְּנוּאוֹת עָלַי יִמְצָא

יִחְשְׁבֵנִי לְאֹיֵב לוֹ :

10. Behold, he findeth occasions against me:

He counteth me for his enemy.

*Occasions: tenuoth: the same with yaliloth, as R. Levi observes: As if the  
word was taken from anab, or innab, obvenire, occurrere fecit. But the radix*



must properly be *nua*, which in *bipbil* signifies, To make void, To make a breach, &c. as Numb. 14. 34. Ye shall know *tenuthi*, my breach of promise: or, the altering of my purpose: Which text as parallel Ab. Ezra refers to. Therefore instead of, — He findeth occasions &c. we should say, *He findeth breaches* &c. i.e. *confregit, irrita fecit omnia mea studia, instituta et conatus, ut nihil assequar eorum quæ quæro aut instituo.* Mercer.

יֵשׁם בַּסֶּדֶר רַגְלֵי 11

יִשְׁמַר כָּל-אַרְחֹתַי :

11. He putteth my feet in the stocks;  
He marketh all my paths.

*He putteth my feet* &c. This was Job's complaint, ch. 13. 27. in the Note there it is mentioned, that these are the only places where we read *sad*, the stocks. The radix, which is wanting in Hebrew, is supplied from Arabic; viz. *shadda, obstrinxit, ligavit.*

הִרְזֹאת לֹא-צִדְקָתָאֲנִי 12

כִּי-יִרְבֶּה אֱלֹהִים מֵאֲנוֹשׁ :

12. Behold, in this thou art not just: I will answer thee:  
That God is greater than man.

*Behold, in this: ben zoth: Ecce hoc:* Behold this; i.e. Attend to this.

*That God: ci Eloab:* rather, Surely God &c. Comp. Josh. 2. 24. *ci*, &c. Truly, or, Surely the Lord hath delivered &c. — Jer. 22. 22. *ci*, Surely then shalt thou be ashamed.

*Is greater:* viz. in power and dominion, as it is generally understood. But upon examination it will perhaps be found that Elihu intended to set forth not the power, but the justice of God. Comp. ch. 4. 17. *ba-enosh me-eloab jatzdik:* Shall mortal [weak, fallen] man be more just than God? — Examine these words with the text before us, viz. Behold this: *lo tzadakta, thou art not just. ci jirbeh eloab me-enosh:* Surely God is greater [*tzedek, quoad justitiam*, more just] than man.

מִדּוּעַ אֵלֵינוּ רִיבוֹתָ 13

כִּי כָל-דִּבְרֵינוּ לֹא יַעֲנֶה :

13. Why dost thou strive against him?  
For he giveth not account of any of his matters.

He



*He giveth not account: lo jayaneb:* In the verse above Elihu saith, Thou art not Just; *eyeneca, I will answer thee.* Therefore the harmony is strong and emphatical if we render *lo jayaneb, He will not answer.* As if he should say, I will answer thee, but he (God) will not. — The translation of the second part of the verse will be this: *ci col debarav: for as to any of [all] his matters* (Comp. ch. 3. 4, 6.) He will not answer.

14 כִּי־בִאֲחַת יְדַבֵּר־אֵל

וּבְשָׁתַיִם לֹא יִשְׁוֹרְנָה :

14. For God speaketh once:

Yea, twice, yet man perceiveth it not.

*Speaketh once, — yea, twice;* i. e. Several times: Dav. Kimchi, Comment on Psal. 62. 11. God hath spoken once; twice, &c. — Job, ch. 40. 5. saith, Once have I spoken, — yea, twice, &c. — In the *ש*. before us *dabar* is read with a preposition, viz. *jedabber beachath u-bishtajim*. But in ch. 40. 5. the construction is without one, viz. *achath dibbarti, — ushetajim:* and Psal. 62. *achath dibber elohim:* God hath spoken once; *shetajim*, twice (*subaud. dibber*, hath he spoken) *zu shamayti, This have I heard:* Not, *Twice have I heard this.* — From the quotations above-mentioned, we see that some Particles are promiscuously joined to, or omitted after, Verbs. Comp. ch. 12. 14. and 18. 9.

Yet man perceiveth it not: *lo jeshurennab:* Here is no Hebrew for yet man.

The interpretation seems rather to be, *ci el, If God speaks once, or twice, lo jeshurennab, nemo id videbit, vel contemplantur:* No one will see, or perceive it; so as to be able to comprehend it. For as it follows in the next verse; In a dream, in a vision, &c. i. e. God speaketh by such means.

There are instances to shew that both *ci* and *lo* will admit of the same construction which I have given them. Exod. 20. 25. *ci, if thou lift up &c.* — 2 Kings 24. 14. Tho' they called, &c. *lo jeromem, nemo extulit se:* None raised himself up; i. e. *ut auribus arrectis auscultet et attendat invitationi.* Not, as in our translation, None at all would exalt him. Vid. Nold. Partic. p. 1013.

15 בַּחֲלוֹם חֲזִיוֹן לַיְלָה

בְּנִפְלֵ תִרְדָּמָה עַל־אָנָשִׁים

בְּתַנּוּמוֹת עָלֵי מִשְׁכָּב :

15. In



15. In a dream, *in* a vision of the night :  
 When deep sleep falleth upon men :  
 In slumberings upon the bed :

16 אֶז יִגְלֶה אֶזְן אֲנָשִׁים  
 וּבְמִסְרָם יִחַתֵּם :

16. Then he openeth the ears of men :  
 And sealeth their instruction.

*He openeth the ears* : (the ear) *jigleh oxen* : As he did to Abimelech in a dream of the night. Sol. Jarchi. — *Openeth the ears* is a literal translation ; which is not so in 1 Sam. 20. 2. viz. Jonathan said to David, My father will do nothing *ve-lo jigleh eth oxni* : but that he will shew it me : Or, without opening, or, uncovering my ear. Hebr. — And ch. 22. 8. Saul complains, All of you have conspired against me ; *ve-en goleh eth oxni* : And there is none that sheweth me, (uncovereth mine ear) that my Son, &c.

*Sealeth their instruction* : *jachtom be-mosaram* : *Disciplinam eorum velut impresso sigillo consignat*. Vers. Tigur. Comp. the Note on *ṣ*. 14. and ch. 12. 18. — If with Schultens we add the Arabic construction of *chatama*, *inspiravit*, *Decrevit rem Deus* ; we shall say, By his Divine Sanction or Decree He not only seals their instruction, but inspires them.

17 לְהַסִּיר אָדָם מֵעֲשֵׂה  
 וְגִנָּה מִנֶּבֶר יִכְסֶּה :

17. That he may withdraw man *from his* purpose :  
 And hide pride from man.

*That he may withdraw* : *le-basir* : *ad amovendum*.

*From his purpose* : *mayaseb* : Literally, *purpose*. — *Legendum videtur mim-maysebu*, [*à proposito suo*] *quod et metro et constructioni magis convenit*. Et sic *Vulg.* *Ut avertat hominem ab his quæ fecit*. Grey in loc. — This observation may be just. — But the reason why the particle *mem* before *mayaseb* was omitted seems to be owing to the Scribe ; who because the word began with two *mems*, instead of *מעשה* wrote *מעשה*, leaving out one *mem* thro' carelessness. — And for the same reason of two *vau*s coming together, because the first letter of the word following *mayaseb*, began with *vau*, he omitted it at the end of *mayaseb*, which should be read *מעשהו* — Comp. 1 Kings 20. 24. where the Copier was more exact ; viz. *baser*, *take away* the Kings every man *מִמֶּקוֹמוֹ* *mim-mekomo*, out of his place. Comp. Not. on ch. 22. 30. and 26. 13.

*Man* :



*Man : adam : — man : geber :* as if the Hebrew was the same. To avoid the tautology, the Vulgate is, *Ut avertat hominem ab his quæ fecit, et liberet eum de superbia.* — To turn away ἀντρεπον, *man* from injustice : τὸ δὲ σῶμα αὐτοῦ, *and his body* from ruin. LXX. — *Ut auferat bar nash, filium hominis — et operiat superbiam inig-gabra, à viro.* — I mention these several versions, to shew that the translators thought the Hebrew words *adam* and *geber* required a different interpretation. But if that was their opinion, they do not satisfy us as to their proper meaning. — The distinction will be clear and evident, if by *adam* we understand *weak, fallen, earthy man :* and by *geber, powerful, mighty man.* Comp. the Note on ch. 4. 17. — Admit that distinction, we shall see a beautiful antithesis in the verse before us ; viz.

That he may withdraw weak man from his purpose :  
And hide pride from mighty man.

יִחְשֶׁךְ נַפְשׁוֹ מִיִּשְׁחָת 18  
וְחַיָּתוֹ מִמָּעַבֵּר בַּשֶּׁלַח :

18. He keepeth back his soul from the pit :  
And his life from perishing by the sword.

*Keepeth back &c. from the pit :* i. e. from death, or the pit of corruption. We have the same words, Isai. 38. where Hezekiah [his life being prolonged] saith v. 16. So wilt thou recover me, and make me to live. v. 17. חַשַׁכְתָּ נַפְשִׁי מִשְׁחַתָּה *chashakta naphshi mish-shachath :* Thou hast delivered my soul from the pit : Not, as we read, Thou hast in love to my soul (*delivered it*) from the pit : Or, loved my soul from the pit, as in the margin. For no doubt but the text should have been חַשַׁכְתָּה *chashakta*, with *caph*, and not *koph* : Letters of the same sound, or the same organ, as the Grammarians speak, being easily changed. — Parallel to our text is Jon. 2. 6. Thou hast brought up my life *mish-shachath*, from corruption. — The translation of *jachshoc*, &c. in the Vulgate, is, *Eruens animam ejus à corruptione.*

*From perishing by the sword :* *mayabor bash-shalach.* The literal construction is very Poetical ; viz. *à transeundo*, Or with the Vulgate, *Et vitam illius ut non transeat in gladium :* A figurative expression for, *Et gladium ut non transeat in vitam illius :* Such hypallages or transpositions being very frequent. Comp. ch. 6. 7.

*The sword :* *shalach :* (from *shalach, misit*) *gladius è vagina emissus.* Buxtorf.  
— *Missile, telum omne quod manu in hostem mittitur.* Schindler.



יְהוֹכָה בְּמִכְאוֹב עַל־מִשְׁכְּבוֹ  
וְרִיב עֲצָמוֹ אֵתָן :

19. He is chastened also with pain upon his bed :  
And the multitude of his bones with strong *pain*.

*Strong pain : ethan :* Without any word for *pain*.

*The multitude : rib :* Which signifies *contention*. The margin in the Hebrew directs us indeed to read *rob*, *multitude*, notwithstanding the *cethib*, or *written text* is *rib*. But the latter seems to be the true reading ; viz. *Et contentio ossium ejus est fortis, sive vehemens, aspera*. And the contention (the struggle or uneasiness) of his bones is strong, or vehement. This is no other than David's complaint, Psal 38. 3. *en shalom ba-yatzamai* : There is no rest (or, peace) in my bones. — O Lord heal me, for my bones are vexed. Psal. 6. 2. All my bones are out of joint. Psal. 22. 14

וְהִמָּתוּ חַיָּתוֹ לֶחֶם  
וְנַפְשׁוֹ מֵאֲכָל תַּאֲוָה :

20. So that his life abhorreth bread :  
And his soul dainty meat.

*Abhorreth bread :* The same language with that in Psal. 107. 18. Their soul abhorreth all manner of meat. There is some difficulty in the construction of *ve-zihamattu* &c. Literally, *Et detestabitur ipsum vita ejus panem* : which is well expressed in the Interlineary version, *Et facit abominari eum vita ejus panem* : unless with Mercer we make it parallel to Exod. 2. 6. *vat-tirebu eth hai-jeled* : *Et vidit ipsum puerum. And she saw the child*. — As to the radix *וְהִמָּתוּ* *en lo chaber bam-mikra, non illi socius in scriptura* : Ab. Ezra. i. e. It is one of the ἀπαξ λεγόμενα. We are to read it in the sense of *tayab* and *baash* : *aversatus est, fætuit* ; which, as he observes, the word signifies *bilshon kedar, in lingua Arabica* : to which we may add, *et Chaldaicâ*. This gives weight to the verse ; especially if we place *lechem, panem, bread*, or any common food of what kind soever [as we understand our daily *bread* in the Lord's Prayer] in opposition to *maacal taavah* : *cibum desiderii*, food of a more delicate kind. (Comp. the note on ch. 30. 4.) This observation may be supported from Gen. 3. 6. The woman saw that the tree was good *le-maacal, for food* : and that it was *taavah, pleasant (desiderium)* to the eyes. *Aspectuque delectabile*. V. Lat. — From what is premised the whole verse gives us this in-



interpretation : viz. So that he not only hath an aversion to his bread ; (his common, ordinary food) which is the same to him as if it was rancid, and corrupted : But even to the most delicate meat that can be provided for him.

21 יָכַל בְּשָׂרוֹ מֵרֹאִי

וְשָׁפוּ עֲצָמָיו לֹא רָאוּ :

21. His flesh is consumed away that it cannot be seen :  
And his bones that *were* not seen stick out.

*That it cannot be seen : me-roi : i. e.* According to S. Jarchi, and R. Levi ; His flesh *jechashec mim-mareh : Subtrahitur à visione :* Referring to Lam. 2.

11. Mine eyes *calu, do fail* with tears. i. e. As S. Jarchi explains it, There is such a failure in mine eyes, that let them look never so intensely on any object, they cannot clearly distinguish it. Agreeable to which the sense of *His flesh &c.* will be, His body is so emaciated, that if you view him never so earnestly, you shall scarce perceive any of his flesh remaining.

*Stick out : shoppu : Or gabeu : eminent, prominent.* R. Levi. — But the translation should rather be ; *confringuntur, vel conteruntur : are broken or bruised.* Parallel to this we shall read Psal. 51. 8. That *yatzmoth, the bones* (which) *diccitha, thou hast broken* may rejoice : Where the Targum is the same with that in our text, *de-shappaitha, quæ confregisti.* We shall therefore say, And his bones are bruised (which) are not seen : i. e. Though we do not see them.

*His bones : yatzmothav :* His strength, or any part of his bodily substance : from *yatzam, roborari.* — *yetzem,* is not only *os,* but *corpus, substantia.*

22 וְתִקְרַב לְשַׁחַת נַפְשׁוֹ

וְחַיָּתוֹ לַמְּמִיתִים :

22. Yea, his soul draweth near unto the grave :  
And his life to the destroyers.

*His soul : naphsho :* Or, as it may be translated, *His body.* Comp. chap. 14. 22.

*Unto the grave : lash-shachath :* To the pit, or corruption. V. Lat. Comp. ch. 9. 31.

*To the destroyers : la-memithim :* — In what sense can it be said that his life draweth near to the destroyers ? Instead of *la-memithim,* if we read *la-*

M m m

metbim,



*methim, mortuis*, [the Transcriber by mistake might put two *mems* for one] the words will be very clear : viz.

Yea, his body draweth near to the grave, [the pit, or, corruption]

And his life to the dead. — *ἡ δὲ ζωὴ αὐτοῦ ἐν ᾧ* LXX.

אֶם-יֵשׁ עִלְיוֹ מַלְאָךְ 23  
מִלִּיץ אֶחָד כְּנִי-אֱלֹהִים  
לְהַגִּיד לְאָדָם יִשְׁרָאֵל :

23. If there be a messenger with him ;  
An interpreter, one among a thousand ;  
To shew unto man his uprightness :

*A messenger : malâc : Angelus. V. Lat. — An interpreter : melitz. Or in the Chald. sense, One who speaks elegantly, like an Orator.*

*One among a thousand : An expression to signify the difficulty of meeting with such an elegant speaker. Comp. ch. 9. 3. If he will contend with him, he cannot answer him one of a thousand. — Eccl. 7. 28. One man among a thousand have I found.*

*His uprightness : i. e. The uprightness of man, as it is generally interpreted. S. Jarchi, as if josphro was mentioned ironically, explains it by pishyo : His transgression. — But consider the context. If after those afflictions which man suffers, (v. 17, &c.) there be a messenger with him, to shew unto man his (God's) uprightness : viz. His dealing thus with man.*

וְהָיָה כִּי יִפְדֶּה 24  
פְּדֵהוּ מִיָּד יְשׁוּעָה  
מִצָּאָתִי כֹפֶר :

24. Then he is gracious unto him, and saith,  
Deliver him from going down to the pit :  
I have found a ransom.

*A ransom : copher : Redemption, or, the price of redemption. Psal. 49. 7. None can give to God copbro, his (brother's) ransom : i. e. Pretium redemptionis ejus. Where Dav. Kimchi in his comment writes : No one by all his riches can redeem his brother from death ; Nor can they give to God copbro, the price of his redemption, in whose power is life and death. I have found a ransom : words, as Cocceius writes, apposite to Hebr. 9. 12. — αἰώνιον λύ-  
τρωσιν εὐράμενοι :*



רִמַּשׁ בְּשָׂרוֹ מִנְעַר 25

יָשׁוּב לִימֵי עֵלּוּמִיו :

25. His flesh shall be fresher than a child's :  
He shall return to the days of his youth.

*His flesh &c.* This, as Schultens observes, we may imagine was a proverbial form of expression. Comp. 1 King. 5. 14. His flesh came again like unto the flesh of a little child.

*Fresher than a child's : rotaphash min-noyar : viridis, vegeta præ pueritia, vel infantia : unless you read nayar for noyar.* — As to *rotaphash*, it is reckoned one of the compounds, which are but few in Hebrew : [Comp. x. 7. and ch. 3. 5. — 12. 22.] This is the only place where it occurs ; it is well explained by R. Levi, viz. *bitblacblach ve-nirtab : is refreshed and moistened*. It is generally derived from *ratab*, to be green, and *pûsh*, to grow, or increase. But one would rather think that instead of one, they were originally two words, viz. *רַטַּב פֶּשׁ shall be green, shall increase*. If you consider the Hebrew, it is easy to discern how a transcriber might mistake, and write but one word only, because *beth* at the end of the first, being so like *phe* at the beginning of the second, might for that reason be omitted.

יַעֲתָר אֶל־אֱלֹהֵי וִירָצֵהוּ 26

וִירָא פָּנָיו בְּתִרְוָעָה

וַיֵּשֶׁב לְאִנּוּשׁ צָרָתוֹ :

26. He shall pray unto God, and he will be favourable unto him :  
And he shall see his face with joy :  
For he will render unto man his righteousness.

*He shall pray : jeytar : Earnestly and importunately.* Ch. 22. 27.

*With joy : bithruyah : Cum vociferatione, vel jubilo,* Psal. 47. 5. God is gone up *bithruyah* : with a shout : *be-jibbaba : Cum acclamatione, oratione.* Chald. — R. Levi's comment on the word in our text is, *be-simchah : Cum lætitia. bithpillah : Cum oratione. ve-tzeyakah : Et clamore.*

He shall see his face with joy, in Scripture phrase signifies, He shall be sensible that God is pleased with, or looks graciously upon him : as on the contrary, Psal. 34. 16. The face of the Lord is against them that do evil, i. e. The Lord is displeased with, or does not look graciously upon them.



27 יֵשֶׁר עַל-אֲנָשִׁים וַיֹּאמֶר הַטָּאֲתִי  
וַיִּשָּׁר הָעֲוִיָּתִי וְלֹא-שָׁוָה לִי :

27. He looketh upon men, and *if any* say, I have sinned ;  
And perverted *that which was* right, and it profited me not :

*And if any say: vai-jomer: Rather, Then he (man) saith.* The particle *vau* hath the same construction, ch. 10. 14. If I sin, *u-shemartani: Then thou markest me.* — As to the seeming irregularity in the text, viz. He looketh upon *anashim, men*; then he (man) saith; instead of, *They say*; the difficulty is removed by observing that *man* is read in the verse above; viz. He will render *le-enosh, unto man &c.* And though here we have *anashim, men*; yet this quick transition from one number to another is no strange thing in Hebrew. Comp. ch. 21. 10, 17.

*I have sinned: chatathi.* I have been guilty of those sins which are incident to man; in opposition to more heinous and grievous offences. Comp. ch. 5. 24. and 13. 23.

28 פָּדָה נַפְשׁוֹ מֵעֵבֶר בְּשָׁחַת  
וְחַיָּתוֹ בְּאוֹר תִּרְאָה :

28. He will deliver his soul from going into the pit:  
And his life shall see the light.

*His soul: naphsho: Or, his body.* Comp. y. 22. — *He will deliver: padab.* He delivereth.

*From going: me-yabor: From passing: A different word from that in y. 24.* Deliver him *me-redeth, from going down* to the pit.

29 הָרַב-כָּל-אֵלֶּה יַעֲלֶה-אֵל  
פְּעָמִים שְׁלֹשׁ עַם-נֶבֶר :

29. Lo, all these *things* worketh God  
Oftentimes with man.

*Oftentimes: payamajim shalosh: Literally, duabus vicibus, tribus, viz. vicibus. payamajim, is regularly in the dual number, and peyamim, in the plural is understood.* Comp. Gen. 27. 36. He hath supplanted me *payamajim: two times.* Exod. 23. 17. *shalosh peyamim: three times* in the year &c. — Num. 24. 10. Thou hast blessed them *shalosh peyamim: three times.* Comp. ch. 19. 3.

30 לְהָשִׁיב נַפְשׁוֹ מִי-שָׁחַת  
לְאוֹר בְּאוֹר הַחַיִּים :



30. To bring back his soul from the pit :

To be enlightened with the light of the living.

*Light of the living : ôr bachaijim :* The same language with that in Psal. 56. 13. He hath delivered my soul from death, — that I may walk before God *be-ôr ba-chaijim : in the light of the living.*

הַקָּשָׁב אִיּוֹב שָׁמַע־לִי 31

הַחֲרֵשׁ וְאַנְכִי אֶדְבֹּר :

31. Mark well, O Job, hearken unto me :

Hold thy peace, and I will speak.

אִם־יֵשׁ־מִלֵּין הִשְׁמִינִי 32

דְּבַר בִּי־חִפְצָתִי צִדְקָךְ :

32. If thou hast any thing to say, answer me :

Speak, for I desire to justify thee.

*If thou hast any thing to say : im jesh millin : Si (tibi) sint millin.* If thou hast any thing of moment to offer, taken from wise and sententious instructions. εἰ εἰς σοὶ λόγοι LXX. Comp. the note on ch. 8. 10.

אִם־אֵין אַתָּה שָׁמַע־לִי 33

הַחֲרֵשׁ וְאֶאֱלָפֶךָ חֲכָמָה :

33. If not, hearken unto me :

Hold thy peace, and I shall teach thee wisdom.

#### CHAP. XXXIV.

יֵשַׁן אֱלִיהוּ וַיֹּאמֶר :

1 Furthermore Elihu answered and said :

שָׁמְעוּ חֲכָמִים מְלִי 2

וְיָדְעִים הָאֲזִינוּ לִי :

2. Hear my words, O ye wise men :

And give ear unto me, ye that have knowledge.

*My words : millai :* Comp. ch. 33. 32. — *Wise men : chacamim :* The word seems here to refer to those who were only pretenders to wisdom. Comp. ch. 5. 13. and 17. 10.

בִּי־אֵין מִלֵּין תִּבְחֶן 3

וְהָךְ יִטְעַם לֶאֱכֹל :



## 3. For the ear trieth words :

As the mouth tasteth meat.

*For the ear &c.* Comp. ch. 12. 11. Where Job himself speaks the same words with little variation. viz. *halo &c.* Doth not the ear try words? and the mouth *ocel jityam lo* : tast his meat. Instead of which Elihu saith, *jityam le-ecol* : tast to eat. Which S. Jarchi interprets, *ca-asber ba-cher toyem ba-ocel* : As the mouth (or, palate) tasteth meat.

4 מִשְׁפָּט נִבְחַרְהָ לָנוּ

נִרְעָה בִּינֵינוּ מַה טוֹב :

## 4. Let us choose to us judgement :

Let us know among ourselves what is good.

*Let us choose &c.* Which Mercer very properly expresses, *Judicium, id est, æquum eligamus nobis. Ex æquo inter nos agamus. Æquitatem et veritatem, quod justum est nobis in hac tota controversia proponamus.* — This is a better interpretation of *mishpat* : judgement : than S. Jarchi's viz. *tocachath debarim* : disceptationem verborum : as if more regard was to be paid to dispute and contention, than justice and equity.

: כִּי-אָמַר אֵיב צְדִיקָתִי

וְיֵאל הָסִיר מִשְׁפָּטִי :

## 5. For Job hath said, I am righteous :

And God hath taken away my judgement.

*I am righteous* : Ch. 32. 1. These three men ceased to answer Job, because he was *tzaddik*, righteous in his own eyes.

*Taken away my judgement* : Ch. 27. 2.

6 עַל-מִשְׁפָּטִי אֲכַזֵּב

אֲנֹשׁ חֲצִי בְלִי-חֵשֶׁע :

## 6. Should I lie against my right?

My wound is incurable without transgression.

*My right* : *mishpati* : Or, judgement, as in the two verses above.

*Should I lie?* *acazzeb* : Should I? i. e. Job, as the translation supposes. But instead of the verb *acazzeb*, *mentirer* : we may read by a change of points *aczab* : *mendax* : and apply it to God. viz. *5. God hath taken away my judgement* : He is *aczab* : a liar *yal mishpati* : not against my right : but

in



*in my judgement* : i. e. In his judging me. The particle *yal* is so rendered, ch. 27. 10. Will he delight himself *yal shaddai* : *in the Almighty*? The Version of the LXX is ἡμεῖς αὐτοὶ (ὁ Θεὸς) δὲ τῷ κρίματι μου. Which shews that they read *aczab* : and not *acazzeb*. From this the Author of the Vulgate does not much differ : For after the latter part of v. 5. viz. *Deus subvertit iudicium meum* : he begins v. 6. *In iudicando enim me mendacium est*. And indeed *aczab* signifies both *mendacium*, and *mendax* : as Mich. 1. 14. The houses of *Aczib* shall be *le-aczab* : *a lie* to the kings of Israel : (where you see a *paranomasia*. Comp. ch. 22. 25.) Jer. 15. 18. Wilt thou be unto me *cemo aczab* : *as a liar*? — From what is observed, instead of, Should I lie against my right? we shall say, He (God) is a liar in my judgement. — Perhaps you will object, Is it not strange that any one should speak thus of God? It is true, it seemingly is so. But the Hebrew *aczab* may possibly be understood in milder terms than what the translation gives us : as if Job had said, He is like one who does not speak the truth in judging me. — That place in Jeremiah already referred to may be considered as parallel to our text in Job : where the Prophet foreseeing the calamity that would happen to the Jews ; in vindication of his own innocence, saith, Why is my pain perpetual, *u-maccathi*, and my wound (*plaga mea*) *anushab*, incurable? Wilt thou be altogether unto me *cemo aczab* : *as a liar*? The very same language with that of Job's : who says, *anush chitztzi* : my wound (my arrow) is incurable : instead of *maccathi anushab*. But *maccab* and *chetz*, are words of the same force ; as Job 6. 4. *chitztze*, the arrows (i. e. the wounds, or plagues) of the Almighty are within me. — Psal. 38. 2. *chitztzeca* : Thine arrows stick fast in me.

I must not omit Sol. Jarchi's and Dav. Kimchi's comment on that text in Jerem. The former explains *cemo aczab* : — *ceadam she-mibtacho niphac* : as a man whose confidence is diverted from him. — The latter, *cemo makor aczab* : like a deceitful fountain : for which he has some reason, because in the same verse we read, Wilt thou be altogether unto me as a liar, as waters that fail?

*Without transgression* : *beli pašhay* : Transgression of heinous kind. Ch. 7. 21. — 13. 23. From what is premised, we shall read :

He is like one who does not speak the truth in judging me :

My wound is incurable, without my heinous transgression.

7 מִי־נֶבֶר בְּאֵיֹב  
יִשְׁתַּחֲלֶעַ בְּמַיִם :



## 7. What man is like Job :

*Who drinketh up scorning like water ?*

Who *drinketh* &c. He drinketh. Comp. ch. 15. 16. Where Eliphaz saith, How much more abominable is man, which *drinketh* iniquity like water. — Prov. 26. 6. He that sendeth a message by the hand of a fool, — *drinketh damage*. These instances shew that, *To drink up scorning* &c. were peculiar forms of expression. They are as Ab. Ezra writes in his note on our text spoken *derec mashal* : *by way of proverb*.

8 וְאַרְחָ לְחֶבְרָה עִם־פְּעָלֵי אָוֶן  
וְלָלַכְתָּ עִם־אֲנָשֵׁי־רָשָׁע :

## 8. Which goeth in company with the workers of iniquity :

And walketh with wicked men.

*Which goeth* : *ve-arach*, and goeth. — *Workers of iniquity* : *poyle aven* : — *anshe reshay* : *Men of wickedness* : i. e. Great iniquity and wickedness. Comp. ch. 5. 16. — 11. 11, 14. — 10. 14. — The Hebrew is remarkable for that construction : *anshe lebab* : *Men of understanding* : Comp. ch. 9. 4. — 12. 24.

*In company* : *le-chebrah* : *Ad associandum* : — *la-leceth* : *Ad eundum*.

9 כִּי־אָמַר לֹא יִסְבֹּךְגֹּבֶר  
בְּרָצוֹתָו עִם־אֱלֹהִים :

## 9. For he hath said, it profiteth a man nothing,

That he should delight himself with God.

*It profiteth a man nothing* &c. Job had not used these very words; but this is a consequence of what he had spoken. Comp. ch. 9. 22. with several places in ch. 10.

10 לֵכֵן אֲנִישֵׁי לֵבָב שִׁמְעוּ לִי  
חֲלִילָה לֵאלֹהִי מִרָשָׁע  
וְשִׁרֵי מַעֲוָל :

## 10. Therefore hearken unto me, ye men of understanding :

Far be it from God, *that he should do* wickedness,And *from the Almighty, that he should commit* iniquity.

*Men of understanding* : *anshe lebab* : *Viri cordis*. — *Viri cordati*. Vulg. Comp. *vs.* 8.



11 כִּי פֶעַל אָדָם יִשְׁלֹם-לוֹ

וּבְאַרְחֵהוּ אִישׁ יִמְצָאנוּ :

11. For the work of a man shall he render unto him :

And cause every man to find according to *his* ways.

*For the work : ci poyal* : Instead of which I am persuaded we should read but one word כִּיפֶעַל *cejiphyal* : *Sicut operatur adam*. We see how easily a Transcriber might write two words for one, by taking the *jod* from *jiphyal*, and putting it to *caph*. Another reason why it should be *cejiphyal*, is, because the first word of the second part of the verse will be more coherent : viz. *cejiphyal* — *uceorach* : *As man works &c.* — *And as the way &c.* Unless we leave out the *jod*, and read *cepoyal* : as in Psal. 28. 4. Give them *cepoyolam* : *according to their deeds.* — Isai. 59. 18. According to their deeds, accordingly *jeshallem* (the same word with that in our text) *he will repay*.

*A man : adam* : Weak frail man : — *man : ish* : He who exists. Chap. 4. 17. and 9. 32. From what is premised we shall say :

As weak man acts, He shall render unto him :

[find it.

And as is the fixed way of every one who exists, He shall cause him to

*The way : orach* : Comp. ch. 17. 22.

12 אֶף-אַמְנֵם אֵל לֹא-יַרְשִׁיעַ

וְשָׂרֵי לֹא-יַעֲזֹב מִשְׁפָּט :

12. Yea, surely God will not do wickedly :

Neither will the Almighty pervert judgement.

13 מִי-פָקַד עָלָיו אֶרֶצָה

וּמִי שָׂם תֵּיבֵל כֻּלָּה :

13. Who hath given him a charge over the earth ?

Or who hath disposed the whole world ?

*Who hath given &c.* If we examine the Hebrew, I cannot but think it is abbreviated : which would be as well understood by those who were used to the language, as if the whole was expressed. [Comp. ch. 17. 3. — 20. 23. — 26. 8, 9.] In the Book of Ezra, we read, ch. 1. 2. Thus saith Cyrus — The Lord *pakad yalai* : *hath charged*, or enjoined me, *libnoth lo bajith* : *to build him an house.* — Therefore when Elihu saith, *mi pakad yalav*, *who hath*, or,



who enjoined him *arétzab*, in, or, over the earth: We are to understand by it the same as if he had said, *libro baáretz*: to create the earth. I am the more confirmed in this suggestion, because the Targum without an ellipsis, is, *man pakked yaloi le meybad arya*: *Quis mandavit illi ut faceret terram?* — By this alteration the whole verse will be more consistent with itself; viz.

Who enjoined him [to create] the earth?

Or who disposed the whole world?

*The whole world: tebel collab*: i. e. every part of the habitable world: In the Note on ch. 18. 18. it is observed from Psal. 24. 1. and Gen. 1. 1. that *eretz: the earth*: includes the whole compass, and *tebel*, only part of the world.

אִם-יָשִׁים אֱלֹהֵי לְבוֹ 14  
רוּחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יֶאֱסֹף :

14. If he set his heart upon man:

*If he gather unto himself his spirit and his breath:*

*Upon man: elav: upon him.* — Consider what follows: *If he gather &c.* It would be more proper to say, *If he set his heart elav, against him*; i. e. with an intent to cut him off, and take away his life. — Comp. the Note on ch. 7. 17. where this phrase of setting the heart &c. is taken notice of.

*If he gather &c.* There is no Hebrew for *if*. The consequence will be just, to say, — *If he set his heart against him*: — He will gather unto himself &c. Or to read *jeaseph*, instead of *jeesoph*: — His spirit and his breath *will be gathered* unto him.

*His spirit: rucho: — His breath: nishmatbo*: Which Mercer thus distinguishes; *Spiritum vitalem: et halitum*: i. e. *animam intellectivam, vel spiraculum; quod insufflavit Deus in hominem, ut in Gen. 2. 7. quæ sane est ipsa anima nobis à Deo indita.* The words referred to, are, The Lord — breathed into his nostrils *nishmath chaijim: the breath of life: vebajab adam &c. and man (and Adam) became a living Soul.*

יָנֹעַ כָּל-בָּשָׂר יִחָד 15  
וְאָדָם עַל-עָפָר יָשׁוּב :

15. All flesh shall perish together:

And man shall turn again unto dust.

*All flesh shall perish: jigvay col basar*: The very words that we read Gen. 7. 21. *vai-jigvay col basar: and all flesh died.*

*Shall*



*Shall turn again unto dust: yal yapbar jashub: —* Comp. Gen. 3. 19. Dust thou art, *ve-el yapbar tashub: and unto dust shalt thou return.* Ecclef. 12. 7. Then shall the dust return to the earth as it was: And the Spirit shall return unto God who gave it. Comp. the *y.* above. — These parallel places would incline one to think that the Author of the Book of Job, by using the same expressions, was no stranger to those passages of Scripture; unless we say, that such were *mesbalim: Proverbial forms* of speaking, common to people of different nations and languages. Comp. the Note on ch. 8. 10.

*Shall perish: jigvay:* shall die instantly, without any previous notice of death: As the word is considered, ch. 14. 10.

וְאִם־בִּינָה שְׁמָעָה־זֹאת 16

הִאֲזִינָה לְקוֹל מְלִי:

16. If now *thou hast* understanding, hear this:  
Hearken to the voice of my words.

*If now thou hast understanding:* Instead of which, one would rather with Noldius, Partic. p. 334. make *binah*, an imperative; viz. *ve-im: Quod cum ita sit: binah: intellige:* This will be more consistent with *shimyah: audi:* and *baazinah: ausculta.* — Ch. 21. 9. *ve-im* hath the same construction: Is my complaint to man? *ve-im: and if it were so.* — Psal. 5. 1. *amarai baazinah:* give ear to my words: *binah: consider* my meditation. — David you see writes *amarai*; and not *millai*: The reason of which seems to be this: His *amarim*, were only common words of prayer and meditation: But Elihu's *millim*, by considering what follows, were rather sententious observations taken from the wisdom of the Ancients. Comp. ch. 4. 2. and 8. 10. and 30. 9.

הֲאֵף שׁוֹנֵא מִשְׁפָּט יִחְבֹּשׁ 17

וְאִם־צִדִּיק בְּבִיר תִּרְשִׁיעַ:

17. Shall even he that hateth right govern?  
And wilt thou condemn him that is most just?

*Shall even he &c. viz. ha-aph: an etiam, sone mishpat: osor reēti, jachabosh: dominabitur? govern: jimsbol. R. Levi. — Shall bind,* as in the margin of the Bible, *jaytzor:* Ab. Ezra: As if *governing* was synonymous to *binding*. But in what sense it is so, one cannot well apprehend. A small alteration will perhaps place the words in a clearer light. — Instead of making *aph*, a particle, I would derive it from *anaph*, *to be angry*; and say, *ha-aph: annon ira, sone mishpat,*



*mishpat, ejus qui in odio habet judicium, jechabesh (not, jachabosh) ligabitur?* Comp. ch. 4. 2. where ה is taken notice of as signifying *annon*; viz. *ba-dam:annon sanguis?* Is not the blood &c. to which we may add, Gen. 27. 38. *ba-beracab:annon benedictio?* These instances coincide with *ba-aph:annon ira?*

*Most just: tzaddik cabbir:* Literally, *Justum, validum: leskon meod:* the same with *valde justum*, S. Jarchi. — But *cabbir* being itself an adjective, is nowhere, that I can find, placed immediately after another. — The second part of the verse may be thus translated: *ve-im: an, tzaddik: justum, cabbir: validus (tu) tarshiay: condemnabis?* — Ch. 40. 9. *ve-im, an brachium &c.* — *cabbir* is a word particularly applied by Elihu to God; as ch. 36. 5. Behold God is *cabbir: mighty*, and despiseth not: *cabbir coach leb: mighty in strength, in wisdom.* — From what is premised we shall read:

Shall not the anger of him who hateth judgement be restrained?

What? wilt Thou (who art) righteous condemn the Just?

Here you see the exercise of power nicely distinguished; in restraining an insolent offender; and in vindicating an innocent person.

After I had made the alteration in the text, I was glad to find Schultens acknowledge, that he could almost subscribe to Grotius's interpretation of יחבש from the Arabic *chabasa, vinxit, in carcerem dedit*; *Si יחבש* in form, pass. *exaratum esset*: Et pro האף extaret הלא *An non osor justitiæ vincietur?* But he did not consider that the Interrogative *be* is sometimes the same with *ba-lo:annon*: as I have shewn it is. And besides he took it for granted that *aph* was only a Particle; which may be understood as a Substantive. Tho' we cannot point יחבש *jechabesh*: Yet we may say, *Annon iram illius qui odit judicium restringet?* is the same in effect as if we read in the *Passive form*, *Annon ira ejus qui odit judicium restringetur?* Comp. ch. 6. 2.

18 הָאָמֵר לְמֶלֶךְ בְּלִיעַל

רָשָׁע אֶל-נְדִיבִים:

18. *Is it fit to say to a King, Thou art wicked?*

And to Princes, *Ye are ungodly?*

Is it fit to say &c. *ba-amor: An dicere.* You see by the translation what is added; viz. *Is it fit — Thou art — Ye are.* — Instead of which the Hebrew may be rendered; *ba-omer, (dicens) qui dicit, le-melec, Regi; Belial: rashay: impius est: el nedibim: erga principes.*

*Ungodly:*



*Ungodly : rashay* : Which by our English version should be *reshayim*. Comp. ch. 10. 15. — Elihu's words in this *ṣ*. may be reckoned among the *millim* which *ṣ*. 16. he proposes to speak of.

*Wicked : belijayal* : from *beli* : *absque*, and *jayal* (*boyil*) *profuit*. *Qui ad rem nullam utilis est aut commodus : homo nibili et nequam, qui nec sibi, nec aliis prodest*. Schindler. — 1 Sam. 25. 25. Let not my Lord regard this man of Belial, (even Nabal, this *fool*) τὸν λοιμὸν τῆτον· this pestilent fellow, this man of destruction. LXX. *This fool* : Targum. — Consider Mat. 5. 22. Whosoever shall say, *Thou fool*. — What concord hath Christ with Belial? 2 Cor. 6. 15.

*Princes : nedibim* : Comp. ch. 12. 21. — *To princes : el nedibim* : rather, *erga principes* : as 1 Kings 14. 13. In him there is found some good thing, *el jehovah*, &c. toward the Lord God of Israel.

From the alterations above-mentioned, we shall say :

He who saith to a King, Belial :

Behaves himself very wickedly towards Princes : or, men of birth and station.

19 אֲשֶׁר לֹא-נָשָׂא פָנָי שָׂרִים  
וְלֹא נִבְרַשׁוּעַ לְפָנַי-דָּל  
בִּי-מַעֲשֵׂה יָדָיו כָּלֵם :

19. *How much less to him that accepteth not the persons of princes ;  
Nor regardeth the rich more than the poor ?  
For they all are the work of his hands.*

*How much less* : which in Hebrew is, *aph ci* : This is Ab. Ezra's addition to the text. And indeed the sense without it is imperfect. We must not wonder to find such abbreviations. Comp. ch. 17. 3. — 20. 23. — 26. 8, 19. — 30. 14. — 31. 22. — 34. 13. — *How much less*, is no doubt a proper expression, if you read the 18th *ṣ*. *Is it fit* &c. But admit the translation of, *He who saith* &c. The consequence will then be, *How much more* &c. — That *aph ci* may signify *how much more* ; as well as *how much less*. Comp. ch. 4. 19. and 9. 14.

*Accepteth persons* : A phrase that is used both in a good and bad sense. Ch. 13. 8.

*Princes : sarim* : A different word from that in the *ṣ*. above, viz. *nedibim* : which may particularly be applied to men of great munificence and generosity ; as in the Note on ch. 12. 21. Whereas *sarim* may relate to those only who are invested with power and dominion.

*The*



*The rich: shoay*: which R. Levi explains by *nadib yosbir*: a generous *rich man*. Comp. the Note on *y. 18.* — *shoay* (Isai. 32. 5.) is opposed to *cilai*: and *nadib* (*y. 18.*) to *nabal*; viz. *nabal*: the vile person, shall be no more called *nadib*: liberal: nor *cilai*: the churl, *shoay*: bountiful. Where S. Jarchi observes, that *shoay* is *leshon adon*: i. e. denotes a man of power: Because, saith he, *col shoyin uponin elav*: omnes respiciunt et faciem convertunt in illum: from *shayah*: respexit.

*Nor regardeth: lo niccar*: or, is not regarded: *Neque agnoscitur potens*, seu *opulentus*, viz. *apud illum, ante tenuem*, i. e. *præ tenui*. Mercer. But as *pene dal* is mentioned as opposite to *pene sarim*: The words will admit of a literal translation; viz. Nor is the rich man's (person) regarded more than the person of the poor.

20 רגע ימתי והצות לילה  
יגעשו עם העברו  
יגירו אביר לא ביד:

20. In a moment shall they die, and at midnight  
The people shall be troubled, and pass away:  
And the mighty shall be taken away without hand.

*In a moment: regay*: *fragmento temporis minutissimo*. ch. 26. 12.

*The people: yam*: *multitudo hominum*. Schindler. Isai. 3. 13. The Lord standeth up to judge *yammim*: the people: multos.

*At midnight: chatzoth lailab*: *medio noctis*. The Targum here is; In a moment the Sodomites die, and at midnight the Egyptians are troubled. — From hence one would be inclined to think that as the Chald. Paraphrast, So Elihu had his eye on the destruction of the Egyptians, Exod. 11. 4. — Consider the words: And Moses said, Thus saith the Lord; *ca-chatzoth hal-lailab*: about midnight will I go out into the midst of Egypt; *y. 5.* and all the first-born in the land of Egypt shall die; from the first-born of Pharaoh &c. — Compare this with Elihu's words, viz. *chatzoth lailab*: at midnight the people shall be troubled, and pass away; and the mighty shall be taken away. — Quære. Whether these places of Scripture may not be read as parallel to each other. — If so, This will be an argument that the Book of Job is not so ancient as some suppose it really is. — Comp. the Note on ch. 12. 15, 16, 20. 23.

*Shall be troubled: jegoyashu*: *concutientur, tremiscent*. — Psal. 18. 7. The earth *tigyash*: trembled.

*Pafs*



*Pass away: jayaboru: die, or perish. Ch. 15. 19.*

*The mighty shall be taken away: Literally, Removebunt fortem; which is the same with, Fortis removebitur. Ch. 6. 2.*

*Without hand: as if the Hebrew was be-lo jad: Instead of which it is lo be-jad: Non cum manu: Which the Targum very well renders, lo bechel jeda: Non fortitudine manus. This suggests to us that lo be-jad may be an abbreviation of lo be-jad chazakah. Comp. Exod. 3. 19. I am sure that the King of Egypt will not let you go, velo be-jad chazakah: No, not by a mighty hand. — Comp. the Note above, where mention is made of Abbreviations. — Ab. Ezra explains lo be-jad: lo becoach velo bechajil: Non viribus neque robore.*

21 בִּי-עֵינָיו עַל-דְּרָכֵי-אָדָם  
וְכָל-צִעָדָיו יִרְאֶה :

21. For his eyes *are* upon the ways of man :  
And he seeth all his goings.

*His eyes &c.* Job himself had made the same declaration, ch. 31. 4. viz. *balo jireb deracai: Doth he not see my ways? ve col tzeyadai jispor: and count all my steps? Comp. ch. 14. 16.*

22 אֵין-חֹשֶׁךְ וְאֵין צִלְמוֹת  
לְהִסְתֵּר שָׁם פְּעָלֵי אָדָם :

22. *There is* no darkness, nor shadow of death,  
Where the workers of iniquity may hide themselves.

*Darkness: choshec: — Shadow of death: tzalmaveth: Comp. ch. 3. 5, 6.*  
*Iniquity: aven: ch. 5. 16. — 11. 11, 14.*

23 כִּי לֹא עַל-אָדָם יִשִּׁים עוֹד  
לְהֵלֵךְ אֶל-אֱלֹהִים בַּמִּשְׁפָּט :

23. For he will not lay upon man more *than right* :  
That he should enter into judgement with God.

*He will not lay &c.* This, notwithstanding the different opinions of Commentators, seems to be the right and just meaning. — *More than right: yod:* which signifies only *amplius*: But abbreviations are common. Comp. x. 20.

*That he should enter into judgement: la-baloc bam-mishpat: ad eundem in judicium. Parallel to this is, Psal. 143. 2. al tabo be-mishpat: Enter not (go not)*



not) into judgement *eth yabdeca*: with thy servant: Which perhaps will suggest to us that instead of אל אל we should read אל את But yet we find that אל will admit of the same construction; as Josh. 11. 19. There was not a city that made peace *el bene jisrael*: with the children of Israel.

For he will not lay: *ci lo jafim*: rather, But he will not &c. i. e. 'Tho' his eyes are upon the ways &c. And tho' there is no darkness &c. Yet he will not lay &c. Comp. ch. 27. 3.

24 ירע בבירים לאחוקר  
ויעמד אחרים תחתם:

24. He shall break in pieces mighty men without number:  
And set others in their stead.

*Mighty men: cabbirim*: in stature, fortunes, age, &c. ch. 15. 10.

*Without number: lo cheker: sine investigatione*; (ch. 12. 24.) Without searching out: As in the margin of our Bible; which seems to be a better translation. — Elihu had just said, He will not lay upon man &c. That he should enter into judgement with God; i. e. That he should complain of any severe treatment. But notwithstanding the general method which God takes with mankind; There may be some exceptions; and he may *break in pieces cabbirim*: such as glory in their wealth and power, *lo cheker: sine investigatione*: i. e. When they are grown to an excess of pride and insolence, He is then under no obligation to be so particular as to permit them to *enter into judgement with him*: Because their behaviour renders them self-condemned: *sine inquisitione*: which Calvin very well interprets, *Sine forma externa quæ in judiciis humanis requiritur, recitato crimine, sententia pronunciata; elogio et titulo proposito; ut omnibus cum pœna notescat etiam culpa.*

25 לכן יכיר מעבדיהם  
והפך לילה וידכאו:

25. Therefore he knoweth their works:  
And he overturneth *them* in the night, so that they are destroyed.

*Therefore &c. lacen: &c.* Rather with Noldius, Partic. p. 507. *Quia cognoscit facta eorum: ve-baphac: ideo convertit (evertit eos) nocte, ve-jiddacceu: ita ut conterantur. — idcirco inducit noctem. V. Lat.*

Because he knoweth their works:  
Therefore he overturneth &c:

You



You see here how much the sense depends on the construction of Particles. Comp. ch. 8. 7. — S. Jarchi interprets *lacen*, in the same manner; viz. *lephi shebu maccir*: *Propterea quod cognoscit*.

*In the night*: *lailab*: *yeth choshec ve-tzarab*: the time of darkness and anxiety. S. Jarchi.

תַּחַת־רַשָּׁעִים סַפָּקָם 26

בְּמָקוֹם רֵאִים :

26. He striketh them as wicked men :

In the open sight of others.

*He striketh them*: *sepbacam*: Which is agreeable to S. Jarchi's Comment; viz. *biccab otham*: *percutit illos*.

*As wicked men*: *tachath reshayim*: [Comp. ch. 15. 6.] *bimkom bareshayim*: *in loco improborum*: i. e. *inter improbos*. Ab. Ezra. — The particle *tachath*, as Noldius writes p. 771. hath the same force, Isai. 10. 4. Without me they shall bow down *tachath asir*: *under (among) the prisoners*: and they shall fall *tachath barugim*: *under (among) the slain*: Where Dav. Kimchi notes, that *tachath asir*, is the same with *bimkom asirim*: and *tachath barugim*: with *bimkom barugim*: *in loco vinctorum*: *in loco occisorum*.

*In the open sight of others*: *bimkom roim*: *in loco videntium*: which from what is just mentioned is no other than *inter videntes*. — *le-yen col*: *in conspectu omnium*. S. Jarchi.

אֲשֶׁר עַל־כֵּן סָרוּ מֵאַחֲרָיו 27

וְכָל־דַּרְכָּיו לֹא הִשְׁכִּילוּ :

27. Because they turned back from him :

And would not consider any of his ways.

*Because*: *asher yal cen*: *Eò quod*. Nold. Partic. p. 112.

*Consider his ways*: *deracav biseilu*: viz. *wisely*: as Psal. 64. 3. All men — *mayasebu biseilu*: shall wisely consider of His doing.

*Any of his ways*: *col deracav*: All his ways. *Signata formula*, as Schultens writes. Comp. ch. 19. 7.

לְהִבִּיאַ עָלָיו צַעֲקַת־דָּל 28

וְצַעֲקַת עֲנִיִּים יִשְׁמַע :

28. So that they cause the cry of the poor to come unto him :

And he heareth the cry of the afflicted.



*So that they cause: le-habi: ad adducendum: vel, usque dum adducatur ad illum clamor pauperis: as Noldius interprets Dan. 9. 24. viz. Seventy weeks are determined le-calle: to finish the transgression. Usque dum cobibeatur pravariatio: ule-chatbem: and to make an end of sins: et usque dum obfignentur peccata: u-lecapper: and to make reconciliation for iniquity: et usque dum expietur iniquitas. Partic. p. 447.*

*The poor: dal: reduced by poverty or sickness. Ch. 5. 16.*

*And he heareth: ve-jishmay: rather, For he heareth. Ch. 22. 17.*

*Afflicted: yanijim: Such as behave well under affliction. Ch. 24. 4.*

29 וְהוּא יִשְׁקֵט וּמִי יִרְשָׁע

וַיִּסְתֵּר פָּנָיו וּמִי יִשׁוּרְנוּ

וְעַל-גּוֹי וְעַל-אָדָם יִתֵּר :

29. When he giveth quietness, Who then can make trouble?  
And when he hideth *his* face, Who then can behold him?  
Whether *it be done* against a nation, or against a man only.

*Make trouble: jarshiay: A word generally used in the sense of being wicked: But corresponds here, as Ab. Ezra writes, with janiay: exagitabit: in opposition to jashkit: giveth quietness: who quotes as parallel texts Isai. 57. 20. viz. ba-refhayim: the wicked (i. e. the disturbers of mankind) are like the troubled sea, when it cannot bashket, rest. — 1 Sam. 14. 47. Saul took the kingdom — and whithersoever he turned himself, jarshiay, he vexed them. Comp. ch. 10. 3.*

*Hideth his face: jaster panim: A phrase, as Ab. Ezra observes, which intimates very great trouble: — az jithyoreru col hammilchamoth: Tunc excitantur omnia (omne genus) bella. — Comp. Deut. 31. 17. Where the Lord foreseeing the wickedness of the people when Moses was taken from them, saith, Then my anger shall be kindled against them, — and I will forsake them, ve-bistarti panai: and I will hide my face from them; and they shall be devoured, and many evils and troubles shall befall them, &c. — One of Job's complaints, ch. 13. 24. is, Wherefore hidest thou thy face, &c.?*

*Whether it be done &c. In the text there is no Hebrew for it be done. Instead of which, one would rather say, Whether it be concerning a nation, or concerning a man only. Such is the construction of the Particle yal, in Ruth 4. 7. This was the manner in former time yal bag-geullab: concerning redeeming: ve-yal battemurab: and concerning changing. — If there is any defect,*



defect, as indeed there seems to be, in the words, *Whether concerning a nation &c.* we may, I think, supply it from Jerem. 18. 7. viz. At what instant *I shall speak: adabber: yal goi: concerning a nation: ve-yal mamlacah: and concerning a kingdom,* to pluck up, and to pull down, &c. For our text would be very clear, should we say: *va-jedabber yal goi, &c.* Whether he speak concerning a nation, &c. Comp. the Note on v. 13.

מִמְלֶכֶת אָדָם חֲנֻף 30

מִמְקֵשִׁי עַם :

30. That the hypocrite reign not:  
Lest the people be ensnared.

*That the hypocrite &c.* Which Ab. Ezra interprets; He will not suffer the hypocrite to reign, *elle mimmokeshe yam:* but for the offences of the people. *cedi lehinnachem mehem:* to take vengeance of them. — But the text rather excludes the *hypocrite* from having any dominion at all; or one of very corrupt morals. Ch. 17. 8.

*Lest the people be ensnared:* A translation contrary to the words, *mimmokeshe yam: ab infidiis populi:* which is rather guarding against the people's ensnaring others. The literal version of the text is this:

*A regnare hominem hypocritam:  
Ab infidiis populi.*

From which I conclude that these likewise, as in the verse above, are contracted expressions of Divine power; and may be read in full:

*He rejects the man who is an hypocrite from reigning:  
He delivers us from the snares of the people.*

Comp. 1 Sam. 16. 1. The Lord said, *meastiv mimmeloc: I have rejected him from reigning.* — Psal. 91. 3. *jatztzileca mip-pach: he shall deliver thee from the snare of the fowler:* To this we may add Acts 26. 17. Delivering thee *ex τῆς λαῆς* from the people: *men yammo:* Syriac.

כִּי אֵל-אֵל הָאֵמֶר 31

נִשְׁאַתִּי לֹא אֶחָבֵל :

31. Surely it is meet to be said unto God:  
I have born chastisement: I will not offend any more.



*Surely it is meet &c. ci el el be-amar* : Which Noldius (Partic. p. 237.) interprets very justly, making *be* an *indefinite* : viz. *An (enim) ad Deum aliquis dixerit ?*

*I have born chastisement : nasathi : sustinui*. But as *nasa* is used likewise in the sense of *receiving* ; with Schultens we shall read : *Accepi, lo echbol : (quod) non pigneratus sum* ; instead of, *non peccabo, non corrumpam* ; according to some translations. — Elihu here reproves Job for intimating that he had suffered more punishment than he deserved : More in proportion than by way of pledge he had contracted for.

This is enforced from an Arab. Proverb ; viz. Every man who offends in any point, *rabînon : pignorator est : becomes a surety* ; i. e. He either pledges himself for punishment : Or, he does as it were take a pledge to undergo or receive punishment at a certain time. — He is bound or obliged. — The consequence will then be : *Accepi, cujus pignus non cepi : Solutum mihi quod non debebatur : Inflictum quod non merui*. — Comp. Prov. 13. 13. Who so despiseth the word, *jechabbol lo* : Not, as in our English version, *Shall be destroyed* : but, *oppignerabitur ei*, viz. *ad pœnam*. He pledges himself ; or, a pledge is taken of him for punishment. *Ipse se in futurum obligat*. V. Lat. — To this may be added Nehem. 1. 7. *chabol chabalnu lâc* : Not, we have dealt very corruptly against thee : But, *pignore tibi obstricti tenemur ad pœnas* : We have bound ourselves ; or, We are bound to thee by a pledge to suffer punishment : [*διαλύσει διελύσαμεν πρὸς σέ· fœdere tenemur erga te.*] *ve-lo shamarnu : and have not kept* ; rather, And yet have not kept the commandments &c.

From what is premised, our text will be ;

What ! Shall any one say to God ;

I have received (that which) I am not obliged to return. [nishment.

Or, I have received that for which I am bound by no pledge to suffer pu-

The Hebrew *ci el* &c. is very concise, for which reason with Schultens we may suspect, *Proverbiale quid huic dicto inesse*. Comp. the two verses above.

בְּלִיעִי אֲחֻזָּה אֶתָּה הֲרֵנִי 32  
אִם-עָוֹל פָּעַלְתִּי לֹא אֶסֶף :

32. *That which* I see not, teach thou me :

If I have done iniquity, I will do no more.

*That which I see not : bilyade echbezeb : Præter [sub. asher :] id quod*. Ab. Ezra.

If



*If I have done iniquity; bid-buri: in sermone meo. Ab. Ezra. Si iniquitatem locutus sum. V. Lat.*

The connexion with what goes before will be easier, if we read this *ו*. as an answer to, *What shall any one say &c.* viz. by adding these words, *Nay, but let him rather say, — That which I see not &c.*

הַמַּעֲמֹד 33

יִשְׁלַמְנָה כִּי־מֵאֲסַת

כִּי־אַתָּה תִּבְחַר וְלֹא־אֲנִי

וּמִה־יָרַעַת דָּבָר :

33. *Should it be according to thy mind?*

He will recompence it, whether thou refuse;

Or, whether thou choose; and not I:

Therefore speak what thou knowest.

Ab. Ezra writes that several interpreters *hishtabbeshu*, are much perplexed about this verse. But perhaps the perplexity will not be so great, if instead of translating *ba-meyimmeca*, *Should it be according to thy mind?* we only say, *Quodcunque ex te*, which is a literal version: *Whatever is*, or proceeds from thee. A very short, but comprehensive expression: As if Elihu had intimated; *Whatever is thy own act and deed: He will recompence it, whether thou refuse the evil: Or, whether thou choose the good: and not I. i.e. I am no way concerned either in rewarding thy good, or in punishing thy evil choice. Therefore speak &c.*

That *ba-meyimmeca* may be interpreted, *Quodcunque ex te*, appears from Gen. 16. 6. where *he* is of the same force; viz. Abram said — Behold thy maid — Do to her *ba-tob*, as it pleaseth thee: Literally, *Quodcunque bonum est: be* being no other here than the Relative *asher*. Vid. Nold. Partic. p. 950.

אֲנָשִׁי לֵבָב יֹאמְרוּ לִי 34

וְגֵבֶר חָכָם שָׁמַע לִי :

34. Let men of understanding tell me:

And let a wise man hearken unto me.

*Men of understanding: anshe lebab: viri cordis, vel, cordati; as in v. 10.*

*A wise man: geber chacam: You see how the style alters: Not casually; but to make, we may suppose, the emphasis stronger. In the tenth verse,*  
Elihu,



Elihu, by way of irony, saith, Harken unto me *anshe lebab* : ye men of understanding. Here he repeats the words ; to which he adds, *geber chacam* : a wise man : i. e. as the Hebrew may be understood, One who assumes to himself power and ability, and is a pretender to wisdom. Comp. ch. 4. 17. — 5. 13. — 17. 10. — From hence we observe how elegantly satirical Elihu is in the first part of the verse, blaming the conduct of Job's friends, who were desirous of being thought affectionate and *cordial*. And in the second, reflecting on Job himself for conceiving too high an opinion of his own *ability* and *wisdom*. In the next verse he declares without a figure : Job hath spoken without knowledge, &c.

35 אִיּוֹב לֹא־בִדְעַת יָדַבֵּר  
וּדְבָרָיו לֹא בְחָשְׁבִיל :

35. Job hath spoken without knowledge :  
And his words *were* without wisdom.

*Without knowledge* : *lo be-dayath* : — *Without wisdom* : *lo behascil* : Literally, Not in, or, with knowledge : — Not in, or with prudence. — The Hebrew for *wisdom*, strictly speaking, is, *chocmah* : as in ch. 4. 21. They die *lo be-chocmah* : not in wisdom.

36 אָבִי יִבְחֵן אִיּוֹב עַד־נֶצֶחַ  
עַל־חַשְׁבֹּת בְּאֲנֹשִׁי־אָדָם :

36. My desire *is that* Job may be tried unto the end :  
Because of *his* answers for wicked men.

*My desire* : *abi* : Instead of which in the margin of the Bible we read, *my Father* : from *ab* : *pater*. — R. Levi takes notice of both these interpretations ; who writes that *abi* may be from *abab*, *voluit* : Or that it is an appeal *el ha-shem* : *ad NOMEN*, to God ; viz. *Deus mi*.

*Because of his answers*, *be-anshe aven*, *for wicked men*. Here one may ask, What are we to understand by his answers *for wicked men* ? When was it that Job made answers *for* such ? — R. Levi's Comment will satisfy us that Elihu's meaning is ; Because Job returns answers to God, not *for*, or in behalf of, but, *be-yinjan anshe aven* : *in the sense*, or manner of *wicked men* ; i. e. makes the same answers that they do.

But there still remains a difficulty about *yad netzach*, *unto the end*. *netzach* hath various significations which depend on the context ; such as *strength*,  
*victory*,



*victory, eternity.* — 1 Sam. 15. 29. *netzach*: the strength of Israel will not lie. — Jer. 8. 5. Why is this people flidden back *meshucab nitzachath*: by a perpetual backsliding? *Aversione pervincente*; i. e. *pertinacissima*. Vel juxta Kimchium et Ab. Ezram, *Æterna, Perpetua, Continua, quasi Æternata à Nomine netzach*. Buxtorf. Lex. נָצַח — Psal. 13. 1. *yad anah*: How long wilt thou forget me — *netzach*: for ever?

From hence it is that the Hebrews call *an answer that cannot be refuted*, by the name of *teshubah nitztzachath*: *responsum vincens, five æternum; quia nunquam vinci potest*. Castet. in נָצַח — Therefore when Elihu saith, My desire is that Job may be tried *yadnetzach*: His meaning will be, That his behaviour may be strictly enquired into, *usque ad finem, five victoriam*: To discover which way the victory inclines: Whether in the end he or his adversaries are in the right.

Elihu does this *yal teshuboth*: because of his answers *be-anshe aven*: with wicked men: Because his answers are no other than what wicked men in such cases would give: And consequently are not *teshuboth netzach*: *responsa victoriae: finalia, irrefutabilia*. — The Particle *yal* hath the same construction, Gen. 32. 11. I fear him, lest he — smite me — *yal banim*: with the children.

כִּי יִסֵּף עַל-חַטָּאתוֹ 37

פִּשַׁע בְּיָדָיו יִסְפֹּק

וְרָב אַמְרָיו לְאֵל :

37. For he addeth rebellion unto his sin:  
He clappeth *his hands* amongst us:  
And multiplieth his words against God.

*Rebellion: peshay*: — *His sin: chattatho*. Comp. ch. 13. 23.

*He clappeth his hands: jispok*: as if *cappav*: *manus suas*, was understood: which is expressed in Lam. 2. 15. All that pass by *sapbecu yaleca cappajim*: clap their hands at thee. — Job 27. 23. *jispok yalemo cappimo*: Men — rather, The storm shall clap its hands at him. Not. in loc.

But as we have no more in our text than *benenu jispok*: and as *sapbak* will admit of another interpretation, viz. of *luxurious wantonness, of wallowing in excess*; which appears from Jerem. 48. 26. Make ye him drunken; for he magnified himself against the Lord: Moab also *sapbak, volutabit se, shall wallow be-kio: in his vomit*: So by the same construction we may say, *jispok benenu*: He wallows, or, He grows wanton among us to excess; i. e. Like a drunken man, void of understanding, he magnifies himself against the Lord.

CHAP.



## CHAP. XXXV.

וַיֹּאמֶר יְהוֹיָכָן אֱלֹהֵי הוּא

1. Elihu spake moreover, and said :

הֲזֹאת חֲשַׁבְתָּ לְמִשְׁפָּט

אִמַּרְתָּ צְדִיקִי מֵאֵל :

2. Thinkest thou this to be right,

*That* thou saidst, my righteousness is more than God's?

*Thinkest thou &c.* The Hebrew literally rendered, is, *An hoc æstimas secundum judicium?*

*That thou saidst : amarta : Thou sayest : or, Sayest thou ?* which will correspond better with *chashtabta : Thinkest thou ?*

*My righteousness is more &c.* Not that Job had said this *totidem verbis* ; but that such a consequence might be drawn from what he had alledged. Comp. ch. 34. 9.

כִּי־תֹאמַר מִה־יִסְבֶּךָ לָךְ

מִה־אֵעִיל מִחַטָּאתִי :

3. For thou saidst, What advantage will it be unto thee?

*And,* What profit shall I have, *if I be cleansed* from my sin?

*Will it* (i. e. thy righteousness) *be unto thee.*

*If I be cleansed,* is an addition to the text : From which we read only, What profit shall I have from my sin ? We see here an elegant antithesis : For it is the same as if Job should say ; I neither receive advantage from my righteousness, nor profit from my sin. I am miserable in both situations. This is agreeable to S. Jarchi's Comment ; viz. *mab oyil betzidkathi jothber mechattathi* : What profit shall I have by my righteousness more than my sin ? — That the Particle *mem* includes sometimes a Comparative appears from *me-el* in the *ŷ.* above ; and from Prov. 3. 14, 15. viz. The merchandize of it (wisdom) is *tob mis-sachar câseph : bona præ mercatura argenti : better than the merchandize of silver :* and the gain thereof *me-charutz : præ auro : than gold.* — She is *je-karab : mip-penanim : pretiosa præ margaritis : more precious than rubies.*

אֲנִי אֲשִׁיבָךְ מִלֵּין

וְאֶת־רֵעֶיךָ עִמָּךְ :

4. I will answer thee,

And thy companions with thee.

*I will*



*I will answer thee*: The Hebrew literally translated is, *reddam tibi millin*: i. e. My reply shall be not so much in my own words, as in those we have received from the wisdom of our ancestors. Comp. ch. 4. 2. — 8. 10, 11.

*And thy companions with thee*: Who, saith S. Jarchi, *shaphetbu yal debareca*: have been silent, made no return to thy words.

הַבֵּט שָׁמַיִם וְרֵא  
וְשׁוּר שְׁחָקִים נִבְהוּ מִמֶּךָ :

5. Look unto the heavens, and see,  
And behold the clouds *which* are higher than thou.

*Which are higher &c.* The Hebrew is more emphatical, And behold the clouds: They are higher than thou. — *Behold*: *shûr*: A word that signifies contemplation and serious attention. Ch. 17. 15.

*The clouds*: *shechakim*: The Jews mention *shamajim*, the heavens, by the following distinctions. I. *וילון* *vilon*: which is not a Hebrew word, but taken from the Latin *velum*. — II. *רקיע* *rakiay*: *firmamentum*. Comp. ch. 9. 8. — III. *שחכים* *shechakim*: *nubes*, five *æther*. Deut. 33. 26. God who rideth upon the heaven, and in his excellency on *shechakim*, the sky. — Psal. 18. 11. His pavilion round about him, dark waters and *yabe shechakim*: *densitates ætheris*: thick clouds of the skies. — IV. *זבול* *zebul*: *habitaculum*: Solomon's Temple, or *Dwelling-place*; 1 Kings 8. 13. *Inde de cælo dicitur, quod est proprium Habitaculum Dei*: (Buxtorf.) Isai. 63. 15. where we read the same style with that in our text; viz. *habbet mish-shamajim u-reeb mix-zebul kodsheca*: Look down from heaven, and behold from the habitation of thy holiness. — V. *מעון* *mayon*: Deut. 26. 15. Look down from *meyon kodsheca*: thy holy habitation, from heaven. Comp. Psal. 68. 5. — VI. *מכון* *macon*: 1 Kings 8. 39. Hear thou in heaven *mecon shibteca*: thy dwelling-place. — VII. *ערבות* *varaboth*: Psal. 68. 4. Extol him that rideth upon *varaboth*: the heavens: So named, *Quia cælum latum et extensum fit instar loci campestris*. The Jews call this *sphæra suprema, quæ alias omnes complectitur*: *Ubi Dei sedes est, amænitate et suavitate perfectissima*. Vid. Maimon. Mor. Neb. P. 1. c. 57. Dav. Kimch. in Ps. 68. 4. and Buxtorf in *ערבה*.

אִם-תִּשָּׂא מִן-הַתִּפְעָל-בוֹ  
וְרַבּוֹ פִּשְׁעֶיךָ מִן-הַתַּעֲשָׂה-לוֹ :

6. If thou sinnest, What doest thou against him?  
Or if thy transgressions be multiplied, What doest thou unto him?

P p p

Thou



*Thou sinnest: chatatba: art guilty of an error*, as the word signifies, ch. 5. 24. — *Thy transgressions: peshayeca: such as are of a heinous kind*, ch. 7. 21. — 13. 23. — The meaning of the whole verse seems to be this: Let thy sins be never so small, What &c. — Or thy transgressions never so great, What &c.

7 אִם צְדִיקָה מֵהַתְּהִלָּה

אוּ מִהַמִּידָה יָקָח :

7. If thou be righteous, What givest thou him?

Or what receiveth he of thine hand?

If thou be &c. — Eliphaz speaks to Job in the same style, ch. 22. viz. Is it any pleasure to the Almighty that thou art righteous?

8 לְאִישׁ-בְּמִוְךָ רָשָׁע

וּלְבֶן-אָדָם צְדִיקָתְךָ :

8. Thy wickedness may hurt a man as thou art:

And thy righteousness may profit the son of man.

*May hurt: — may profit: — Nocebit: — adjuvabit: Vulg. Lat.* — But we have no Hebrew in the text for either. — The version of the LXX is literal, viz. ἀνδρὶ, &c. *Viro simili tui impietas tua, et filio hominis justitia tua*: Words that in a very concise manner set forth the weakness and partiality of human nature; intimating that every one is really wicked, notwithstanding his supposed righteousness. We shall perhaps think this is the sense, by observing the difference between *ish* and *adam*, (both which are translated *man*) as I have endeavoured to shew in the Note on ch. 9. 32. and 11. 12. The former signifying *man*, as he is a creature whose *existence* depends on God: The latter, as he is descended from so low an original as the *earth*. From hence we learn the fullness of Elihu's language; viz. That man is wicked tho' his existence is from God; and his righteousness no better than that of a creature sprung from the earth.

9 מְרֹב עֲשׂוּקִים יַעֲרֹךְ

יִשְׁרָע מְרֹרֶע רַבִּים :

9. By reason of the multitude of oppressions, they make *the oppressed* to cry: They cry out by reason of the arm of the mighty.

*Of oppressions: yashukim: or, as the word may be pointed, yashokim: oppressors.* Jer. 22. 3. Deliver the spoiled out of the hand *yashok: of the oppressor.*

*They*



They make to cry: *jazyiku*: i. e. a cry is made. — They cry out: *jeshav-veyu*: *ejulabunt*. V. Lat. — Howling is made. Comp. the Note on ch. 6. 2.

וְלֹא־אָמַר אֵיחָ אֱלֹהִים עָשִׂי  
נִתַּן זְמִירוֹת בַּלַּיְלָה׃

10. But none faith, Where is God my maker,  
Who giveth songs in the night?

*Songs*: *zemiroth*: Which R. Levi explains by *dibre shebach*: words of praise. — Parallel to this is Psal. 42. 8. The Lord will command his loving kindness in the day-time, *u-ballailab shiro*: and in the night his song shall be with me. Comp. Isai. 30. 29. Ye shall have a song as in the night.

מִלִּפְנֵי מַבְהֵמוֹת אָרֶץ  
וּמִעוֹף הַשָּׁמַיִם יְחַכְּמֵנוּ׃

11. Who teacheth us more than the beasts of the earth:  
And maketh us wiser than the fowles of the heaven.

שָׁם יַעֲקֹר וְלֹא יַעֲנֶה  
מִפְּנֵי גֵאוֹן רָעִים׃

12. There they cry, (but none giveth answer),  
Because of the pride of evil men.

אֶד-שׁוּא לֹא־יִשְׁמַע אֵל  
וְשׁוֹרֵי לֹא יִשְׁדָּרְנָה׃

13. Surely God will not hear vanity:  
Neither will the Almighty regard it.

אֶף כִּי־תֹאמַר לֹא תִשְׁדָּרְנֵנִי  
דִּין לִפְנֵי וְתַחֲוִיל לֹא׃

14. Although thou sayest, Thou shalt not see him:  
Yet judgement is before him, therefore trust thou in him:

*Although*: *aph ci*: Instead of which the connexion with what goes before seems to be this; viz. If God will not hear vanity, nor the Almighty *jesburennab*: regard it: — *aph ci*: How much less, *tbomar*: shouldst thou say, *lo tbesburennu*: thou wilt not regard him. (Comp. ch. 4. 19. — 9. 14.) *din lept-a-*



*nav*: judge before him, *u-thecholel lo*: and trust in (wait for) him. Parallel to which is Psal. 37. 7. *dôm*: rest in (be silent to) the Lord, *ve-bitcholel lo*: and wait patiently for him.

וְעַתָּה כִּי־אַיִן פָּקַד אֵפוֹ  
וְלֹא־יָדַע בְּפֶשׁ מָאֵד :

15. But now because *it is* not *so*, he hath visited *in* his anger:  
Yet he knoweth *it* not in great extremity.

*He hath visited in his anger*: *pakad appo*: Literally, His anger hath visited. *Yet he knoweth &c.* Instead of which take De Dieu's translation; *Neque curavit prosperitatem admodum.* — *Curavit, quo sensu dicitur, non novi vos*: I know you not; or, I have no regard for you. — i.e. Because Job hath not rightly considered the judgements of God, therefore hath His anger visited. Nor does He (God) shew any great regard to his (Job's) *prosperity*.

This is the only place where we read the noun *pash*: which, as De Dieu writes, may denote *prosperity*, because the verb in Jer. 50. 11. Hab. 1. 8. Mal. 4. 2. is understood in the sense of *being healthful, increasing, and growing fat*.

Our English version, because the particle *beth* follows *jaday*, is, *He knoweth it not in &c.* But it is frequently subservient to the verb, as ch. 12. 9. *Who lo jaday be-col elleb*: knoweth not all these things? Not, *in all these things*. To which we may add Gen. 19. 33. *lo jaday be-shicbo ube-kumab*: Literally, *Non novit in accumbere ejus, et in surgere ejus*: He knew not her lying down, nor her rising up.

וְאִיּוֹב הִבִּל יִפְתָּה־פִּי  
בְּבִל־יִדְעַת מֶלֶךְ יִכְבֵּר :

16. Therefore doth Job open his mouth in vain:  
He multiplieth words without knowledge.

*Open his mouth*: *jipbtzeb pibu*: *dilatat, distendit os suum, viz. avide, vehementer*: an expression of greater force than *jipbtach pibu*: which R. Levi makes parallel to the text. Comp. Gen. 4. 11. Thou (Cain) art cursed from the earth, which *patzethab etb piba*: *hath opened her mouth*: (*avide aperuit os suum*) to receive thy brother's blood. — Judg. 11. 35. When Jephthah saw his daughter, he rent his cloths, and said, *patzithi pi*: *I have opened my mouth unto the Lord, and I cannot go back*. The Chald. paraphrase is, *I have opened my mouth by a vow*. The Arabic interpreter adds further, *I have vowed*  
a vow



a vow unto God. — Both Job and Elihu, when they begin to speak after some time of silence only, instead of *patzab*, have *pathach*: as ch. 3. 1. After this Job *pathach eth pihu*: opened his mouth. — 33. 2. Behold now (saith Elihu) *pathachti pi*: I have opened my mouth.

*He multiplieth: jacbir*: — *leshon meyod*: i. e. a word that sounds *valde multiplicat*. S. Jarchi. — The same with *jarbeb*. Ab. Ezra. — The radix of *jacbir* seems to be peculiar to the Book of Job. It is in frequent use among the Arabians: From which Hottinger concludes, that it is properly Arabic. *Arabibus quid usitatus est, quam verbum כביר magnus, potens fuit? Unde formula Præconum Mohammedicorum, ad preces è pinnis plebem vocantium allah acbar: Deus summus. Thesaur. Phil. p. 507.*

## CHAP. XXXVI.

וַיָּסֶף אֱלִיהוּ אֵלֶּיהֶם וַיֹּאמֶר : 1. Elihu also proceeded, and said:

כִּתְּרִי לִי זָעִיר וְאַחֲרָיָה  
בִּי-עוֹד לְאֱלֹהִים מִלִּים :

2. Suffer me a little, and I will shew thee:  
That I have yet to speak on God's behalf.

*Suffer — a little — shew thee: cattar — zeyer — achavveca*: S. Jarchi observes, *collo leshon armi hu: Hæc tota est lingua Syriaca*: Instead of which the proper Hebrew would be, *hochil li meyat va-aggideca*: — The words, it is true, are frequently used in Syriac or Chaldee: But as we read them likewise, tho' not so often, in Hebrew; we must not from thence conclude, They are not Hebrew. A fountain, tho' deep and strong, may in the course of time lose much of its depth and strength; and the waters be communicated to other streams. But still that which remains is part of the original spring. The application may perhaps be made to Chaldee, Syriac, &c. which tho' more copious than Hebrew, are yet generally reckoned no other than as so many branches issuing from the first stock. — Comp. the Note on ch. 13. 17.

*Suffer me: cattar li*: The only place where the word is read in this sense. It signifies, *to encompass, to crown*. From hence Ab. Ezra interprets *cattar li: corona me. i. e. sim li cebod meyat: Da mibi honorem paululum*. But the most simple construction is that of *permission*, as it is commonly understood in Chaldee.

*I have*



*I have to speak : millim :* rather, I have words to utter of great weight and importance; as the two next verses seem to intimate. Comp. the Note on ch. 8. 10.

3 אֶשָּׂא דַע לְמֵרָחוֹק

וּלְפָעִלִי אֶתֵּן צֶדֶק :

3. I will fetch my knowledge from afar:  
And will ascribe righteousness to my Maker.

*I will fetch, or, take up, my knowledge : essa deyi : — Numb. 23. 7. jisse-meshalo :* He took up his parable.

*From afar : le-merachok :* even from afar.

4 בִּידְאֻמָּנִים לֹא־שָׁקֵר מִלִּי

תָּמִים דַּעוֹת עִמָּךְ :

4. For truly, my words *shall* not *be* false:  
He that is perfect in knowledge *is* with thee.

*He that is perfect &c.* Which Ab. Ezra interprets of God; viz. *hu ham-makom : ille Deus est.* But one would rather say with Mercer, *Hoc de se dicit Elihu per tertiam personam de se loquens modestiæ causa, ut arrogantiam vitet.*

5 הִדְאֵל בְּבִיר וְלֹא יִמָּאס

בְּבִיר כֹּחַ לֵב :

5. Behold, God is mighty, and despiseth not *any* :  
*He is mighty in strength and wisdom.*

*Behold, God is &c.* This I take to be one of the *millim*, or sentences of the Ancients, spoken of *ψ. 2.*

*Despiseth not : lo jimas :* to which is added *any*. Ab. Ezra writes, *chacam : the wise man.* — S. Jarchi, *yani*, the poor, or afflicted. — R. Levi, *rob ha-hasbgachab* : the man of deep contemplation. From hence it is evident, They thought something was wanting : But if we look back to chap. 8. we there find the word supplied. Bildad, among several observations which he draws from Antiquity, in *ψ. 20*, saith, *ben el lo jimas tam : Behold, God will not cast away a perfect man.* And no doubt but Elihu's abbreviation was as intelligible as if with Bildad he had expressed himself in full. Comp. ch. 20. 23.

*Mighty in strength &c.* rather, as the Hebrew should be rendered, *Potens (quoad) vires sapientiæ* : Mighty in the strength of wisdom : (Comp. ch. 15.



10. — 9. 4. — 12: 24.) A translation much better and of stronger emphasis than that of R. Levi's, who, as some do by his example, suppose the latter part of the v. belongs to man and not God, viz. — God — despiseth not the mighty in strength and wisdom.

6 לֹא-יִחְיֶה רָשָׁע  
וּמִשְׁפַּט עֲנִיִּים יֵהְיֶה :

6. He preserveth not the life of the wicked:

But giveth right to the poor.

*He preserveth &c.* Which Ab. Ezra interprets, *shenoth reshayim tiktzarnah*: The years of the wicked shall be shortened.

*The poor*: *yanijim*: or, those who are under affliction, or oppression, Comp. ch. 24. 4.

*Right*: *mishpat*: or, judgement.

7 לֹא-יִנָּרֵעַ מִצַּדִּיק עֵינָיו

וְאֶת-מַלְכִּים לִכְסֹא

וְיֹשִׁיבִם לְנֶצַח וְיִגְבְּהוּ :

7. He withdraweth not his eyes from the righteous:

But with kings *are they* on the throne:

Yea, he doth establish them for ever, and they are exalted.

*But with kings &c.* Instead of which, some with the Vulgate make the construction, *Et reges in solio collocat in perpetuum*. This supposes that the *vau* before *joshibem* is added to the text. *Deesse aliquid, si retineatur, fatentur omnes*. Grey, Annot. — Indeed it seems to be an addition by comparing Psal. 9. 4. *jashabta lac-cisse*: thou sattest in the throne: And 132. 12. Their children *ieshebu le-cisse lac*: shall sit upon thy throne, *yade yed*: for evermore. — I am of opinion there is a defect in the second part, which may be supplied in this manner:

וְאֶת-מַלְכִּים לִכְסֹא יֹשִׁיבִם

וְיֹשִׁיבִם לְנֶצַח וְיִגְבְּהוּ :

From hence you see, because *joshibem* is repeated, how easily the transcriber might mistake, and write it but once. It is evident the repetition gives a peculiar strength and emphasis to the verse; which may be translated;

He withdraweth not his eyes from the righteous:

But more than Kings on the throne doth he establish them:

Yea, he establisheth them for ever, and they are exalted.

*More*



*More than kings: etb melacim: Comp. 1 Kings 16. 22. The people that followed Omri, prevailed against the people that followed Tibni, &c. where the Hebrew for prevailed against the people, is jechezak etb bayam: valuit præ populo: vel, Magis quam populus. Vid. Nold. de Partic. p. 120.*

*The righteous: tzaddik: in the singular number. — Establish them; i. e. the righteous. A quick transition from one number to another. Comp. ch. 21, 10, 17. — 33. 27.*

וְאִם־אֲסוּרִים בְּיָדָם

יִלְכְּדוּ בַחֲבִלֵי־עֵנִי:

8. And if *they be* bound in fetters;

*And be holden in cords of affliction:*

*And be holden: Hebr. They shall be holden.*

9 וַיִּגִּד לָהֶם פְּעָלָם

וּפְשָׁעֵיהֶם כִּי יִתְגַּבְּרוּ:

9. Then he sheweth them their work:

*And their transgressions, that they have exceeded.*

*That they have exceeded: ci jithgabbâru: or, strengthened themselves. Comp. ch. 15. 25. jithgabber: He strengtheneth himself against the Almighty.*

10 וַיִּגַּל אָזְנוֹם לַמּוֹסֵר

וַיֹּאמֶר כִּי־יָשׁוּבוּן מֵאָוֶן:

10; He openeth also their ear to discipline:

*And commandeth that they return from iniquity.*

*He openeth &c. Elihu had spoken before in the same style, ch. 33. 16. viz. jigleh ozen, &c. He openeth the ears of men: and scaleth their instruction.*

11 אִם־יִשְׁמְעוּ וַיַּעֲבְדוּ

יָכֻלוּ יְמֵיהֶם בְּטוֹב

וּשְׁנֵיהֶם בְּנִיעָמִים:

11. If they obey, and serve *him*;

*They shall spend their days in prosperity,*

*And their years in pleasure.*

*They shall spend their days in prosperity: jecallu: &c. Job himself uses the very same words, ch. 21. 13. with jeballu, instead of jecallu: both which are read*



read in the sense of *wasting* and *consuming*. But as כ and ב are so like one another; one letter might easily be mistaken for the other. R. Stephens and Munster read *jeballu* in the text before us. Vid. Buxtorf. Vindic. Hebr. Verit. p. 518. — It seems to be very evident that the words were no other than a common, known Form. [Comp. the Note on *y. 2.*] And what is observable, Job applies them to those false pleasures which are the entertainment of the wicked: Elihu, to such as good men do really enjoy.

*And serve him: ve-jayabdu: et serviant.* The word, as Schultens writes, in Arabic is absolutely determined to the worship of God. To which we may add, that in the fifth conjugation, viz. *te-yabbada* signifies, To devote oneself to piety and religion: And religion is by the Mahometans emphatically called *yibâdato*; or *yibâdab*.

*In pleasure: ban-neyimim: in jucundis.*

וְאִם־לֹא יִשְׁמְעוּ 12

בְּשֵׁלַח יַעֲבֹרוּ

וְיָגֵעוּ בְּבָלִי דָעַת :

12. But if they obey not,

They shall perish by the sword:

And they shall die without knowledge.

*They shall perish by the sword: be-shelach jayaboru: — shelach* signifies properly *telum quodvis missile*, from *shalach: misit*: as 2 Chron. 32. 5. He strengthened himself, and made *shelach la-rob u-maginnim: darts and shields in abundance*: Which should rather be translated, *Missile telum ad contendendum cum clypeis*: a missile weapon to contend with shields. Comp. Judg. 11. 25. Did he ever strive against Moab? for which the Hebrew is, *ba-rob rab yim jisrael: An contendendo contendit cum Israele?* That the particle *vau* may be rendered *with*; Comp. 2 Kings 11. 8. and Jer. 22. 7. in both which places we read, Every man *ve-celav: with his weapons.* — *be-shelach jayaboru: in missile transibunt: (transibunt per gladium. Vulg.)* is an elegant figure for, *Missile transibit in, vel, per illos.* We meet with many such instances of this kind. Comp. ch. 6. 7. — 8. 19, &c. This translation sets off the verse to greater advantage; viz.

The dart shall pass through them:

And they shall expire without knowledge.

*Shall expire: jigveyu: or die instantly.* Comp. the Note on ch. 14. 10. where the force of *gavay* and *mûth* are considered.



*Shall die without knowledge:* Which is paraphrased in the Vulgate; *Shall be consumed in folly.*

13 וְחַנְפֵי-לֵב יִשְׁמְרוּ אֶף

לֹא יִשְׁוּעוּ כִּי אֶסְרֵם :

13. But the hypocrites in heart heap up wrath;  
They cry not when he bindeth them.

*Hypocrites in heart: chanphe leb:* Or, those who are of a perverse, crooked heart: from the Arabic *chanipha*, (as Schultens writes) *loripes fuit*: whose translation is, *loripides cordis*. S. Jarchi calls them *mecharephim u-megaddephim*: revilers and blasphemers.

*Heap up wrath: jafimu aph:* viz. *ponunt nasum, erigunt, in altum tollunt*: Schultens. — But this is not properly the character of hypocrites, whose principle it is to conceal their inward passions, rather than discover them by any outward sign. Our English translation seems to be just, *They heap up*, or lay aside, *wrath*: — *They cry not &c.* i. e. they have so much art as to make no complaint, tho' they are tormented. — *Non deprecantur miserationem ejus*: Targum. — *lo jitbpallelu: non supplices orant*. R. Levi. — When chastisements come upon them. S. Jarchi.

14 תָּמַת בְּנוֹעַר נַפְשָׁם

וְחַיָּתָם בְּקִדְשִׁים :

14. They die in youth:  
And their life is among the unclean.

*They die in youth:* Literally, Their soul dieth in youth.

*In youth: ban-noyar:* Instead of which Schultens writes, *cum excussione*. — S. Jarchi, *be-shinuk: cum suffocatione*. Intimating some sudden, unexpected death. But the common translation will perhaps be admitted, if we consider the second part of the verse as giving a reason why they die in youth; viz. *ve-chaijatham: because their life was among the unclean*. — They die young, because they lived among prostitutes. — This is the force of the particle *vau* in 1 Chron. 11. 9. So David waxed greater and greater, *va-jehovah: For, or, because the Lord of hosts was with him*.

15 יְהִלֵּץ עֲנִי בְעָנִי

וְיָגֵל בְּלִחַץ אָזְנוֹם :

15. He delivereth the poor in his affliction:  
And openeth their ears in oppression.

He



*He delivereth &c. jechalletz*: The words in this verse seem to be chosen so as to resemble one another in sound. There is what the Rhetoricians call a double *paranomasia*: viz. *jechalletz* — *bat-lachatz*: — *yani be-yonjo*: — *Sibi invicem resonant*, as Schultens observes. Comp. ch. 22. 25. — 34. 6. — Such instances, however distastful to the polite genius of these times, it is certain were reckoned as elegancies in former ages.

וַיֵּאָף הַסִּיתָךְ מִפִּי צָר 16

רָחֵב לֹא-מוֹצָק תַּחְתֶּיהָ

וְנַחַת שְׁלֶחֶנָה מְלֵא דָשָׁן :

16. Even so would he have removed thee out of the strait,  
Into a broad place, where *there is* no straitness:  
And that which should be set on thy table *should be* full of fatness.

*Out of the strait*: *mippi tzar*: *Ex ore angustiae*: an Hebraism in frequent use. Gen. 34. 26. They slew Hamor *le-pi chareb*: *with the edge*, or mouth, of the sword; i. e. with the sword. — Chap. 43. 7. We told him *yal pi had-debarim*: *according to the tenour* (the mouth) of these words. So in the New Test. 2 Tim. 4. 17. I was delivered *ek σώματος λέοντος*: out of the mouth of the lion; i. e. from the lion.

*Into a broad place &c. rachab*: The literal construction is: Instead of it there is *rachab*: *latitude*: *breadth*, or space, not limited: — *ve-nachath &c. Requies autem mensæ tuæ erit plena pinguedine*. V. Lat. — Such were the expressions used to denote that liberty and plenty to which the righteous were entitled; in opposition to confinement and scarcity, the portion of the wicked. Comp. Prov. 4. 12. When thou goest, thy steps shall not be straitned. — Psal. 23. 5. Thou preparest a table before me. — On the contrary, Ps. 69. 22. Let their table become a snare before them.

וְדִין דָּשָׁע מִלֵּאָה 17

דִּין וּמִשְׁפָּט יִתְמַכּוּ :

17. But thou hast fulfilled the judgement of the wicked:  
Judgement and justice take hold on thee.

*But thou hast fulfilled*: *ve-maletba*: The words will be more expressive by a small change, viz. Because thou hast fulfilled &c. — The reason follows; Judgement, i. e. Therefore judgement &c. — Comp. Deut. 17. 16. Where the particle *vau* hath the same force: — *va-jehovah*: *Forasmuch as*, or, *Because the Lord* hath said unto you. — Comp. x. 14.



18 כִּי־חֶמָּה פְּרִיסִיתָּךְ בְּשֶׁפֶק

וְרַב־כֶּפֶר אֶל־יָטֶה :

18. Because *there is* wrath, *beware* lest he take thee away with *his* stroke :  
Then a great ransom cannot deliver thee.

*Because there is wrath, beware lest* &c. *ci chemah pen, &c.* Instead of which, the translation will be easier without the addition of *beware*; viz. *ci*, if there is wrath, *pen*, perhaps, *jefitheca be-sâphek*: he will take thee away by a stroke. — *jefureca min ho-yolam be-sephec u-behiccab*: removebit te ex hoc mundo cum explosione, vel plaga. R. Levi.

19 הֲיֵעָרֵךְ שׁוּעֶךָ לֹא בָצָר

וְכָל מְאֻמֵּי־כֹחַ :

19. Will he esteem thy riches? No, not gold;  
Nor all the forces of strength.

*Will he esteem* &c. Instead of which some read, *ba-jayaroc*: *An disponet sbuyaca*: clamorem tuum? *lo betzar*: *Non in afflictione*. q.d. *Ne afflictionis tempore preces tuas coram Deo disponas*. Vid. l'Empereur Clav. Talmud. p. 78. — But the second part of the verse corresponds with our English translation of the first.

*Will he esteem?* *ba-jayaroc*: *Ordine ponet?* *Quia res æstimandæ ordinantur aliæ juxta alias*: *Ideo æstimantur*. Chap. 28. 17.

*Tby riches*: *sbuyaca*: — *bôn* and *yoser*: *substantiam et divitias*. Ab. Ezra and R. Levi. Comp. the Note on ch. 34. 19.

*Gold*: *betzar*: *aurum lectissimum*. ch. 28. 15.

20 אֶל־תִּשְׁאַף הַלַּיְלָה

לְעֵלוֹת עַמִּים תִּחְתָּם :

20. Desire not the night,  
When people are cut off in their place.

*Desire not*: *al tishaph*: *ne anheles*, pant not after. ch. 5. 5.

Various are the opinions of Commentators about the meaning of this verse. That it intimates some sudden change, is generally agreed. The difficulty, as I apprehend, is, that the words are an abbreviation of some common Form, very intelligible at the time they were written, tho' to us it may be dark and intricate. Comp. ch. 17. 3. Junius and Tremellius's version seem to come nearest the



the true sense: viz. *Ne aspires ad illam noctem, qua abeunt populi in locum suum.* — In what particular manner they understood this construction, one cannot say; but it will admit of this paraphrase; viz. Tho' thy trouble is great, Yet bear it patiently. Do not wish to have thy life cut short. Do not look earnestly for that night, when thou art to be removed from hence to another place. — This paraphrase will perhaps receive more light by comparing Luke 12. 20. *This night shall thy Soul be required of thee:* With Eccles. 3. 20. and 6. 6. All go unto one *makom*, place. — And Acts 1. 25. πορεύσθαι — that he might go to his own place. — From what is mentioned, the literal interpretation will be: *al tiskaph: [titbarveb, S. Jar.] Be not eagerly desirous of — bal-lailah: that night: — la-yaloth yammim: cum ascenderint (πορεύσωνται) populi, when people go, tachtam: to their place. — tachath is indeed generally read as a Preposition, infra, subter: But it signifies likewise makom: a place: as 1 Sam. 14. 9. We will stand tachtenu: in our place: in loco nostro. V. Lat. — R. Levi interprets tachtam, in our text, be-makomam: in loco suo.*

הַשָּׁמַר אֶל־תִּפְּחֹן אֶל־לַיְלָה 21  
כִּי עַל־זֶה בַּחֲרָתָּ מֵעַנִּי:

21. Take heed, regard not iniquity:

For this hast thou chosen rather than affliction.

*For this hast thou &c. Rather, That thou may'st choose this &c. Ut hanc eligas præ afflictione.* Noldius, p. 722. — *el aven — me-yoni: Comp. & 15.*

הָאֵל יִשְׁגִּיב בְּכֹחוֹ 22  
מִי כִמְהוּ מוֹרָה:

22. Behold, God exalteth by his power:

Who teacheth like him?

*Teacheth: moreh: doctor.* Comp. ch. 6. 24. Where in the radix *jarab*, you have a specimen of the significancy and propriety of the Hebrew tongue. — The sense in our text will be enlarged, if we consider *teaching* here, as one who gives Laws for instruction. — *Nullus ei similis in Legislatoribus.* V. Lat.

מִי־פָקַד עָלָיו דְּרָכּוֹ 23  
וּמִי־אָמַר פַּעַלָּתָּ עוֹלָה:

23. Who hath enjoined him his way?

Or who can say, Thou hast wrought iniquity.

Who



*Who hath enjoined him his way? mi pakad, &c.* — Chap. 34. 13. we read, *mi pakad yalav aretzab*: where in the Note it is observed, that instead of, *Who hath given him a charge over the earth?* We should perhaps say, *Who enjoined him to create the earth?* This change is grounded on a supposition that the words were only a part of a well-known form of expression. Comp. *ŷ. 20.* So here, instead of, *Who hath enjoined him his way?* We may read at large, *Who hath enjoined him to keep, or, to cleanse, to direct, to understand, his way?* All which we know are Scripture-phrases.

זָכֹר כִּי־תִשְׁנֶה פְעָלוֹ 24

אֲשֶׁר שָׂרְרוּ אַנְשִׁים :

24. Remember that thou magnifie his work,  
Which men behold.

כָּל־אָדָם חֹזֵרְבוֹ 25

אִנּוֹשׁ יֵבִישׁ מִרְחוֹק :

25. Every man may see it:  
Man may behold it afar off.

In this and the verse above there seems to be a particular variety of expression, which does not so well appear in the translation. — *Men behold: shoreru anashim.* — *Every man: cal adam: may see it: chazu bo: man may behold: enosh jabbit.* — There are, no doubt, synonymous words in Hebrew, as well as other languages. But perhaps on examination we shall find that sometimes there is a peculiar sense when the words are different. — In the Note on ch. 4. 17. it is mentioned that *enosh* and *adam* are of the same force, signifying the fallen, low, earthy state of man. — Instead of reading, *asher shoreru anashim: which men behold:* the interpretation is enlarged, to say, *Which frail, weak men contemplate.* Comp. ch. 7. 8. and 17. 15. — Every man *chazu bo: may see it:* rather, *sees into it; Hath a prospect of it.* Comp. *Ifai. 47. 13. The star-gazers: ha-chozim baccocabim:* Those who see into the stars. — *May behold: jabbit: or, look intently: Intensum obtutum et diligentiorum denotat animadversionem.* ch. 28. 24. — From what is premised, the two verses will admit of this short paraphrase; viz. *ŷ. 24. Remember that thou magnify the works of God, which are always matter of wonder and contemplation to men in their weak, low condition.* — *ŷ. 25. It is in the power of every son of man to see into, and have some prospect of them:* — Notwithstanding the imper-



imperfection of his nature, he may take a view of them, tho' it be at a distance.

26  
הָרֵאָה לֹא שִׁנִּיא וְלֹא יִדָּע  
מִסְפַּר שָׁנָיו וְלֹא יִחְקֹר :

26. Behold, God is great, and we know him not :  
Neither can the number of his years be searched out.

*Is great: saggi:* or, magnified. Comp. *ṣ.* 24. and ch. 12. 23. It is the same, no doubt, with *saggi coach: excellent in power.* Ch. 37. 23.

*Neither can the number &c.* The literal construction of the Hebrew is, *Numerus, i.e. Quoad numerum annorum ejus, neque est investigatio.* As to the number &c. Comp. ch. 21. 4. — 28. 5.

27  
כִּי יִגְרַע נְטֵפֵי מַיִם  
יִקְוּ מִטָּר לְאֹדוֹ :

27. For he maketh small the drops of water :  
They pour down rain according to the vapour thereof.

*For he maketh small: ci jegaray:* This is another instance of Divine power; and has no connexion with the verse above. Therefore instead of translating *ci jegaray: For &c.* we should read, *When he maketh small: They, i. e. Then they pour &c.* Comp. Exod. 3. 21. *ci thelecun:* When ye go.

*Drops of water: nitphe majim: stillæ aquarum:* The very same style with that in the sublime song of Deborah and Barak; Judg. 5. 4. The earth trembled, the heavens *natephu: dropped:* (distilled) The clouds also *natephu majim: dropped water. i.e. natephu nitphe majim: distillarunt stillas aquarum.*

28  
אֲשֶׁר-יִלְּוּ שְׁחָקִים  
יִרְעֲפוּ עָלַי אֲדָם רַב :

28. Which the clouds do drop :  
And distil upon man abundantly.

*Which: asher:* rather, *When, or, If* the clouds drop : Without the addition of *and*, we shall say, *jiryaphu: They distil &c.* Comp. Lev. 4. 22. *asher: When, or, if* a ruler hath sinned, &c.

*The clouds: shecbakim: æther, vel, nubes superiores; tenuissimæ et subtilissimæ.* Buxtorf. from *sbachak: contudit, comminuit.* Comp. ch. 35. 5.

*Abun-*



*Abundantly: rab: or, with De Dieu, Stillant super homines multos: — Ut plurimi sint admirandi hujus operis spectatores et testes.*

29 אֵף אִם־יָבִין מִפְּרִשֵׁי־עָב

תְּשֻׁאוֹת סִבָּתוֹ :

29. Also can any understand the spreadings of the clouds,  
Or the noise of his tabernacle?

*Can any understand: jabin: Can he (man) understand?*

*The spreadings of the clouds: mipbrefe yab: Expansiones, extensiones nubis: Quam longe sese illa expandit quum imbrem fundit, aut cum tonat? Mercer. Comp. ch. 37. 16. where Elihu expresses himself in the same style, viz. Dost thou know mipbleske yab: the balancings of the clouds? (a cloud).*

*The noise of his tabernacle: teshuoth succatho: — Nubes et superna illa aeris regio, ubi pluviae et tonitrua gignuntur, in scriptura allegoricè Dei tentorium appellatur, &c. Mercer. Psal. 18. 11. — 104. 3.*

30 הִרְפִּישׁ עָלָיו אֹרֹן

וְשָׁרִישׁ הַיָּם בְּסֶה :

30. Behold, he spreadeth his light upon it:  
And covereth the bottom of the sea.

*He spreadeth &c. i. e. as De Dieu writes, Ubi nubem expandit, radios quoque solares qui tempore sereno terram recta feriunt, sed per nubem reperiuntur, super convexam nubis partem expandit. Atque ita fit ut loco radiorum solarium qui antea sua luce terram mareque penetrabant, nubes densa ipsas profunditates maris operiat:*

*The bottom: Heb. radices, vel, profunditates.*

31 כִּי־בָם יִדָּן עַמִּים

יִתְּאָכֵל לְמִכְבִּיר :

31. For by them judgeth he the people:  
He giveth meat in abundance.

*For by them &c. ci bam: rather, If by them he judgeth &c. (Comp. ch. 31. 34.) This in a more particular manner will express not only the power, but the goodness of God; viz. If the clouds falling in storms and tempests appear to us as terrors and judgements: There is one good effect produced from them: They water the earth, and make it very plenteous.*



עַל-כַּפֵּי כְסֵה-אֹר 32

וַיִּצַו עָלֶיהָ בְּמַפְנֵיעַ :

32. With clouds he covereth the light:

And commandeth it *not to shine*, by the cloud that cometh betwixt.

*With clouds*: *yal cappajim*: This is according to R. Levi's interpretation; viz. *yananim*. But the construction will perhaps be full as proper, to say, *With his hands* he covereth the light: *vajetzav*, &c. And enjoyns it when to return. Literally, *Et in mandatis dat ei de occurrendo, interveniendo*. — It is certain the Author of the Vulgate (and to which the LXX agree) understood the words in this sense; viz. *In manibus abscondit lucem, et præcipit ei ut rursus adveniat*. Comp. Psal. 91. 12. where *yal cappajim* have the same construction. They shall bear thee up *yal cappajim*: in their hands.

גִּיד עָלָיו רֵעו 33

מִקְנֵה אֶף עַל-עוֹלָה :

33. The noise thereof sheweth concerning it:

The cattle also concerning the vapour.

*The noise thereof* &c. *reyo*, &c. from *be-riya*: *clangere*. — The great perplexity which this verse hath occasioned, is owing to the supposition that it is connected with what goes immediately before. Instead of which, it seems rather to be the conclusion of Elihu's discourse, till his resuming it again in the following chapter; and the words perhaps, on examination, will not be so difficult; viz. *jaggid yalav reyo*: may be rendered, *Annunciat de eo amico suo*: He (God) informs *reyo*, his friend (from *rayab*) of this; i.e. Tho' what I have now been speaking, may be a mystery to some; yet not to him who is the friend of God. — That such is Scripture-language, we learn from 2 Chron. 20. 7. Art not thou our God, — who gavest it to the seed of Abraham *ohabca*: thy friend. Comp. Isai. 41. 8. — Abraham was called φίλος Θεῷ the friend of God. — The Hebrew in our text is indeed *reay*, and not *obeb*. But that they are words of the same force, we read, Psal. 38. 11. *obabai ve-reyai*: *My lovers and my friends* stand aloof, &c.

The second part of our verse to be considered, is, *mikneb aph yal yoleb*: rendered, The cattle also concerning the vapour. — But the literal construction may be, *mikneb, possessio, aph, iræ, yal yavlah* (as the letters may be pointed) *super iniquitatem*. The possession of anger shall be upon iniquity; or, upon



the iniquitous man. — That this too is Scripture-phrase, is certain from Psal. 11. 6. Upon the wicked he shall rain snares, &c. — *The portion* of their cup. Job 13. 26. Thou makest me *possess* the iniquities of my youth. — Ch. 20. 29. This is *the portion* of a wicked man, and the *heritage* appointed to him by God. — Mat. 24. 51. His *portion* with hypocrites. — Luke 12. 46. with unbelievers. — From what is premised, we shall say:

He will inform his friend concerning it :

The possession of anger *shall be* upon iniquity.

i. e. He who is sincerely devoted to the service of God, shall understand his wondrous works. — But wrath shall be the possession (portion, or inheritance) of the evil man. — The Author of the Vulgate in the first part of the verse to the same purpose, writes, *Annuntiat de ea amico suo*. The LXX are more express, ἀναγγελεῖ περὶ αὐτῆς φίλον αὐτῆς κύριος which words the Scholiast is of opinion, *posse intelligi quod amicis suis Deus harum rerum cognitionem gratificetur*. — The interpretation which I have given of the second part of the verse, will receive more force from what follows in the next Chap. viz. *At this also my heart trembleth*; i. e. He trembled to think of the Divine vengeance which wicked men were treasuring up to themselves.

## CHAP. XXXVII.

יִתְרַם מִמְּקוֹמוֹ יֵחָדֵד לִבִּי

יִתְרַם מִמְּקוֹמוֹ :

1. At this also my heart trembleth :  
And is moved out of his place.

*And is moved: ve-jittar: Et tranflit, five evellitur.*

שָׁמַעַ שְׁמוֹעַ בְּרִנּוֹ קוֹל

יְהוָה מִפִּי יֵצֵא :

2. Hear attentively the noise of his voice :  
And the sound *that* goeth out of his mouth.

*Hear attentively: shimyu shamoya: audite audiendo*. Comp. ch. 13. 16. and 21. 2. — Isai. 6. 9. and Mat. 13. 14.

*Hear — the noise: shimyu — be-rogez*: The particle here is subservient to the verb: as in many places. Comp. ch. 12. 14. -- 18. 9. — We read the same sublimity



sublimity of style with this of our text, in Pſal. 77. 18. *kôl rayamca*: The voice of thy thunder. — The earth *ragezab*: trembled. — Comp. ch. 3. 26. where it is mentioned that *rogez*, when applied to man, denotes *trepidam commotionem animi et corporis*.

The noise of his voice: *rogez kôlo*: — The sound -- of his mouth: *begeb-piv*: *bagab* signifies both to meditate, and speak. Ch. 27. 4. — Pſal. 2. 1. The people *jebgu*, imagine (meditate) a vain thing. — 90. 9. We spend our years as *begeb*: a tale: in the margin, a meditation. Sicut sermonem qui ex ore prolatus celeriter evanescit: The Targum is, As a vapour of the mouth in winter. In allusion to which St. James writes, 4. 14. What is your life? it is even *ἀτμός*: a vapour that appeareth for a little time, and then vanisheth away. Vid. Schindler. *bagab*. — From what is premised we shall possibly see a very proper distinction, which the words of the verse were intended to give us; viz.

Hear attentively the loud noise of his voice:

And the still sound that goeth out of his mouth.

3 תחת כל־שמים ישירו  
ואורו על־כנפות הארץ:

3. He directeth it under the whole heaven:

And his lightning unto the ends of the earth.

He directeth it: *jishbrehu*: or, His direction: *teritzutheb*: Targum.

The ends: *canphoth*: Literally, the wings. Ἐπὶ πτερύγων τῆς γῆς. LXX.

It is worth observing with what variety and elegance the word *canaph* (which Schindler takes notice of) is read in Scripture. It is applied, To a garment: Numb. 15. 38. *canphe bigdehem*: the borders of their garments. — To the sail of a ship: Isai. 18. 1. Woe to the land shadowing with wings: *tziltzal cenaphaim*: *Umbris alarum*: i. e. *velorum*: The country being darkened by the multitude of ships sailing there. For as Schindler writes, *Cum expanduntur vela, alis sunt similia, et naves procedunt, sicut aves alis suis volantes, et vela umbram faciunt*. — *Velorum pandimus alas*. Virg. Æn. 3. 520. — To a numerous army. Isai. 8. 8. The King of Assyria, and all his glory — shall pass through Judah, and the stretching out *cenaphav*: of his wings, &c. Καὶ ἔσται ἡ παρεμβολὴ αὐτῶν. Et erunt castra ejus. LXX. — To extremity, or distance; as in our text. — To the light of the sun, and the morning: *Quæ sub ortum, tanquam ala, super terram expanditur*. Mal. 4. 2. Unto you that fear my name shall the Sun of righteousness arise with healing, *bicnapheba*: in his wings. —



Pfal. 139. 9. If I take *canphe*: the wings of the morning. Contrary to which is that in *Æneid*. 8. 369. *Nox ruit, et fuscis tellurem amplectitur alis.* — To the wind: *Quia celeriter in cuncta discurret, vel, terram amplectitur.* Psal. 18. 10. He did fly upon *canphe ruach*: the wings of the wind. — The same metaphor occurs to us in the Syriac language; being applied to a garment; a bay; a building. Mat. 14. 36. That they might touch *le-cenpha*: the hem of his garment. — Acts 27. 39. They discovered a certain *cenpha*: creek. — Mat. 4. 5. Setteth him on *cenpha*: a pinnacle of the temple. *Partem templi alarum speciem habentem.*

4 אַחֲרָיו יִשְׁאַג־קוֹל  
יָרֵעַם בְּקוֹל גְּאוֹנוֹ  
וְלֹא יַעֲקֹבֵם בִּי־יִשְׁמַע קוֹלוֹ :

4. After it a voice roareth :

He thundereth with the voice of his excellency :

And he will not stay them when his voice is heard.

*And he will not stay them*: *ve-lo jeyakkebem*: Rather, as De Dieu observes, from the Syriac interpretation of עֲקַב *Et non investigabit ea quisquam, etsi audiatur vox ejus*; i. e. *kôl geono*: *vox majestatis ejus in tonitru tam est admiranda et arcana, ut quamvis audiatur vox ejus, nemo tamen aut vocem, aut majestatem ejus investigare queat.* To this purpose is the Vulgate, *Et non investigabitur, cum audita fuerit vox ejus.*

It is observable, that several expressions in this chapter are much the same with what we read in the Psalms; viz. 29. 3. and 68. 33. Not that the Psalmist took them from the Book of Job; or the Author of Job from the Psalmist: But that they were Forms of words in use, and common to different ages. Comp. the Note on chap. 5. 16.

5 יָרֵעַם אֵל בְּקוֹלוֹ גְּפִלְאוֹת  
עֲשֶׂה גְדֻלוֹת וְלֹא נִדְעַ :

5. God thundereth marvellously with his voice :

Great things doth he, which we cannot comprehend.

*Marvellously*: *nipblaoth*: — *Great things*: *gedoloth*: Comp. ch. 5. 9.

6 בִּי לִשְׁלֹג יֹאמַר הָיָה אֶרֶץ  
וְגִשָּׁם מִמֶּר וְגִשָּׁם מִמְרוֹחַ עָזוֹ :

6. For



6. For he saith to the snow, be thou on the earth:

Likewise to the small rain, and to the great rain of his strength.

*Be thou on the earth: beveh âretz: Esto (super) terram: which is expressed at large by the LXX γίνε ἐπὶ γῆς.—Præcepit nivi ut descendat in terram. Vulg.*

*Likewise to the small rain: ve geshem matar: and to the great rain: ve geshem mitroth: of his strength: yozzo: Dr. Grey's note here is, Prius illud (geshem) ab incuria Librariorum profectum, vix est ambigendi locus. Ostendit quoque metrum metaroth non stare in regimine, nec legi oportere mitroth. Recte proinde Cl. Clericus, Atque imbres (vel imber pluviarum) potentia ejus.—To this he subjoynes another emendation, by removing the former geshem, and changing the points in yozzo. viz.*

*ci lash-sheleg jomar beveh âretz:  
matar ve-geshem metaroth yozzu.*

*Cum dicit nivi, esto in terra:*

*Pluvia & imber pluviarum, vehementes estote.*

But the repetition of the text will, I am persuaded, be very just, by comparing Deut. 11. 14. viz. I will give you *matar*, the rain of your land in his due season; *joreb*, the first rain, *u-malkosh*, and the latter rain: that thou mayest gather in thy corn, and thy wine, and thine oyl.—Jer. 5. 24. The Lord that giveth *geshem*, rain: *ve-joreb u-malkosh*, both the former and the latter in his season.—Joel 2. 23. He hath given you *eth bam-moreb*; the former rain, and he will cause to come down for you *geshem* the rain: *moreb*, the former rain, *u-malkosh*, and the latter rain.—Jam. 5. 7. The husbandman waiteth for the precious fruit of the earth,—until he receive *ὕετον πρόϊμον καὶ ὄψιμον* the early and latter rain.—In the quotations above you see that *matar* in Deut. is the same with *geshem* in Jer. and Joel.—The former rain is called *joreb*, or *moreb*: The latter rain, *malkosh*.—Amongst the several reasons for these names alledged by the Talmudists, you read what follows, in Buxtorf's Lexic. p. 378. *joreb est pluvia mensis Octobris, descendens lente, non turbulenter, sensim erudiens (from borah docuit) terram, ad acceptum semen producendum, sicut homo imbuit discipulum suum, doctrinam ipsi instillando:—malkosh, est pluvia mensis maji, sic dicta, quod sit, mal kash-shin, exscindens segetes, eas scil: maturando ut demetantur: aut memalle bithbuab bekashsheba, implens fruges existentes adhuc in stipulis sive calamis suis. i. e. Quod spicas impleat ac perficiat, granaque turgida reddat.*

If



If from what is premised we observe that *geshem matar* in our text, *imber pluviae*, the small rain, answers to *joreb*, or *moreb*, the first rain: and *geshem mitroth*, (rather *metaroth*) *imber pluviarum*, the great rain, is the same with *malkosh*, the latter rain: And if *yozzo*, is translated *it's strength*, i. e. the earth's: The verse will then be:

For he faith to the snow, be thou on the earth:

And let the small (the former) rain, and the great (the latter) rain be it's strength.

One suggestion will perhaps occur to the reader here; which is, That the Author of the Book of Job was no stranger to the text in Deut. tho' he has expressed himself in a different style.

7 בִּידְכֶם אָדָם יַחְתֹּם  
לְדַעַת כָּל־אִישׁ מַעֲשָׁיו:

7 He sealeth up the hand of every man:  
That all men may know his work.

*He sealeth up the hand &c. jachtom be-jad*: rather, He sealeth up every man. For *jad* is not literally to be translated here: as Isai. 20. 2. The Lord spake by *Isaiah*: Heb. *be-jad*: *by the band* of *Isaiah*.—[comp. the note on ch. 8. 4.]—*be-jad* in our verse is no more than a particle subservient to the verb; the same with *be-yad*, in ch. 9. 7. *be-yad cocabim jachtom*: *he sealeth up the stars*. i. e. He darkeneth them that they should not give their light: Agreeable to which will be, *He sealeth up every man*: In other words, He concealeth many things from every man.—This construction points out a very different sense of what follows; For instead of saying, That all men may know his work. On the contrary we may read, That all men may *not* know his work.—This is a natural consequence of God's concealing many things from man.—To justify this change, we should render *la-dayath*, *non intelligere*, vel, *ut non intelligant* &c.—Comp. Numb. 35. 31. Ye shall take no satisfaction for the life of a murderer *asher hu rashay*: *which is guilty of death*: [rather, *who is a very wicked man*, comp. Job 15. 6.] *la mûth*: *ne*, vel, *ut non moreretur*: *that he should not die*. Not as in our translation, *But he shall be surely put to death*, *That all men may know his work*: Instead of which, according to the literal Hebrew, we should say, *la-dayath ut*, vel, *ne scirent*, *col anshe mayasehu*, *omnes homines operis illius*: But there are exceptions



ceptions to what the Grammarians call *Regimen*. as Judg. 19. 22. *Certain sons of Belial: anshe bene beliyal*: Literally, *men, the sons of Belial*: *pro anoshim*. vid. Buxtorf's Thesaur. Gram. p. 379. and ch. 18. 2. From what is premised, we shall read:

He sealeth up every Man: [or, son of the earth]  
That all men [weak men] may not know his work.

Comp. the Note on ch. 4. 17.

8 וַתְּבוֹא חַיָּה בְּמוֹ-אָרְבַּ  
וּבְמַעוֹנוֹתֶיהָ תִּשְׁכַּן:

8. Then the beasts go into dens:  
And remain in their places.

*Then the beasts go: vat-tabo chaijab*. This supposes a connexion with the verse above: Instead of which, several verses here seem to be complete sentences of themselves. They are as so many distinct instances of divine power, presiding over the heavens and the earth; over men and beasts &c. The translation may be, *vat-tabo chaijab: when the beasts go &c*. Or, As to the beasts, when they go &c. *u-tishkon: Then they remain &c*. i. e. The same influence that presides over men, extends likewise to beasts: For they have places of refuge assigned them to be secure from those dangers they are frequently subject to.—Comp. ch. 21. 32. and 22. 28.

9 מִן הַחֹדֶר תְּבוֹא סוּפָה  
וּמִמְזָרִים קָרָה:

9. Out of the south cometh the whirlwind:  
And cold out of the north.

*Out of the south: min ha-chered: ἐκ ταμείων de promptuariis. LXX.—Ab interioribus. V. Lat. from the radix chadar, penetravit.—The same with chadre teman: chambers of the south: viz. The hemisphere which is hid from us, as mentioned in the Note on ch. 9. 9.*

*And cold out of the north: u-mim-mezarim karah: et ex dispersionibus frigus: i. e. ex ventis aquilonaribus qui nubes dispellunt, & frigus efficiunt.* Castel. in זרה

10 מִנְּשֵׁמַת-אֵל יִתְקַרַח  
וְרָחַב מִים בְּמוֹצָק:

10. By



10. By the breath of God frost is given :  
And the breadth of the waters is straitned.

*By the breath of God: min-nishmath el:—*Eliphaz, ch. 4. 9. speaks the same language. viz. *min-nishmath eloah: By the blast of God they perish. Frost is given: jitten kârach: He giveth frost. Comp. ch. 7. 3. Is straitned: be-mutzak: in angusto.*

אֵף־בְּרִי יִטְרֶחַ עָב 11

יִפִּיץ עֵנָן אֲוֵרוֹ:

11. Also by watering he wearieth the thick cloud :  
He scattereth his bright cloud.

*By watering: be-ri: from ravah: irrigavit: as ci: combustio. Isai. 3. 24. from cavah. But to make beri, one word, viz. serenity, from barah, as Ab. Ezra does, we shall say, Etiam serenitate fatigat nubem. i. e. Splendore solis buc illuc impellit & dissipat. It will then be, as Buxtorf writes, of the same form with peri, from parah: but in the sense of bara: agreeable to which is the Targum, bibrirutha: in serenitate. R Levi too writes, that beri is me-yinjan birur: Of the same force with birur, which signifies clearness, from the radix barah.*

*His bright cloud: yanan oro: The cloud of his light. i. e. as Mercer observes, The cloud, from the dispersing, or separating of which, he restores light.*

וְהוּא מְסַבּוֹת מִתְּהַפֵּךְ 12

בְּתַחְבּוּלוֹתָו לַפְּעֵלִים

כָּל אֲשֶׁר־יֵצֵא

עַל־פְּנֵי תֵבֶל אֶרֶץ:

12. And it is turned round about by his counsels: That they may do  
Whatsoever he commandeth them upon the face of the world in the  
earth.

*And it is turned &c. ve-bu: & ipse (Deus) mithbappec, circumvertit, mesibboth, circuitus, be-thachbulothav, consiliis suis prudentibus: And he (God) turneth round (directeth) the circuits by his prudent, good counsels. [Prov. 20. 18.] That they may do &c. καὶ αὐτὸς κυκλώματα διασείψει ἐν θεεβλαθῶθ. Lxx. [where in the last word you see most of the Hebrew in Greek characters]*



raeters] i. e. *agit per circuitum nubes*. Instead of  $\theta\epsilon\epsilon\kappa\lambda\alpha\theta\acute{\omega}\theta$ , Symmachus's translation is,  $\epsilon\upsilon\ \tau\eta\ \kappa\upsilon\beta\epsilon\rho\nu\eta\sigma\epsilon\iota\ \alpha\upsilon\tau\epsilon$ . vid. Not. in vers. Græc. &c.

*Upon the face of the world in the earth: yal pene tebel aretzah*: Literally, *super faciem partis habitabilis terræ*: or rather, *super partem habitabilem terræ*. For it is not necessary we should always render *panim, facies*. as Lev. 16. 14. He shall sprinkle it (the blood)—*yal pene hac-capporeth*: upon the mercy-seat. Comp. Hof. 10. 7.

From what is mentioned above we shall say:

And he turneth round the circuits by his prudent counsels:

That they may do whatsoever he commandeth them upon the habitable part of the earth.

Comp. the Note on ch. 18. 18. and 24. 18. To which may be added Rom. 10. 18.—Their sound went  $\epsilon\iota\varsigma\ \pi\acute{\alpha}\sigma\alpha\nu\ \tau\eta\nu\ \gamma\eta\nu$  into all the earth: and their words unto the end  $\tau\eta\varsigma\ \omicron\iota\kappa\epsilon\mu\acute{\epsilon}\nu\eta\varsigma$  of the world: which in the Syriac version, is *tebel: partis terræ habitabilis*. Our English version of Prov. 8. 31. is very just; viz. *rejoycing be-tebel artzo, in the habitable part of his earth*.

אִם-לְשֶׁבֶט אִם-לְאַרְצוֹ 13

אִם-לְחֶסֶד יִמְצְאֶהוּ :

13. Whether for correction, or for his land:

Or for mercy, he causeth it to come.

*For correction: le-shebet*: literally, *For the rod*: which S. Jarchi explains, *le-puryanuth: for punishment, or vengeance*.—Ab. Ezra, *le-hashchbit bazaray: to corrupt, or destroy the seed, bene adam moridim*: Of the rebellious sons of Men.

*For his land: le-artzo*: To water and make it fruitful, to supply the inhabitants. Ab. Ezra.

*For mercy: le-chesed*: But as Mercer observes, Is not the second instance of God's making the earth fruitful, the same with the third of his mercy? To which he answers; That the *third* may be understood in a larger sense; viz. When God sends rain to water the earth, not so much for immediate want; but that it may be more fruitful: Or for some particular refreshment in the heat of summer. And indeed we may render *le-chesed, propter benig-nitatem, beneficentiam*, as well as, *misericordiam*.



Hear Pocock's just reflection in his comment on Mal. 3. 10. viz. Tho' the rain proceed from natural causes constituted by God, as other things in the order of nature do; yet the ordering of those causes and effects, as concerning rain, hath always been looked on as an immediate act of God himself, whereby his power and mercy towards men have been as visibly declared as in any thing, and as a particular act of his providence, in causing it *to come* (or not to come) *whether for correction, or for his land, or for mercy*: Job. 37. 13. It is therefore an ancient saying among the Jews [Talmud in Sanhedrin. cap. chelek. and in Taanith. ch. 1.] that *there be three keys which God hath reserved in his own hand, and hath not delivered to any minister or substitute*. viz. the keys of life, and of rain, and of the resurrection of the dead. In the ordering of the rain they look on his great power to appear, no less than in giving life at first, or afterwards raising the dead to it: agreeable to which St. Paul saith that God left himself not without witness, in that he did good, and gave rain from heaven, and fruitful seasons. Act 14. 17. when he restrains it, he is in a figurative speech said *to shut up heaven*, Deut. 11. 17. and Luke 4. 25. *to stop the windows of heaven*; Gen. 8. 2. Equivalent to which is another expression of *making the heaven brass*, Deut. 28. 23. and *staying it*, Hag. 1. 10. When he giveth it in abundance, he is said *to open the windows* (or as others, the cataracts or flood-gates) *of heaven*; as Mal. 3. 10. and likewise, Gen. 7. 11. but there it was for a curse (as sometimes he disposeth it, as we have seen out of Job 37. 13.) here (Mal.) for a blessing.

14 הִאֲזִינָה זֹאת אֵיּוֹב

עֹמֵד וְהִתְבּוֹנֵן נִפְלְאוֹת יְאֵל:

14. Hearken unto this, O Job:

Stand still, and consider the wondrous works of God.

15 הֲתֵדַע בְּשׁוּם-אֱלֹהִים עֲלֵיהֶם

וְהוֹפִיעַ אֹר עֲנָנוּ:

15. Dost thou know when God disposed them:

And caused the light of his cloud to shine?

*And caused the light &c.* And made the light to shine in the midst of the clouds. Ab. Ezra.

16 הֲתֵדַע עַל-מִפְּלִישֵׁי-עַב

מִפְּלְאוֹת תַּמִּים יָדַעַם:

16. Dost



16. Dost thou know the balancings of the clouds;

The wondrous works of him which is perfect in knowledge?

*The balancings of the clouds: miphlese yab: Comp. ch. 36. 29. where Elihu in the same language, [saith, can any understand miphrese yab: the spreadings of the clouds, or, a cloud? — Perfect in knowledge: temim deyim: perfecti scientiis.*

17 אֲשֶׁר־בְּנִדְךָ חֲמִים

בְּהִשָּׁקֵט אֶרֶץ מִדְרֹם:

17. How thy garments are warm:

When he quieteth the earth by the south-wind?

*How: asher: we see this word is not always a relative. Comp. ch. 9. 15, 17.—36. 28.*

*The south-wind: darom: the same with ruach had-darom: Ezek. 42. 18. He measured eth ruach had-darom: the south-side. ventum meridiei, i. e. plagam australem. Buxtorf in דרם where he observes that R. Bechai considers darom, the south, as so named, quasi dar rom, vel, dorec rom: habitans, vel, incedens alte: quod sol illic procedat in altitudine sua. This perhaps will suggest to us that the seventeenth verse is elliptical, and that the second part has some dependance on the first: viz. Dost thou know, or art thou of thy self sufficient to provide warm clothing in time of extreme cold? — And on the contrary, by what means he acts, be-hashkit eretz, cum tranquillam, placidam faciat terram; when he changes the severity of the weather, making it calm and pleasant mid-darom, by the south wind; vel, cum sol habitat et incedit in altitudine sua: When the sun in its height gives a more powerful and stronger heat.*

18 תִּרְקַע עִמּוֹ לְשִׁחָקִים

חֲזָקִים כְּרֹאֵי מוֹצָק:

18. Hast thou with him spread out the sky,

Which is strong, and as a molten looking-glass?

*The sky: shechakim: (Comp. ch. 35. 5.) nubes superiores: tenuissimas, et subtilissimas: God — who rideth upon shamajim, the heaven; and in his excellency on shechakim: the sky: from shachak: comminuit.*



19 הוֹדִיעֵנוּ מִהֲנֹאמֵר לוֹ

לֹא נִעְרָךְ מִפְּנֵי חֹשֶׁךְ :

19. [Teach us what we shall say unto him :  
For we cannot order *our speech* by reason of darkness.]

This and the following verse should, I think, be read in a Parenthesis.

*Our speech*: The Hebrew is only, *lo nayaroc*: *we cannot order*. Comp. ch. 6. 4. where it is observed that *yarac* signifies to *order*, or *dispose an army*: and from Arabic, *To enter into an engagement*. Therefore instead of, *we cannot order our speech*; we may as well say, *we cannot engage with him by reason of darkness*: i. e. Let us enter into never so close an engagement in disputing with him, we must still continue in the dark with regard to his divine operations.—From hence we see that Hebrew, tho' short and concise, is sometimes very expressive. Comp. ch. 7. 4, 15.—14. 7.—16. 20.

20 הֲיִסְפַּר-לוֹ כִּי אֶדְבַּר

אִם-אֹמֵר אִישׁ כִּי יִבְלַע :

20. Shall it be told him that I speak?  
If a man speak, surely he shall be swallowed up.]

*That I speak*.—*If a man speak*: a translation not just, nor indeed very intelligible: Instead of which one may read:—*ha-jesoppar lo*: *what shall it be told him* *ci adabber*: *that I speak*? i. e. Does he want to be informed of any thing by me?—*im amar ish*: *If any one says*, or, affirms this, *ci jebollay*: *surely, he shall be swallowed up*: [vel, *si diceret quis, annon absorberetur*? Nold. Partic. p. 394.] i. e. he shall certainly be destroyed, or perish. as 2 Sam. 17. 16. Send quickly and tell David,—Lodge not this night in the plains &c. lest the King *jebollay*, *be swallowed up*, and all the people with him.

21 וְעַתָּה לֹא-רָאוּ אֹר

בְּהִיר הוּא בְּשָׁחִקִים

וְרוּחַ עֲבָרָה וְחִטְּהִרם :

21. And now *men* see not the bright light which is in the clouds :  
But the wind passeth and cleanseth them.

*And now men* &c. Instead of which, the translation should be; *veyattah, et quamvis, lo rau or, non videant lucem*: vel, *non distingui possit lux*:  
Comp.



Comp. ch. 6. 2.) Nehem. 5. 5. *ve-yattab*: yet now: rather *And tho'* our flesh is as the flesh of our brethren &c.—*ve-binneh*, and lo, (yet lo) we bring into bondage &c. Vid. Nold. Partic. p. 746. — *Bahir bu bash-sheebakim*: *splendida* (est, vel erit) *in nubibus*. Vid. verse 18. — *ve-ruach*, cum ventus transferit et purificaverit eas. Comp. ch. 21. 32.—22. 28.

And tho' they see not the light: or, And tho' the light cannot be distinguished:

It will be conspicuous in the clouds,

When the wind passeth and cleanseth them.

*It will be conspicuous*: *bahir bu*: a word for which we have no radix in Hebrew. In Arabic it signifies, The moon was brighter than the stars: — and very emphatically. The cloud shineth bright.

מִצָּפוֹן זָהָב יֵאָתֶה 22

עַל-אֱלֹהִים נֹרָא הוֹד:

22. Fair weather cometh out of the north:

With God is terrible majesty.

*Fair weather*: *zahab*: gold. — *Ventus transiens fugat nubes*: — *Ab Aquilone venit aurum*. i. e. *suda et serena tempestas instar auri radians et refulgens*. Buxtorf Synag. Jud. p. 104. — Those things which are pure and clean, or which resemble gold in colour are called *gold*: as wine, oyl, and a clear sky. Jerem. 51. 7. Babylon hath been *côs zahab*: *calix auri*: a golden cup in the Lord's hand. i. e. Like a cup of clear wine.—Zech. 5. 12. What are those two olive branches, which through the two golden pipes empty the golden oyl out of themselves? where the Hebrew is only, empty *zahab*, the gold: i. e. Oyl as bright as gold: and in the text before us, *aurum venit*: *hoc est, cælum sudum* &c.

*With God* &c. *yal eloah*: *Quod attinet ad Deum*. (vid. Nold. Par. p. 706) *nora hod*: *terribilis est quoad majestatem*: As to God, He is terrible in majesty.

שְׁדֵי לֹא-מִצָּאָהוּ 23

שְׂגִיָּא כֹחַ וּמִשְׁפָּט

וְרֵב-צִדְקָה לֹא יֵעָנֶה:

23. Touch-



23. *Touching the Almighty, we cannot find him out:*

*He is excellent in power, and in judgement:*

*And in plenty of justice. He will not afflict.*

*And in plenty of justice: ve-rob tzedakah: rather, ve-rab tzedakah: sed tamen abundans justitiâ: i.e. He is excellent in power, and in judgement: But yet he abounds in justice. Comp. Cantic. 1. 5. where the particle vau hath the same construction; viz. I am black, ve-navah: sed tamen pulchra. Comp. ch. 4. 16. 22. 13.*

*He will not afflict: lo jeyanneh: viz. mil-libbo: ex corde suo. R. Levi and Ab. Ezra; referring to Lam. 3. 33. ci lo yinnah mil-libbo: For he doth not afflict willingly. Abbreviations are sometimes as intelligible as if the whole sentence was spoken. Comp. ch. 17. 3.*

לִבּוֹ יִרְאוּהוּ אַנְשִׁים 24  
לֹא יִרְאֶה כָּל־חֲכָמֵי־לֵב :

24. Men do therefore fear him :

*He respecteth not any that are wise of heart.*

*He respecteth not: lo jireh: non videt: Which is explained by R. Levi; viz. lo jecabbed vai-jissa panim vai-jachaniph: Non in honore habet, nec personam accipit, nec hypocritam agit.*

#### CHAP. XXXVIII.

וַיַּעַן יְהוָה אֶת־אִיּוֹב מִן הַסְעָרָה וַיֹּאמֶר : 1. Then the Lord answered Job out of the whirlwind, and said:

מִי זֶה מַחְשִׁיד עֵצָה 2  
בְּמִלִּין בְּלִי־דַעַת :

2. Who is this that darkeneth counsel,  
By words without knowledge?

*Then the Lord answered &c. We are now drawing near to a conclusion of the debate between Job and his friends; and God himself, concerning whom wrong notions had been advanced, appears in his own justification. Whether we allow the Book of Job to be a real History, or only a Poetical Composition, as some esteem it: What Horace prescribes, is here properly observed: Nec Deus interfit, nisi dignus vindice nodus — inciderit.*

*The*



*The Lord:* יהוה which the Jews by way of emphasis call the *tetragrammaton*, and likewise *nomen ineffabile*: Their veneration for it being such as to think it should never be mentioned but in the Sanctuary, and by the Priests only in that solemn Benediction, Numb. 6. 23, &c. and by the High-Priest on the Fast-day, Lev. 16. and 23. Vid. Maimon. Mor. Neb. P. 1. c. 61.

Bp. Hare (Proleg. in Psal.) and others are of opinion, that the right pronunciation is not *jehovah*, but *jahvoh*; being the third person future of *havah*, *fuit*: as *jaykob*, from *yakab*. And indeed the contraction יהי *jab*, Psal. 68. 4. corresponds as well, if not better, with *jahvoh*, than *jehovah*: viz. Extol him that rideth upon the heavens by his name JAH, and rejoice before him. Instead of which, in the old Version of some of our English Editions, it is very absurdly printed, Praise him in his name, *yea*, and rejoice before him. As the word comes from a root that signifies, *To be*, or, *Exist*: The inference that Maimonides makes, is very just; viz. *moreh yal yetzem bab-bore veyal jeshutho*: *It intimates the Substance and the Essence of the Creator*.

The first place in Scripture, where we read יהוה is, when God had finished the great work of the Creation, viz. Gen. 2. 4. These are the generations — in the day that יהוה אלהים *jehovah Elobim*, the Lord God made the earth and the heavens. Chap. 1. 1. The expression is only, *Elobim*, God created. v. 3. *Elobim*, God said. v. 4. *Elobim*, God saw, — *Elobim*, God divided &c. &c. — Tho' perhaps we do not know the true radix of *Elobim*, (unless we derive it from the Arabic *alaba*, *coluit*, *adoravit*, which certainly is a proper one) yet as in the very first words of our Bible it is joined to *bara*: viz. In the beginning *bara Elobim: creavit Deus*, &c. it may suggest to us that dominion and power which God exercises in the world; and consequently, that He alone is the object of *worship* and *adoration*. — To this purpose Cameron. Prælect. in Psal. 68. 19. writes, (Vid. Leigh Crit. Sacr. in אלה) *Elobim significat relationem quandam Dei ad Creaturas; designat enim dominium et potentiam Dei, auctoritatem et vim quam exerit in mundo. Itaque Deus initio Geneseos, ubi de Creatione agitur, non Jehovah statim, sed Elobim vocatur. Unde apparet cur nomen Elobim etiam creaturis, puta Angelis et Magistratui in Scriptura tribuitur: nempe in iis, ob ministerium eis commissum relucet imago quædam divinæ potentiae et auctoritatis*. — This conveys to us a more natural and satisfactory idea of the Godhead, than if we should interpret the word, *Adjuratores*, *Fæderatores*, *Personæ juramento obligatæ*, from אלה *juravit*, &c. as Mr. Romaine, and the Followers of Mr. Hutchinson labour to prove with so much warmth and zeal. And it would have been much more ingenuous, had Mr. Romaine,

in



in his Edition of Calasio's Concordance, given us the Author's words instead of his own, under the radix  $\eta\lambda\alpha$  because the Reader from thence must think that Calasio's sentiments were the same with Mr. Hutchinson's, &c. — Whatever Mr. Romaine's opinion may be, it certainly is not sufficient to assure us, He has endeavoured to discharge the duty of a faithful Editor, without the least diminution or addition, excepting one place, which he esteems of such moment, that it would have been criminal in him not to have made the Emendation. And having done it with a good intention, and but once, he hopes he shall be pardoned. So strong does Partiality operate, when a favourite hypothesis is to be served. — The only defence that Mr. Romaine can make, is, That he has told us in his Preface, there is one part which he has altered; and that he has distinguished it by certain marks, which demand a peculiar attention. But then he should have been so candid as to let us know where we must find it. For any one, who had no suspicion to the contrary, must certainly think he was reading Calasio, when at the same time they were really the words of Mr. Romaine.

*Out of the whirlwind:*  $\delta\iota\alpha\ \lambda\alpha\acute{\iota}\lambda\alpha\pi\omicron\varsigma\ \kappa\grave{\iota}\ \nu\epsilon\phi\omega\nu$ . LXX. *per turbinem et nubes.* That this might be literally true, is certain; by comparing Exod. 19. 9, 16. Ezek. 1. 4. and particularly Nahum 1. 3. The Lord hath his way in the *whirlwind*, and in the *storm*.

*Darkeneth counsel:* *machshic yetzab:* i. e. as Mercer observes, the counsel, or secret judgements of God, which were obscured by Job's immoderate complaints: Not that he is here reproved for any real evil sentiments concerning Divine Providence; but for the unguarded words which his numerous afflictions had extorted from him. This appears from what Job saith, ch. 42. 3. where he puts the same question to himself, only with this difference, using *maylim*, *hideth*, instead of *machshic*, *darkeneth*; and leaving out *be-millin*, by words; viz. *mi zeb maylim yetzab beli dayath*: *Who is he that hideth counsel without knowledge?* Therefore, saith he, have I uttered that I understood not, things too wonderful for me, which I knew not.

3 אֶזְרָא כְּגֵבַר חֲלָצֶקָה  
וְאֶשְׂאֵלָה וְהוֹדִיעֵנִי :

3. Gird up now thy loyns like a man:

For I will demand of thee, and answer thou me.

*Gird up thy loyns:* *ezor chalatzecca*: An expression, we know, alluding to the fashion of garments; which, when not hanging loose, made men readier for



for any expedition. So here by a figure it requires a stronger attention to the present subject. This is the style in which God encourages Jeremiah (1. 17.) to enter on his commission as a Prophet; viz. *Gird up thy loyns*: where, instead of *chalatzeca*, we read *mothneca*: words of the same force: The former being derived from *chalatz*, *expedivit*, *quòd circa lumbos expeditur et accingamur ad militiam*. Buxtorf. ch. 31. 20. — The latter (which hath no radix in Hebrew) in Arabic is, *matona*: *Firmus, stabilis fuit*.

*Answer thou me*: *bodiyeni*: *Make me know*, or, *Inform me*: from *jaday*: *novit*.

אֵיפֹה הָיִיתָ בְּסִדְיֶיךָ 4

הִגֵּד אֶסְדֵּעַתְּ בִּינָה :

4. Where wast thou when I laid the foundations of the earth?  
Declare, if thou hast understanding.

*If thou hast understanding*: Heb. *Si nosti intelligentiam*. *Ei ἐπίστυς συνεσίου* LXX. Comp. Prov. 4. 1. — Attend *la-dayath binah*: *to know understanding*.

מִי־שֵׁם מִמֶּדֶה בִּי תִדַּע 5

אוֹ מִי־נָטָה עָלֶיהָ קוֹ :

5. Who hath laid the measures thereof, if thou knowest:  
Or who hath stretched the line upon it?

*If thou knowest*: *ci teday*: or, *An, nosti*? *What, dost thou know*? Agur speaks in the same language, Prov. 30. 4. Who hath established all the ends of the earth? — *ci teday*: *If thou canst tell*: rather, *What, canst thou tell*? Comp. ch. 34. 31.

*The line*: *kav*: which Ab. Ezra explains, *sebib yagulath ha-aretx*: *circuitum plaustrum terræ*.

עַל־מָה אֲדָנֶיךָ הִטְבְּעוּ 6

אוֹ מִי־יָדָה אָבֵן פְּנֵתָה :

6. Whereupon are the foundations thereof fastened?  
Or who laid the corner-stone thereof?

*The foundations*: *adanim*: — *ba-barim*: *The mountains*: Ab. Ezra. — *yamudim*: *The pillars*: R. Levi. — *The corner-stone*: — *ba-nekudah*: *The point on which it is fixed*. Ab. Ezra. — But the literal translation of *adoneha bayu*, is, *stylobates*, vel, *bases ejus immersæ*, i.e. *infixæ sunt*. *The pedestals*, or *bases thereof are fixed*.



7 בָּרָח־יַחַד כּוֹכְבֵי בֹקֶר  
וַיִּרְעוּ כָל-בְּנֵי אֱלֹהִים :

7. When the morning stars sang together :  
And all the Sons of God shouted for joy.

*Sons of God:* or, Angels: Targum and LXX. Comp. ch. i. 6. To which we may add Psal. 103. 21. and 148. 2. Where the Angels, all the Host of God, the Ministers of his pleasure, &c. are called upon, and exhorted to bless and praise the Lord of Heaven and Earth.

8 וַיִּסָּךְ בְּרָלְתִים יָם  
בְּגִיחוֹ מִרְחֹם יֵצֵא :

8. Or *who* shut up the sea with doors,  
When it brake forth *as if* it had issued out of the womb?

*Shut up the sea* &c. Does not this language suggest to us that the Author was acquainted with Gen. 1. 9. Let the water be gathered together into one place: and Psal. 33. 7. He gathereth the waters of the sea together, as on an heap: and 104. 9. Thou hast set a bound that they (the waters) may not pass over: and Prov. 8. 29. When he gave to the sea his decree, that the waters should not pass his commandment.

*When it brake forth: be-gicho: in erumpere ejus:* Which Ab. Ezra in his Comment makes parallel to Judg. 20. 33. viz. And the liers in wait of Israel *megiach*, came forth out of their places: *tumultuantes erumpebant*: Not, as in the Vulgate, *Paulatim se aperire cœperunt*.

*As if it had issued* &c. To read *jotze*, a participle, we shall not want the addition of *as if*; viz. When it brake forth *issuing* out of the womb. "Οτε ἐμαίμασσε (*cum tumultuaretur*, Vid. Bochart. Hieroz. P. i. L. 2. c. 55. col. 666.) ἐκ κοιλίας μητρὸς αὐτῆς ἐκπορευομένη *ex utero matris sue egrediens*. LXX. But the Arabic construction is a participle. Vid. ch. 4. 2, 8, 21. — 6. 10. — 19. 3.

9 בִּישׁוּמִי עָנָן לְבָשׁוּ  
וַעֲרַפֵּל חֲתָלָתוֹ :

9. When I made the cloud the garment thereof:  
And thick darkness a swadling-band for it.

*Thick darkness: yaraphel:* or, *the dark cloud*; as ch. 10. 22. and 22. 13.

*A swadling-band; &c.* which is elegantly expressed in the Vulgate; viz. *Et caligine illud quasi pannis infantiae obvoluerem*. To which may be added  
what



what Mercer writes, *Significat Deo tam facile esse mare, corpus alioqui vastum continere et compescere, quam matri, aut nutrici infantem, quem, ut vult, fasciis involvit.*

וַאֲשַׁבֵּר עָלָיו חֹקִי 10  
וַאֲשִׁים בָּרִיחַ וּדְלָתִים :

10. And brake up for it my decreed place,  
And set bars and doors.

*My decreed place:* Comp. *ף. 8.* — *And brake up for it my decreed place:* *va-esbhor yalav chokki: Et fregi super illud decretum meum.* Prov. 8. 29. instead of *shabar* we read *sūm*, *posuit*: viz. *be-sūmo lai-jam chokko: When he gave to the sea his decree.* The same verb is read both in this, and the *ף.* above. — Comp. ch. 22. 28. *ve-tigzar omer: Thou shalt also decree a thing.* *gazar*, which signifies *to cut, divide, &c.* is figuratively used *to decide, or, determine* a controversy; [*sententiā enim latā omnia diffecantur*, as in the Note on 22. 28. To which may be added that *gezerah* is frequently used by the Rabbins for the *final determination* of any dispute.] In allusion to this is R. Levi's Comment on our *ף.* viz. *va-egzor yalav gezerathi: Et (secui) decrevi super illud (sectionem meam) decretum meum.* — Instead of *va-esbhor: et fregi:* the Targum is without a figure, *u-pesakketh: et statui.* — Ab. Ezra's Comment is very ingenious, viz. *shibbarti cocho be-chokki: fregi robur ejus decreto meo.* That the word *gazar* is applied to a solemn decree, or determination, appears from Esther 2. 1. viz. When the wrath of Ahasuerus was appeased, he remembered Vashti, and what she had done, and what *nigratz yaleha: was decreed against her.* But tho' *gazar* and *shabar* are used promiscuously, *to decide, or determine;* The true reason why they are so used does not seem to be well considered; which I take to be this: — One of the ancient ways of making Covenants was, we learn from Gen. 15. by dividing a heifer, &c. and by the Parties Covenanting, passing between the parts of the Beast so divided; signifying, that so should they be cut asunder who broke the Covenant: Bp. Patrick: to which he subjoins the authority of the *Molotti* in Zenobius, confirming their oaths, when they made the Covenant, by *cutting oxen into pieces:* And from Homer, That the sacrifice after prayers to Apollo was slain and flead, and then *divided into two parts.* From all which I would infer, that *shabar, to break,* and *gazar, to cut,* are synonymous words: And that *frangere, vel, secare decretum,* may allude to the custom of *breaking, or cutting asunder* some animal before a Covenant was made: And consequently, *va-esbhor yalav chokki: Et fregi*



*super illud (mare) decretum meum*, will be the same in effect with, I have as it were entered into Covenant with it (the sea), that it should keep its place, and not exceed its bounds. Or, in R. Levi's words already mentioned, which literally interpreted, are, *Secui sectionem meam super illud*.

וַאֲמַר עַד־כִּי תָבוֹא וְלֹא תֵתִיף 11

וּפֹא יִשִּׁית בְּגִאוֹן גְּלִיךָ :

11. And said, Hitherto shalt thou come, but no further :  
And here shall thy proud waves be stayed.

*But no further : ve-lo tosfib : sed non addes, viz. venire ; vel, non perges : non progredieris. Comp. ch. 20. 9. — And here shall thy proud waves be stopped : The Hebrew literally translated, is, Et hic ponet in exaltatione fluctus tuos : vel, Et hic ponetur exaltatio fluctuum tuorum. Comp. ch. 26. 12. And here shall the exalted pride of thy waves be stopped. Comp. the Note on 6. 2. Unless we say that the Particle beth in bigon is subservient to the verb jashith : The translation will then be, And here he shall fix (or, put a stop to) the pride of thy waves. Comp. ch. 12. 14. — 18. 9. — 37. 2.*

12 הַמִּימָיִךְ צִוִּיתָ בֹּקֶר

יְדַעְתָּה שַׁחַר מְקוֹמוֹ :

12. Hast thou commanded the morning since thy days ?  
And caused the day-spring to know his place?

*Commanded the morning &c. Comp. ch. 7. 10. with Isai. 5. 6. and Psal. 78. 23. where Jehovah [Comp. the Note on the second y. of this chapter] in the same style commands the clouds. — The heavens, with all their host, Isai. 45. 12. The sword, Amos 9. 4. Brutis scilicet, aut nubibus, &c. præcipere est, iis uti ad exequenda sua decreta. Bochart. Hieroz. P. 2. L. 2. cap. 13. col. 215.*

*Since thy days :* In one of the Targums, the sense of this is well expressed, viz. What ! Didst thou exist in the days of the first Creation ? and didst thou command that there should be a Morning ? Didst thou know where the Morning was to be placed ?

13 לְאַחֲזוֹ בְּכַנְפוֹת הָאָרֶץ

וַיִּנְעֲרוּ רָשָׁעִים מִמֶּנָּה :

13. That it might take hold of the ends of the earth :  
That the wicked might be shaken out of it.

Take



*Take hold of the ends &c.* The superstitious Jews apply this text to such as wear a *four-corner'd* vest without *zizith*: i. e. a *hem*, or *skirt*. They hold it as a Tradition, by which they are obliged to annex the *zizith le-canpboth*, to the corners of their clothes; and that whoever neglect, or superciliously despise it, *transgresses the Precept*; and *God shall shake them out of the earth*. Vid. Buxtorf. Synag. Jud. cap. 9. p. 167.

*The ends: canpboth*: or, *wings*. Comp. ch. 37. 3. where the several interpretations of *canaph* are mentioned.

*The wicked — shaken out of it.* — Where is the connexion, as some observe, between the Morning's taking hold of the ends of the earth, and the wicked being shaken out of it? — Comp. the Note on ch. 7. 18. where it is considered whether *visiting in the morning* does not bear some allusion to public Courts of judicature. And from thence it is that Grotius explains our text; viz. It is said of *the morning*, that *wicked men are driven away by it*; i. e. at the time when justice is administer'd. But as Hammond, Annot. on Psal. 101. 8. argues, This passage in Job more probably refers to the *dispersing* of those whom the darkness of the night encouraged to wickedness, thieves, treacherous persons, &c. whom the light would discover.

Both the Author of the Vulgate and S. Jarchi very ingeniously, would the text admit of it, apply it to Job, viz. Is it in thy power to take hold of the extremities of the earth, keeping it in thy hands, as I do; and shaking out of the earth those wicked men, whomsoever I please, as a man shakes any thing from his clothes, holding the extreme parts in his hands. — But the application to the morning, as Mercer writes, is preferable, viz. *Tunc hoc efficit, ut Aurora terræ oras occupet, et cum occuparit, per singulos dies impii de terra velut decutiantur, indigni qui hanc lucem intueantur.*

14 תִּתְּהַפֵּךְ בְּחֹמֶר חוֹתָם  
וַיִּתְּצֻבוּ כְּמוֹ לְבוֹשׁ :

14. It is turned as clay to the seal:

And they stand as a garment.

*It is turned: tithbappec*: or, *changed*: — *As clay to the seal: ce-chomer chotham: sicut lutum sigilli: as the clay of a seal: or, as the seal of clay.* Comp. ch. 6. 7. i. e. The appearance of *the morning* is various, and changeable; like the different impressions made on clay by a seal.

*And they stand: ve-jithjatztzebv*: i. e. The situation of wicked men, spoken of in v. 13. is as uncertain and variable as is the form or fashion of a garment.



וְיִמְנַע מִרְשָׁעִים אֹרֶם 15

וְיִרְעַר רָמָה תִּשְׁבֵּר :

15. And from the wicked their light is withholden :  
And the high arm shall be broken.

*Arm shall be broken : zeroay tishshaber :* This is the language in Psal. 10.  
15. *shebor zeroay rashay : Break thou the arm of the wicked :* and Psal. 37. 17.

הֲבָאתָ עַד-נְבִיִּים 16

וּבַחֲקֹר תְּהוֹם הִתְחַלַּקְתָּ :

16. Hast thou entered the springs of the sea?  
Or hast thou walked in the search of the depth?

*Springs of the sea : nibcejam : Fletus (vel, fluctus.) qui ex maris profunditatibus currunt, ut lacrymæ ex oculis.* Schindler : unless with S. Jarchi we interpret *nibce*, by *masgere, claustra* : who refers, as parallel, to Exod. 14. 3. viz. They (the Israelites) are *nebuchim ba-aretz : entangled in the land.*

*In the search &c. in peruestigatione abyssi, i. e. magnæ aquarum voraginis, obambulasti : — in penitissima abyssu ; in loco qui magna peruestigatione egeat, et nemini sit peruestigabilis ; mihi autem soli notus est et perspectus.* Mercer.

הֲנִגְלוּ לָךְ שַׁעֲרֵי-מָוֶת 17

וְשַׁעֲרֵי צִלְמוֹת תִּרְאֶה :

17. Have the gates of death been opened unto thee?  
Or, hast thou seen the doors of the shadow of death?

*Shadow of death : tzalmaveth :* Comp. ch. 3. 5. and 12. 22.

הֲתִבְנִנְתָּ עַד-רִחְבֵּי-אָרֶץ 18

הַיָּגֵד אִם-יָדַעַתְּ כֻּלָּהּ :

18. Hast thou perceived the breadth of the earth?  
Declare, if thou knowest it all.

אֵי-זוֹה הַדֶּרֶךְ יִשְׁכֵּן-אֹר 19

וְהַשָּׁךְ אֵי-זוֹה מְקוֹמוֹ :

19. Where is the way where light dwelleth?  
And as for darkness, where is the place thereof?



כִּי תִקְחֶנּוּ אֶל-נְבוּלוֹ 20

וְכִי תִבֶּן נְתִיבוֹת בֵּיתוֹ:

20. That thou shouldest take it to the bound thereof:

And that thou shouldest know the paths *to* the house thereof.

וְדַעַת כִּי-אֵן תּוֹלֵד 21

וּמִסְפַּר יָמֶיךָ רַבִּים:

21. Knowest thou *it*, because thou wast then born:

Or, *because* the number of thy days is great?

*Knowest thou &c.* Rather, Knowest thou that thou shouldest be born? *Quod nasciturus esses?* Vulg.—Or, that the number of thy days should be great? According to the Hebrew, *vel, numerus dierum tuorum magnorum: viz. magnus*, As 1 Sam. 2. 4. *kesbeth gibborim chattim: Arcus potentium fractorum, i. e. fractus.*

וְהִבָּאת אֶל-אֲצִרוֹת שֶׁלֶג 22

וְאֲצִרוֹת בָּרָד תִּרְאֶה:

22. Hast thou entered into the treasures of the snow?

Or, hast thou seen the treasures of the hail?

*Treasures:* we have the same phrase in Psal. 135. 7. He bringeth the wind out of his *treasures*. Comp. Deut. 32. 34.

אֲשֶׁר חֲשַׁכְתִּי לַעֵת צָר 23

לְיוֹם קָרֵב וּמִלְחָמָה:

23. Which I have reserved against the time of trouble:

Against the day of battle and war.

*I have reserved: chasaeti:* (Comp. ch. 21. 30.) Instead of which, if we say, *I reserved:* intimating something that had been already done; it may suggest to us, that the Author had his thoughts on Exod. 9. 18. viz. I will cause it to rain a very grievous *hail* &c. [Ab. Ezra in his comment refers to this text] and Josh. 10. 11. More died with *hailstones* &c. — The Targum particularly mentions as if the *snow* and *hail* here spoken of, were reserved against the day of *Pharaoh's* and the *Egyptians* battles.—But yet, to read, as it is expressed. *I have reserved:* The interpretation may then be concerning the power of God; what he can do, when a proper occasion demands his vengeance: As in Isai. 30. 30. where it is said, The Lord shall cause his glorious



glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones.

24 אֵיזָה הַדֶּרֶךְ יִחַלֵּק אוֹר

יִפֹּץ קָדִים עַל-אֶרֶץ :

24. By what way is the light parted ;  
*Which scattereth the east-wind upon the earth ?*

*Which scattereth : japhetz :* There being no Hebrew for *which*, the translation may as well be, (to continue the interrogation) by what way *does the east-wind scatter itself* &c. *Dividitur æstus super terram ?* Vulg. To which the Targum agrees: viz. *jebadder : Dispergit se ruach kidduma : ventus orientalis :*

25 מִי־פִלֵּג לִשְׁטֹף תַּעֲלֶה

וְדֶרֶךְ לַחֲזִיז קִלּוֹת :

25. Who hath divided a water-course for the flowing of waters ?  
Or a way for the lightning of thunder ?

*Who* &c. By comparing ch. 28. 26. we shall understand this verse in the same manner as we do that: where it is expressed :

When he made a decree for the rain :

And a way for the lightning of thunder.

The words of the second part of both verses are in Hebrew exactly the same : From whence we conclude, that *dividing a water-course for the flowing of waters*, is the same with *making a decree for the rain*.

26 לְהַמְטִיר עַל-אֶרֶץ לֹא-אִישׁ

מִדְבָּר לֹא-אָדָם בּוֹ :

26. To cause it to rain on the earth, *where* no man is :  
*On the wilderness, wherein there is no man ?*

This verse will be more expressive, if we say—*where lo ish : there is no one existing :—lo adam bo : wherein there is not one son of the earth*. Comp. 9. 32.—4. 17. and 11. 12.

27 לְהַשְׁבִּיעַ שָׁמָּה וּמִשׁוֹמָה

וּלְהַצְמִיחַ מִצָּה דָּשָׁא :

27. To



27. To satisfy the desolate and waste ground :

And to cause the bud of the tender herb to spring forth?

*Desolate and waste ground* : *shoab u-meshoab* : i. e. the ground that is exceedingly desolate. Comp. ch. 30. 3. In the same phrase the prophet Zeph. 1. 15. describes the severity of God's judgements against Judah. viz. The great day of the Lord is near, &c—a day of wrath; a day of trouble and distress : a day *shoab u-meshoab* : *Of wasteness and desolation.*

וְהִשָּׁלַח לְמָטָר אֶב 28

אוּ מִיְהוּלִיד אֶגְלֵי-טָל :

28. Hath the rain a father?

Or, who hath begotten the drops of the dew?

*Rain &c.* The Arabians in a figurative way of speaking call *rain, son of the clouds*. Comp. the Note on chap. 5. 8.

*The drops* : *egle* : a word that hath no radix in Hebrew ; but may be derived from the *Arab. aggala* : *To collect*, or, *gather together*. Castel.

מִבֶּטֶן מִי יֵצֵא הַקָּרָה 29

וּכְפֹר שָׁמַיִם מִי יֵלְדוּ :

29. Out of whose womb came the ice?

And the hoary frost of heaven, who hath gendered it?

*Womb* : *beten* : Comp. ch. 19. 17.—*Hoary frost* : *cephor* : from *caphar*, to cover, or, bind, with any glutinous matter. Gen. 6. 4; *ve-capharta* : and pitch (the ark) within and without *bac-copher* : with pitch.

כִּי אֶבֶן מִי יִתְחַבֵּא 30

וּפְנֵי תְהוֹם יִתְלַכְרוּ :

30. The waters are hid, as with a stone:

And the face of the deep is frozen.

*As with a stone* : *ca-eben* : as a stone. As a stone they are congeled, and hid : Targum. — Are hardened like a stone, so that one cannot see them. Ab. Ezra. *Frozen* : *jithlaccadu* : which Ab. Ezra explains by *jithkashshashu* : *obdurescunt*.—*Propter frigus constringuntur*. Vulg.—But it will not be improper language, should we render *jithlaccadu* literally, *capiuntur* : and say,

U u u

The



The face of the deep *is taken*, or, *seized*: in the same sense with, the cold or frost hath *taken* any thing.

The deep: Comp. 28. 14.

31 הֲתִקְשֶׁר מַעֲדָנוֹת כִּימָה

או־מוֹשְׁכוֹת בְּסִיל תַּפְתִּיחַ:

31. Canst thou bind the sweet influences of Pleiades?  
Or, loose the bands of Orion?

*Pleiades: cimab: — Orion: cefil:* Comp. the Note on ch. 9. 9. Where these words are considered. From which, if by *cimab*, we understand the *sign* which appears in the heavens at the spring of the year: And by *cefil*, the *sign* which presents itself when the season is cold and severe: The plain interpretation will be; Is it in thy power to hinder either the mild, or the rugged seasons of the year from making their regular appearance?

32 הֲתִצִּיא מִזְרוֹת בְּעֵתוֹ

וְעֵשׂ עַל-בְּנֵיהֶם תִּנְחֵם:

32. Canst thou bring forth Mazzaroth in his season?  
Or, canst thou guide Arcturus with his sons?

*Mazzaroth: i. e. cocab mazzaroth:* The *star* called by that name; which makes the construction with *be-yitto*, in *tempore suo*, regular. Mercer. Various are the opinions concerning the interpretation of *mazzaroth*. Some make it parallel to *mazzaloth*, (2 Kings 23. 5.) *planets, twelve signs, or constellations*: from *nazal, fluxit*: or, *azal, ivit, erravit*: *Quod per ea gradiatur, et cursum suum peragat sol in Zodiaco*. Mercer.— From hence it is, that *Astronomers* among the Chaldeans are named *chacme ham-mazzaloth*; *sapientes mazzaloth*: i. e. Such as are well versed in the knowledge of *mazzaloth*: The *Rabbins* explain *mazzaloth* (in 2 Kings) by *gilgal ham-mazzaloth*: the *sphere, or rotation of mazzaloth*: Or, the *Zodiac*. In § 31. *Pleiades* and *Orion* seemed to be mentioned as opposites to each other: So here we read *Mazzaroth*, and *Arcturus: Luciferum et Vesperum*. Vulg. — If, as in the Note on ch. 9. 9. we derive *yajish, Arcturus*, from *yush, congregari*, we may then distinguish the *sons* here spoken of, to be the *seven stars*; The *congregatio stellarum*.—But still I am persuaded that all this is only conjecture, without certainty.—Comp. the last observation in the Note on ch. 9. 9.



33 הִירָעַתָּה חֲקֹת שָׁמַיִם

אִם־תִּשָּׂא מִשְׁטְרוֹ בָּאָרֶץ:

33. Knowest thou the ordinances of heaven?

Canst thou set the dominion thereof in the earth?

*The ordinances:* The language is the same in Jer. 31. 35. — The Lord which giveth the sun for a light by day, *chokkoth*, the ordinances of the moon and of the stars for a light by night, &c.

*The dominion: mishtar:* The officers of Pharaoh's task-masters are called *shoterim*, Exod. 5. 6. — The Rabbins give the name of *Shetar*, to any written instrument, by which one transfers his power, or *dominion*: alluding to Job 38. 33. *Num pones potestatem ejus (seu, mishtaro) in terris?* Selden. Marmor Arundel. col. 1583. Ed. Wilkins. — To which we may add, that *mashtar*, and *mosaiter*, among the Arabians, is an *inspector* of any particular affair, in order to make his remarks and observations. — *Custos, conservator, præfectus*, &c. Giggeius, and Haririus, as quoted by Schultens in his Comment.

It may not be amiss to subjoin what Spanhem observes, Dub. Evang. P. 2. p. 353. Where arguing against *judicial Astrology*, he writes that in this and the two verses above, *nihil ibi vel de siderum in animos et actus hominum influxu; nihil de dependentia fortunarum humanarum à sideribus; nihil de cognitione eventuum singularium ex astris: Sed tantum de sapientiæ, potentiæ et providentiæ divinæ argumentis, quibus Deus Jobum ad suæ imbecillitatis confessionem adigit; mirandos suæ virtutis characteres legi in cælo, et sideribus, in eorum positu, ordine, varietate, effectibus, æque ac in terra, mari, abyssu, et aliis corporibus sublunaribus.*

34 הֲתִרִים לָעָב קוֹלְךָ

וְשִׁפְעַת־מַיִם תִּכַּסֶּף:

34. Canst thou lift up thy voice to the clouds?

That abundance of waters may cover thee.

*Abundance: shipyath:* a word that hath no radix in Hebrew. Comp. ch. 12. 11. — *Abundance of waters covering thee*, is used here in a literal sense: viz. of plenty of waters falling from the clouds. — In ch. 12. it is applied figuratively to any one's being involved in troubles and afflictions. — Psal. 69. 1, 2. Save me, O God, for the waters are come in unto my soul: — I am come into deep waters, where the floods overflow me. — y 14, 15. Let me



be delivered out of the deep *waters*:—Let not the *water-flood* overflow me.—All thy waves and billows are gone over me. 42. 7.—On the contrary, one of the circumstances that should arise from the conversion of the Gentiles to the church of God, is expressed in the same language with that in our text: viz. *Shipyath gemallim tecassac*: *The multitude of camels shall cover thee.*

35 הַתְּשִׁלָּה בְּרָקִים וְיִלְכוּ

וַיֹּאמְרוּ לָךְ הִנְנִי:

35. Canst thou fend lightnings, that they may go,  
And say unto thee, Here we are?

36 מִי־שָׂת בְּטָחוֹת הַכֶּמֶה

אוּ מִי־נָתַן לְשִׁכְוִי בִינָה:

36. Who hath put wisdom in the inward parts?  
Or who hath given understanding to the heart?

*The inward parts: tuchoth*: So in Psal. 51. 6. Thou desirest truth *bat-tuchoth*: *in the inward parts: be-culjan*: *in the reins*. Chald.—The radix *tuach*, is, *To cement, or, joyn together*: as Lev. 14. 42. He shall take other mortar, *ve-tach*, and shall plaister the house. From hence it is supposed that *tuchoth*, *the inward parts*, or *reins*, are so called, *Quod adipe sunt obducti velut Tectorio*. Buxtorf.

*The heart: secvi*: The only place where we read this word; which hath no radix in Hebrew. In Chaldee, *secab* signifies, *To contemplate, to speculate* &c. and in Hebrew, *secijah*, is *an image, figure, picture* &c. [Isai. 2. 16.] For this reason Buxtorf argues, that *secvi* may denote *intellectus, mens, quasi imaginatrix, et figuratrix dicta, quod omnia pervideat et cognoscat*.

Instead of, *who hath given understanding to the heart*: The vulgar Latin, and one of the Targums, is, *who hath given understanding to the cock*? An interpretation, tho' a very strange one; yet favoured by some of the Jewish Rabbins. The foundation of it is this:—One Rabbi Schimeon the son of Lakis relates, that when he travelled into Africa, he heard the people call *tarnegol*, a *dunghill-cock*, by the name of *secvi*. This immediately suggested to him the passage of Job we are considering; as if *secvi* was a word of the same meaning with *tarnegol*.—From hence it is that the Jews in their morning-prayers, say, *Blessed be the Lord our God, the King of this world, asher nathan las-secvi binah*: *who hath given understanding to the dunghill-cock.*

viz.



viz. Because by his crowing he is the herald of the day, and calls men to their work: For which reason not only in the morning when they rise; but likewise at cock-crowing they ought to repeat this form of prayer. Vid. Buxtorf. Heb. and Chal. Lex. p. 768.

37 מִי־יִסְפֹּר שְׁחָקִים בְּחִכָּמָה  
וְנִבְּלִי שָׁמַיִם מִי־יִשְׁכִּיב :

37. Who can number the clouds in wisdom?  
Or, who can stay the bottles of heaven?

*The clouds: shechakim.* Comp. the Note on ch. 35. 5.

*Can stay: jashcib: jacere faciat, compeſcat.* i. e. Who but God can hinder the clouds [the bottles of heaven] from pouring out their waters? This seems to be the proper meaning of the words, rather than, *utres cœlorum quis jashcib, effundet humi:* which is Schultens's translation from the Arabic *ſacaba, fluxit:* As if on the contrary, we should read, *who can make the bottles of heaven flow?*

38 בְּצִקָּתָא עָפָר לִמְרֹצָק  
וּרְגָבִים יִדְבָּקוּ :

38. When the duſt groweth into hardneſs,  
And the clods cleave faſt together?

*When the duſt &c,* The ſenſe of this verſe will be juſt, whether we underſtand what immediately goes before, of God's *hindering the clouds* from pouring, &c. Or, of His *making them flow:* For *when the duſt groweth into hardneſs, &c.* We may ſay, who, but God, can hinder the waters from falling, to ſoften *the duſt and clods?* Or, who, but He, can cauſe them to fall, to ſoften &c.

39 הֲתִצּוּד לְלִבְיָא טָרֵף  
וְחַיִּית בְּפִירִים תִּמְלֵא :

39. Wilt thou hunt the prey for the lion?  
Or fill the appetite of the young lions?

Schultens ſuppoſes this verſe ſhould begin the thirty ninth chapter. *Ab inanimatis naturæ miraculis, nunc demum tranſitur ad Animata.* — But the thirty ſixth verſe may be an objection to that remark.—And indeed whoever reads the whole chapter, muſt obſerve that the Author did not regard connexion.

*The*



*The lions : labi :—The young lion : cephirim : Comp. the Note on ch. 4. 10, 11.*

*The appetite : chajath : Literally, the life : Animam, V. Lat. Comp. ch. 33. 28.*

40 כִּי־יִשְׁחֹוּ בַמְעוֹנוֹת

יֵשְׁבוּ בַסֶּכֶה לְמוֹ־אָרֶב :

40. When they couch in *their* dens :  
And abide in the covert to lie in wait.

41 מִי יֵבֶן לְעֶרֶב צִידוֹ

כִּי יִלְדוּ אֶל־אֵל יִשְׁעוֹ

יִתְעוּ לְבָלִי־אֶכֶל :

41. Who provideth for the raven his food ?  
When his young ones crie unto God,  
They wander for lack of meat.

*Provideth &c. Comp. Psal. 147. 9. He giveth food libne yoreb : fliis corvi : to the young ravens which crie.*

*They wander : jithyu :* To read the participle, *wandering* ; the construction will run easier, and agree with the *Arabic* tongue ; in which the future is frequently used for the participle. Comp. ch. 4. 2, 8, 21. To which the *Vulg. Latin* corresponds ; viz. *vagantes* : and the *LXX* and *Targum*. Therefore instead of placing the interrogation in the first part ; with the *V. Lat.* we should fix it at the end of the verse.

#### CHAP. XXXIX.

יְהִידְעָתָּ עֵת לִדְתַּת יַעֲלִי־סֹלֶעַ

חֵלֶל אֵילֹת תִּשְׁמַר :

1 Knowest thou the time when the wild goats of the rock bring forth ?  
Or, canst thou mark when the hinds do calve ?

*Knowest thou the time &c.* The question here, as Bochart, [Hieroz. p. 1 l. 3. cap, 17. col. 189.] argues, does not relate to a mere idle and speculative knowledge of the particular time when the wild goats bring forth, the hinds calve, and verse 2. the months they fulfil ; (which by common observation might easily be found out) but to that knowledge which is appropriated to  
God ;



God; By virtue of which he not only knows all things, but likewise directs and governs them. — For this reason he supposes that the LXX interpreters render *cholel aijaloth tishmor*: ἐφύλαξας δὲ ὠδῖνας ἐλάφων. *Observasti, vel, custodisti partus cervarum?* The radix *shamar*, signifying both *observare*, and *servare*. And besides, as he argues; without the custody of God, who defends whatever he hath once created with the utmost care; this kind (of wild goats) must quickly fail, among a thousand dangers to which they are exposed, both from hunters, and from wild beasts. Not to mention how often the dams themselves bring their young into the utmost peril. To this he subjoins St. Chrysostom's observation: viz. how properly the word ἐφύλαξας is here applied, because that animal (the wild goat) being always on the flight, in fear and agony; continually leaping and prancing about; why does it not prove abortive, rather than bring any of its young to maturity? No other reason is to be assigned than the wonderful providence of God in the preservation of the dam and it's young—You have a farther account in Bochart, from Aristotle, Pliny &c. what assistance the pregnant Hinds received from the herb *Seselis*: by the eating of which their delivery was greatly forwarded. To all which may be added what we read in Psal. 29. 9. concerning *thunder*, or, *the voice of the Lord*, *jecholel aijaloth* (the very words in our text) which *maketh the hinds to calve*: i. e. as the same learned writer observes; Among the wonderful effects of Thunder, this is one; That even those wild beasts, who with difficulty bring forth their young; upon the hearing of it are immediately delivered. The terror they are then under being so great, as to have a strong effect on those parts which want to be relaxed.

תִּסְפּוֹר יָרַחִים תְּמַלֵּאנָה 2  
יִדְעַת עַת לְדַתָּנָה:

2. Canst thou number the months *that* they fulfil?

Or, knowest thou the time when they bring forth?

*The months: jerachim: Lunas, vel, menses.*

*Knowest thou &c.* This is the same question with that in the first verse. But we may avoid the tautology by translating the particle *vau*, *tho'*; viz. *ve-jadayta: Quamvis noffes*: i. e. On supposition that thou really didst know the time, &c. (Comp. ch. 8. 7.) This concise manner of expression elegantly includes such an answer as this: viz. Would any help of thine be required? Comp. the Note on y. 16.



3 תַּבְּרַעְנָה יִלְדֵיהֶן תִּפְלַחְנָה

תַּבְּלִיחֶן תִּשְׁלַחְנָה :

3. They bow themselves, they bring forth their young ones :  
They cast out their sorrows.

*They bring forth : tepballacbnab : Discindunt : viz. fissâ et apertâ tandem matrice edunt.* Schindler. Comp. Prov. 7. 23. — Till a dart *jipblach*, strike through his liver : *transfigat.* V. Lat. — Agreeable to which the sense of our text will be ; The wild goats and the hinds bring forth their young with as much pain as if *a dart was struck through them.* It is therefore elegantly expressed in the next words ; They cast out *chebleben*, their sorrows : *partus suos.* ὠδῖνας αὐτῶν LXX. or, as in Hof. 13. 13. *cheble joledab : dolores parturientis.* Comp. 1 Sam. 4. 19. *ticray vat-teled : She bowed herself and travelled ;* for her pains came upon her.

4 יִהְיֶמוּ בְנֵיהֶם יָרְבוּ בָבָר

יֵצְאוּ וְלֹא־שָׁבוּ לָמוֹ :

4. Their young ones are in good likeing, they grow up with corn :  
They go forth, and return not unto them.

*Are in good likeing : jacblemu : viz. beriuth : R. Levi. sanitate : referring as parallel to Isai. 38. 16. ve-tachalimeni ve-bachajeni : So wilt thou recover me, and make me to live.* — The radix *chalam*, in Hebrew, generally signifies, *to dream* : but in Syriac, *To be sound, and in good health.*

*They grow up with corn : jirbu babbar : Crescunt frumento, vel, agro.* Or, as R. Levi interprets it, *ba-chutz : extra, foras.* — Gen. 24. 31. Wherefore standest thou *bachutz : without ?* The Targum is, *be-bara : foris.* For this reason, as Bochart observes ; With the Masorets leave, the verse may be thus distinguished ; viz.

Their young ones are in good likeing, they  
[grow up :

*bab-bar jatzeu : foràs exeunt.* — They go abroad, and return not unto them.

*Foràs, i. e. extra lustra, aut spelæa, in quibus mater eos aut pepererat, aut lactaverat. Eam scilicet relinquunt, naturæ quodam instinctu, quàm primùm ejus opera se posse carere sentiunt.* Hieroz. P. 1. L. 3. cap. 17. col. 892.

5 מִי־שָׁלַח פָּרָא חֶפְשִׁי

וּמִסְרוֹת עָרוֹר מִי פִתַּח :

5. Who



5. Who hath sent out the wild afs free?

Or who hath loosed the bands of the wild afs?

*The wild afs: pere:* Comp. ch. 11. 12. and Hof. 8. 9. from which, and other places of Scripture, the wild afs is described as delighting in the wilderness; perverse and obstinate in his behaviour; running with great swiftnefs, whither his lust, hunger, thirst, or other desires draw him. Pocock on Hof.

The Arabians say proverbially, That all manner of Hunting consists in the body of *pbera*, a wild afs: Alluding to a dispute wherein one person was boasting he had caught a *bare*: Another, a *she-goat*: A third, to express a greater difficulty, replies, He had taken a *wild afs*. Bochart. Hier. P. 1. L. 2. cap. 12. col. 182.

*The wild afs: yarod:* The only place in Hebrew, where we read this word. In Chaldee, viz. Daniel 5. 21. His dwelling was with *yaradaija*, the wild asses.

R. Levi, in his Comment, seems to make some difference between *pere* and *yarod*: as if the former was, *chaijah*, an animal that is found in the wilderness, and that eateth herbs *cab-behema*, like the wild beast: And the latter, *chamor hab-bar*: *afinus agri*, vel *sylvestris*. — But if we may believe Bochart; *Falluntur, qui pere et yarod distinguunt, ac si diversum quid sonent. Quin in Hebræorum usu voces sunt prorsus synonymæ, quarum unam cum Arabibus, alteram cum Syris communem habent.* Hier. P. 1. L. 3. cap. 16. col. 871.

6 אֲשֶׁר־שִׁמְתִּי עֲרָבָה בֵּיתוֹ

וּמִשְׁכְּנֹתָיו מִלְחָה :

6. Whose house I have made the wilderness,  
And the barren land his dwellings.

*The barren land: melechab: salsuginem.* The same with *eretz melichab: terram salsam*. R. Levi. — Comp. Deut. 29. 23. The whole land is brimstone, and salt, and burning: it is not sown, nor beareth; nor any grass groweth therein. — Jer. 17. 6. He shall be like the heath in *yarabah*, the desert: in *eretz melechab: in terra salsuginis: a salt land*. — Psal. 107. 33. He turneth — *eretz peri, terram fructus, a fruitful land, le-melechab, in salsuginem, to saltnefs, or barrennefs.*

7 יִשְׁחַק לְחֶמּוֹן קָרָה

תִּשְׁאֹת נֹגֵשׁ לֹא יִשְׁמַע :

7. He scorneth the multitude of the city:  
Neither regardeth he the crying of the driver.

X x x



*He scorneth: jischak: deridet.* We have the same poetical expression, ch. 41. 21. He (the Leviathan) *laugbeth* at the shaking of a spear.

*Regardeth: jishmay: audit.* — *The driver: noges: or, exactor:* Both which are here figuratively applied: and literally in ch. 3. 18. There (in death) the prisoners rest together: *lo shameyu, they hear not the voice noges, of the oppressor.*

8 יְתוֹר הָרִים מְרִיעָהוּ

וְאַחַר כָּל־יֶרֶק יִדְרוֹשׁ :

8. The range of the mountains *is* his pasture:  
And he searcheth after every green thing.

9 הֲיֵאָבֶה רִים עֲבָדְךָ

אִם־יֵלֵץ עַל־אֲבוֹסֶיךָ :

9. Will the unicorn be willing to serve thee?  
Or abide by thy crib?

*The unicorn: rîm: or, reem:* Ifai. 34. 7. So called, *ab alto cornu in fronte:* and distinguished by three several properties. Here, by its fierceness. — Num. 23. 22. by its strength. — Psal. 22. 21. by the prominence of its horn. Schindler.

*The crib: abûs: the place where cattle are fatted.* — Prov. 15. 17. *a stalled, or, fatted ox, is, shor abûs: bos saginatus: or, to point* אָבוֹס *ebûs: bos præsepis: the ox of the crib.*

10 הֲתִקְשֶׁר־יָרִים בְּתָלָם עֲבָדוֹ

אִם־יִשְׁדֹּד עֲמָקִים אַחֲרָיְךָ :

10. Canst thou bind the unicorn with his band in the furrow?  
Or will he harrow the valleys after thee?

*With his band in the furrow?* This supposes the Hebrew to be, *ba-yabotho be-thelem:* and not, as in the text, *be-thelem yabotho:* which, literally render'd, is, *With the furrow of his band.* Or, according to the idiom which is often used [ch. 6. 7.] *With the band of his furrow: ba-yaboth talmo: i.e.* Hast thou the art of taming the unicorn so as to put on him *the band of the furrow?* viz. *funes, vel, vincula fulci:* Such instruments as are necessary to hold and restrain the cattle when they plow the ground.

11 הֲתִבְטַח־בּוֹ כִּי־רַב כָּחוֹ

וְתַעֲזוֹב אֱלֹוֵי יָגִיעֶךָ :

11. Wilt



11. Wilt thou trust him because his strength *is* great?  
Or wilt thou leave thy labour to him?

12 הַתְּאִמִּין בּוֹ כִּי־יָשִׁיב וְרָעָה 12

וְגִרְנָה יֵאָסֵף :

12. Wilt thou believe him that he will bring home thy seed,  
And gather *it* into thy barn?

*And gather it into thy barn: ve-gorneca jeesoph: Et accumulabit aream tuam.*

13 בְּנֶף־רִנָּנִים נֶעְלָסָה 13

אֶס־אַבְרָה חֲסִידָה וְנִצָּה :

13. Gavest thou the goodly wings unto the peacocks?  
Or wings and feathers unto the ostrich?

The subject now changes from Beasts to Birds. — There is no Hebrew in the text for *gavest thou*. — Bochart faith of this verse, *Vix ullus sit Scripturæ locus qui minus intelligatur*. Hieroz. P. 2. L. 2. cap. 16. where instead of *renanim*, peacocks, he shews that it signifies *ostriches*: And that *chasidah* should be *the stork*, rather than *the ostrich*. — His version is this: — *cenaph renanim neyelasab: Ala struthionum exultat: — im ebrab chasidah ve-notzah: Verè ala ciconiæ, et pluma: id est, Quæ verè ala, et pluma est, qualis in ciconia*. — But still I am of opinion that the words will admit of a more literal translation; viz. *cenaph renanim, ala struthionum, neyelasab, exultat? — im ebrab, vel ala fortis, ve-notzah, et pluma chasidah, ciconiæ? Subaud. exultat?* — I choose to render *ebrab, ala fortis*: Not only because it is a derivative from *abbir, fortis*: but because in Deut. 32. 11. we read, that the Eagle spreadeth abroad *cenaphav, her wings*; taketh them, beareth them (her young) *yal ebratho, on her wings*.

But this translation makes no difference between *cenaphav*, and *ebratho*: [both which are expressed in our text of Job] Instead of which we should rather say, *spreadeth abroad cenaphav, her wings:—beareth them* (her young) *yal ebratho, super fortitudinem suam, on her strength, or, the strength of her wings*.—The Targum is very just; viz. *mepharesh gadphobi: expandens alas suas:—portans eos (pulos) yal tekoph ebarobi: super fortitudinem pennarum, (vel, alarum) suarum*. — From what is premised we shall say, — *Does the wing of Ostriches exult?* i. e. Does the Ostrich pride itself in being able to stretch it's wings very wide?—Or, *do the strong wing, and feathers of the Stork*



glory in their strength?—The interrogative supposes that they both do so.— But who is it that enables them to do it? — Admit, that we do not really know what particular Birds are meant in our text; yet from this and what follows, the sense is obvious. viz. Is it to be ascribed to thee, that one Bird is of a different kind from another; and that they have different ways of bringing up their young?

14 בִּי־תַעֲזֹב לְאֶרֶץ בִּיעִיָּה  
וְעַל־עָפָר תִּחַמֵּם:

14. Which leaveth her eggs in the earth,  
And warmeth them in the dust.

*Which leaveth: ci thayazob:* As if the particle *ci* was the same with the pronoun *asher*. But to read the verse before with an interrogation: Or, without one, as Bochart does, Hier. l. 2. c. 17. The translation may be, *sed relinquit*. The interrogative makes the emphasis stronger; viz.

*Does the wing of Ostriches exult? Or do the strong wing &c.*

The elegance consists in not giving a direct answer; viz. — *They do both exult and triumph*: — Instead of this, it is expressed concisely; *ci tayazob: sed relinquit*.—Tho' *tayazob* is a verb of the singular number; yet we are to understand it as a plural; Nothing, as Bochart writes, being more usual in the Book of Job, than *numeri enallage*. Comp. ch. 21. 10, 17.—33. 27.—36. 7.—And tho' it is a verb of the feminine gender; yet may refer to *renanim*, a masculine plural termination. Comp. ch. 1. 15.—8. 19.—12. 7.—18. 14.—And besides, as he observes, there are words that end like masculines; and yet are feminines: as *rebelim*, *oves*, *fæm*. Gen. 32. 14. *rammacim*, *equæ*, Esther 8. 10. and in our text *betzim*, *ova*.—*Quòd porrò hæc avis ova sua in terra dicitur relinquere, plane docet esse struthionem. Nam in toto genere avium alia nulla se offert, quæ hujus criminis vere infimuletur.*

*Warmeth them: techammem:* as if the affix was joined to the verb. But the Hebrew is *calefit*: i. e. *unumquodque ovorum super pulverem*. For the Ostrich, as Bochart argues, cannot be said to warm the eggs which *she leaves*. Neither are the eggs hatched by the heat of the sun, or by the nourishing heat of the dust, as some fabulously relate: But if we may believe the account which the Arabians give of the Ostrich; It is this:—She placeth her eggs in such a proportionable length, and with so much exactness, that if a thread was stretched over them; Not one would be found higher than another.



ther. After which every single egg receives it's part from her brooding, tho' her body cannot take in the whole; In the same manner as in a row of rings; if one is chafed and heated by a Loadstone; the rest are so affected as to follow the motion of the first.—To this we may add what Mercer writes of the Ostrich:—*Fovet initio, sed non excludit; imo vero ibi ea relinquit.*—*More vile than the egg of the earth*, is an Arabian proverb; alluding to the Ostrich, which is so foolish as to scatter and leave her eggs in places where they must necessarily be exposed to the danger of perishing. Vid. Schultens. Comment.

וַתִּשְׁכַּח כִּי־רֶגֶל תִּנְדָּבֶה  
וַחַתּוֹת הַשָּׂדֶה תִּדְּרֹשָׁה:

15. And forgetteth that the foot may crush *them*:  
Or that the wild beast may break *them*.

*The wild beast: chajath has-sadeh: The beast of the field. — may break: tedusheb: may tread.* καὶ θηρία ἀγρῶν ἀπαλῆσει. LXX.

וַתִּקְשֵׁי בָנֶיהָ לֹא־לָהּ  
לִרְיָק יִגִּיד בְּלִי־פֶחַד:

16. She is hardened against her young ones, as tho' *they were* not hers:  
Her labour is in vain without fear.

*She is hardened against her young ones: bikshiach baneba: Literally, obdurat (ille) pullos suos: The same with tithaczar yal baneba: crudelis est (illa) erga filios suos. Ab. Ezra. — But with Buxtorf, and Bochart, we may render bikshiach, duriter tractat: which by the enallage generis (common to Hebrew) is for bikshicah: and especially with regard to animals: as Isai. 14. 11. jotztzah rimmah: the worm is spread under thee. u-mecasseca toyelah, and the worms cover thee: where the nouns are feminine, but the verb and participle masculine,—On the contrary, Exod. 8. 6. vat-tayal batzpardeay: and the frogs came up. and verse 16. vat-tehi hac-cinnam, that it may become lice: where the nouns are masculine, and the verbs feminine. Vid. Bochart, ubi supra.*

*Her young ones: baneba: i. e. ova, ex quibus pulli emerfissent si fovisset. Itaque filii vocantur δεινωμένοι. Quale illud Martialis Libri noni Epigrammate 42.—Istud, quod digitis, Pontice, perdis, homo est.*

As tho' *they were* not hers: *le-lo lah: non sibi.* This conciseness of expression

on



on is supplied by Ab. Ezra: *ce-ello lo baju shel-lab: quasi non essent sui.* Or, as Bochart writes, *ca-asber lo jibju lab: as in Job 10. 19. ca-asber lo bajitbi: ac si non fuisssem. Sed in hoc libro stylus valde est concisus; quia soluta non est oratio, sed stricta.* To which he adds, that this opposition, *Filios suos tanquam non suos,* is not without it's elegancy: as 1 Cor. 7. 30. *They that weep, as tho' they wept not: and they that rejoice, as tho' they rejoiced not: &c.* Heb. 11. 27. *as seeing him who is invisible.*

*Her labour is in vain: le-rík jegiah: i. e. in bringing forth young, and their not ripening into life.* — On the other hand, Isai. 65. 23. it is said of those who should inhabit the new Jerusalem, *lo jigyu le-rík: They shall not labour in vain, nor bring forth for trouble: For they are the seed of the blessed of the Lord, and their offspring with them.*

*Without fear: beli pachad:* How is this consistent with the Arabian proverb, *agbano min naámah: more timorous than the Ostrich.* To which with Bochart we may answer, that tho' the Ostrich is naturally a timorous bird; Yet it is void of that provident fear which females generally shew in the care and nature of their young. For this reason we suppose, in the following verse it is said, — *God hath deprived her of wisdom &c.*

17 בִּיְדוֹשָׁה אֱלֹהִים חָקָהּ

וְלֹא־חָלַק לָהּ בִּבִּינָה:

17. Because God hath deprived her of wisdom:

Neither hath he imparted to her understanding.

*Hath deprived her &c. hish-shab: oblivisci fecit illam: hath made her forget wisdom. Neither hath he imparted: velo chalak: et non divisit: and hath not divided, or given her a portion in understanding: According to Ab. Ezra's comment; lo nathan lab cbelek bab-binah: Non dedit illi portionem in intelligentia: and the LXX. καὶ οὐκ ἐπιμέρισεν αὐτῇ ἐν τῇ συνέσει*

Several instances are recorded of the Ostrich's want of understanding: Such as it's swallowing down whatever comes in its way, iron, bones, glass, stones, clods of earth, coals, tho' burning &c. — A second instance of it's folly is, when to secure herself she thrusts her head into the shrubs, tho' her body which is of a great height be exposed. — A third instance, if true; That it is sometimes taken by a stratagem of the sports-man; who cloths himself with the skin of an Ostrich; putting his right hand into the skin of the neck, and moving it in the same manner as the Ostrich does it's own neck; and  
with



with his left hand strewing some seed from a bag that hangs down; By this means he entices the bird, and throws it into the valleys.—A fourth, is, the leaving her eggs &c. as in verse 14.—A fifth instance is taken from the shape of it's body; Having a very little head, and scarce any brain: What the Arabians call *tziywan*, and *ankach*.—No wonder then that the Emperor Helio-gabalus, to gratify his delicate and luxurious taste should imitate Apucius, in eating the combs of Cocks, the tongues of pheasants, and nightingales, the spawn of mullets, the eggs of partridges, the heads of parrots and peacocks, the brains of thrushes; and should likewise at one entertainment serve up the heads of six hundred Ostriches for the sake of the brains: which being so very small, no less number would be sufficient to make a dish, Comp. Bochart. Hier. p. 2. l. 2. cap. 17. col. 260.

18 בָּעֵת בְּמָרוֹם תִּמְרִיא

תִּשְׁחַק לָסוּם וּלְרֹכְבוֹ:

18. What time she lifteth up herself on high:  
She scorneth the horse and his rider.

*Lifteth up herself*: *tamri*: a word, *en lo chabar*: *cui non est socius*: Ab. Ezra. or, one of the ἀπαξ λεγόμενα. *Alas erigit*. V. Lat. *tīsa*: *volat*. Targ. This bird, foolish as it is in many respects, yet is wise enough for its own preservation. — By *lifting up herself*, is not its *flying* when pursued by the hunters, because it does not properly *fly*; But only the stretching out her neck and leggs, both which are tall; and escapes rather by *leaping* than *fly-ing*. *Fugiens partim volitat, paulum supra terram alas attollens; partim currit, eam ad currendum adjuvantibus alis*. Mercer.

If with Schultens we take the sense of *tamri* from the *Arab. mara*, *strinx-it*: applied to the making a horse move faster by a scourge, or whip; we shall say,—What time she raiseth herself up, and hasteneth her flight, as if she was scourged, or whipped.

*She scorneth*: *tischak*: deridet. Comp. v. 7. and ch. 41. 29. — Cyrus's horsemen, Xenophon [Anab. l. 1.] writes, were able to run down wild asses, wild goats; but could never take Ostriches. Vid. Bochart. ub. supr.—From hence come the Arab. Proverbs: *He runs swifter than the Ostrich. He rides on the wings of an Ostrich*. Vid. Schultens.

19 הִתְתֵּן לָסוּם גְּבוּרָה

הַתְּלַבֵּשׁ צִוָּאָרוֹ רַעְמָה:

19. Haft



19. Hast thou given the horse strength?

Hast thou clothed his neck with thunder?

*Thunder: raymah:—neighing. V. Lat.—Fear. LXX.—strength. Targum.* To which R. Levi agrees; viz. *chozek va-yoz: robore et fortitudine.* — To cloth a horse's neck with *fear*, or *strength*, is indeed an expression that may be allowed, as well as for a man to be *clothed with shame*, chap. 8. 22. — With *desolation*, Ezek. 7. 27. — With *righteousness*, Psal. 132. 9. — With *humility*, 1 Pet. 5. 5. But to be *clothed with thunder*, is a phrase that seems to exceed the power of common language. — The conjecture of Arnold Boots (*Animadv. Sacr. l. 3. cap. 6. &c.*) is very just, who directs us, instead of *thunder*, to read, *clothed his neck with a mane*: That being the proper ornament of a horse's neck. He suggests this interpretation from the reason of the subject; which Bochart (*Hier. p. 1. l. 2. c. 8.*) supports by collateral proofs. viz. It is no obscure way of speaking, to say, that *raymah*, is *the mane* of a horse; because the verb *rayam*, in Syriac (and Chald.) not only signifies *to thunder*, but *to be elevated*. From hence is the Jerusalem paraphrase of Gen. 39. 15. when ארעמית *aryimith*, *I lifted up, (intonui) my voice*. The same word is used Exod. 14. 16. and Num. 20. 11. and Prov. 24. 7. Wisdom is too high for a fool: where the Targum is, The fool *mithreyem*, *exalteth himself* in wisdom. It is therefore supposed that the *mane* is called *raymah*, from its situation; in the same manner as λοφή hath its name, because it is ἐν τῷ λόφῳ *in vertice. i. e. in summa parte colli et capitis.* — That the LXX interpreters understood this passage of Job in the same sense is probable; For tho' at present we read, ἐνέδυσας τραχήλῳ αὐτοῦ φόβον; *Induistine collo ejus timorem?* yet it may be imagined that they either read רעדא *raydah*, *tremorem*, vel, *timorem*, for רעמה *raymah*: Or, that the version we have is erroneous; which by a small change instead of φόβον might be φόβην *jubam.* — It is certain, the *mane* shews the beauty of a horse. Xenophon *de re Equestr.* saith, The Godshave given the horse for the sake of ornament, a *mane*, and a *foretop*. To which may be added with Bochart, that nothing is more common among the Poets in describing a horse, than to make particular mention of his *mane*; *Flowing luxuriantly on his neck and shoulders; shaken and parted by every blast of wind.*

חַתְרַעֲשָׁנוּ כְּאַרְבֶּה 20

הוֹד נְחִירוֹ אֵימָה:



20. Canst thou make him afraid as a grasshopper?  
The glory of his nostrils is terrible.

*Canst thou make him afraid? ha-tharyishemmu*: The Hebrew here is in the same mood and tense with the preceding verse, where *batbitten*, is, *Hast thou given?—ha-thalbish*: *Hast thou clothed?* Therefore we should say, *Hast thou made him afraid?* — But we know that a horse's courage may be subdued so as to be *afraid* of his master: And that *rayash* signifies *to prance*, or, *move briskly*, as well as *to fear and tremble*: we may therefore understand the Text in the same sense with S. Jarchi; viz. that the horse *medallag u-mekappetz ca-arbeh*: *leaps and prances like a locust*: and with Bochart read, *An fecisti, ut moveretur sicut locusta?* i. e. Is it to be ascribed to thee that the horse hath such particular motions; leaping and prancing in the same manner with the locusts? — It is a common saying among the Arabians: *The horse acts the locusts*. i. e. He leaps and jumps from place to place, as they do. Vid. Bochart, et Schultens.

*The glory: hód*: Or, *majesty*: as ch. 37. 22. *nora hód*: *terrible in majesty*.

*His nostrils: nachro*: Or, *his snorting: ronchi ejus*. Parallel to which Ab. Ezra makes Jer. 8. 16. *nacharath susav*: *The snorting of his horses was heard*: The whole land trembled &c. The description which Suidas mentions from an ancient Writer, is exactly the same. viz. The noise of the arms and the horses was such, that *καλακρόντες ἐξεπλήσσοντο*. *They who heard it were terrified*. — Bochart gives us several quotations of the same kind, relating to the war-horse, which are very entertaining, and serve much to illustrate our text.

*Terrible: emah*: *terror*, or *great fear*. Ch. 9. 34. So that the latter part of the verse may be rendered, — *The majesty of his snorting is great fear*: or, very terrible.

יִחְפְּרוּ בְעֶמֶק וַיִּשְׂשִׁי בְכֹחַ  
יֵצֵא לִקְרַאת נִשְׁק :

21. He paweth in the valley, and rejoiceth in his strength:  
He goeth on to meet the armed men.

*He paweth: jachperu*: Literally, *They paw: effodiunt*. i. e. *raglav: pedes ejus*. Ab. Ezra, and R. Levi. — Others suppose a transition from one number to another: which indeed is often used; as in Chap. 21. 10, 17. — 33. 27. — 36. 7. But I am persuaded, the Copiers here might easily mistake in placing the *resh* before the *vau*, and in writing יחפרו for יחפור *effodit*. This seems very probable from the Vulgate, which is, *Terram ungula fodit*: from

Y y y

the



the LXX' ἀνορύσσων *fodiens*. To which the Targum, Syriac, and Arab. Versions agree: we shall then say, *jachpor be-yemek*, *He paweth*, or *diggeth the valley*, the *beth* here being subservient to the verb. Comp. ch. 12. 14.

*In his strength: be-coach: in strength*: which is more emphatical: notwithstanding what Ab. Ezra writes, *in strength: she-jesh bo: which is in him*. *Coach* not only signifies *strength*, but likewise the virtue of the mind as well as body. — The King of Babylon (Dan. 1. 4.) orders those to be brought before him in whom was no blemish — skilful in wisdom — such as had *coach*, *ability* in them to stand in the King's palace. We may therefore say, The horse rejoiceth *in ability*, or generosity of spirit. — A horse, saith Damir an Arabian, is like a man, endowed with honour, generosity of soul, greatness, and ambition: he is naturally haughty, proud, rejoicing in himself. Vid. Bochart.

*The armed men: nâshek*: rather, *cele milchamab*: *the instruments of war*. R. Levi. Comp. Psal. 140. 7. Thou hast covered my head in the day *nâshek*, of *battle*: which D. Kimchi interprets, Thou shalt be like a helmet to my head, when they shall attack me with *instruments of war*, with lances, with darts &c. — Oppian l. 1. Cyneget. speaking of horses in an engagement, saith, They have the courage *ἄπλοισ ἀντιτάσσ* *armis obviam ire*: *to meet the arms*: which Bochart observes, expresses not only the meaning, but the very words of our text better than any of the old Interpreters have done.

22. יִשְׁחַק לַפֶּחַד וְלֹא יִתָּחַת

וְלֹא יָשׁוּב מִפְּנֵי הָרֶבֶר :

22. He mocketh at fear, and is not affrighted:

Neither turneth he back from the sword.

*He mocketh: jischak*: *he laugheth at*. Comp. v. 18. — *And is not affrighted: ve-lo jechath*: which Ab. Ezra explains from Josh. 1. 9. *al tayarotz ve-al techath*: *Be not afraid, neither be dismayed*.

*From the sword: mippene châreb*: *à conspectu gladii*.

The courage of a horse is a frequent subject among the Poets. — *Nec vanos borret strepitus*. Virg. G. 3. 79. — And though Δαίμονες and Φόβος [Hom. Il. 4. 440.] are interpreted by some to be the Sons of Mars, pursuing the Trojans; yet others suppose that they are only his Horses; called by those names, because the enemy at the sight of them was struck with *terror* and *fear*, and thought of saving himself only by *flight*.



עָלָיו תִּרְנֶה אִשְׁפָּה 23

לְהַב חֲנִית וְכִדּוֹן :

23: The quiver rattleth against him :

The glittering spear and the shield.

*The quiver : ashpah : hu celi shejasimu bo ba-chitztzim : i.e. The instrument in which arrows are placed. R. Levi. — maleah chitztzim &c. Full of arrows rattling one against another. S. Jarchi — Jeremiah Lament. 3 13. in his elegance of style complains that the Lord hath caused bene asbpatho, the arrows (sons) of his quiver to enter into his reins. Comp. ch. 5. 7. The same Prophet, 5. 16. speaking of the wickedness of the Jew, saith, asbpatho, his quiver is an open sepulchre : i. e. The instruments of death encompass him on every side. From which we may make this conjecture, that though we have no radix for ashpah; yet it would properly signify, To be full of the instruments of death. And as the quiver is made only to receive such instruments; The Prophets circumstances are therefore fitly compared to the grave, which is always open to receive those who are ready for destruction.*

*Rattleth : tirneh :* The only place where we read this word ; but is in general understood in the same sense with *ranan*, *cecinit* : from which is *rinanab*, *cantus*. The Arab. *ramma* corresponds exactly with our text, viz. *ramma alkawso : stridorem edidit arcus*. Giggeius.

*The glittering spear : labab chanith : flamma hastæ : The brightness of the spear.*

*The shield : cidon :* Which Bochart labours to prove, is rather a lance than a shield : With him we may suppose it takes its name from *chid*, the destruction that attends it. Comp. ch. 21. 20.

בְּרָעַשׁ וּרְנָן יִגְמַא-אָרֶץ 24

וְלֹא יֵאֱמֵן בִּי-קוֹל שׁוֹפָר :

24. He swalloweth the ground with fierceness and rage :

Neither believeth he that *it is* the sound of the trumpet.

*He swalloweth the ground : jegamme âret : i. e. saith S. Jarchi, yoseb gumoth be-raglav : He makes ditches with his feet. Though he owns, some interpret it of drinking : and refers to Gen. 24. 17. where Abraham's servant saith to Rebecca, bagmieni &c. Let me (I pray thee) drink a little water. — R. Levi with more justice to the text, writes, That the horse's swiftness is*



such as *megamme eth ba-âretz u-boleyah* : *absorbens terram, et deglutiens eam* : *Drinking up the earth and swallowing it through the eagerness of his course.* — From hence it is observed by Buxtorf &c. that the *bulrush* is named *gome*, because it *drinketh* up the earth. Comp. ch. 8. 11. — And though *drinking up the ground* may seem to be an uncommon expression; yet it is frequent among the Arabians, to say; Such a one was so greedy that *labimabo* : *be swallowed, or, drunk it up at a draught* : The verb signifying both *deglutire* and *devorare*. But what is remarkable; in describing the swiftness of a horse, they use the very same terms with those in Job, viz. *altabama al-pharas al-ard* ; *devorat, vel, deglutit equus terram*. Giggeius. — Goliuz (from Giauhari's Lexicon) writes that *libammon* and *libhimon*, signify not only a magnificent, generous man; but likewise *a swift horse*. — Besides the Arabians, we find the same phrase among the Poets: viz. That the horse in his course does *consumere campum* : — *Acri carpere prata fugâ*. That the field does *decrefcere*. Vid. Bochart. Hier. P. 1. l. 2. c. 8. — Comp. ch. 15. 6, 16. and 34. 7. *Drinketh iniquity, and scorning, like water.*

*Rage: rogez: Trepida corporis et animi concussione*. Ch. 23. 26. So that with Bochart we shall render the first part of our verse, *Cum motione, et concussione sorbet terram. Neither believeth he &c.* i. e. Though the horse does hear the trumpet; yet he is so eager for the battle, that he does not believe the trumpet did sound: *me-rob simchab* : *because of his great joy*: S. Jarchi. — *He does not believe it really to be so*: Ab. Ezra. Like those who on hearing some unexpected good news, are so affected, that they can hardly believe it to be true. Which was the case of the Apostles, Lu. 24. 4. who after our Saviour's Resurrection are said, *To believe not, for joy*. — Bochart argues, This may happen in matters which are rare and extraordinary; which is not the case in war, where the sound of the trumpet is so frequently heard. And therefore the Hebrew may admit of this translation: *ve-lo jaamin: neque consistit firmus: ci kôl shophar: cum sonus (est) tubæ*: Tremell. et Jun. — Comp. ch. 15. 31. Where instead of, *Let not him that is deceived, trust in vanity*: we may say, *The man who is deceived by vanity, al jaamin: non firmus, stabilis est*: Hath no firmness nor stability in him.

25 בִּרְיָ שֹׁפָר יֹאמֵר הָאֵחָד

וּמִרְחוֹק יִרְיָה מִלְחָמָה

רַעַם שָׁרִים וְתִרְעָה:



25. He saith among the trumpets, Ha, ha :  
 And he smelleth the battle afar off :  
 The thunder of the Captains, and the shouting.

*Among the trumpets : bede shopbar : Literally, inter tubam : vel, cum tuba (sonat) הָיִי being only adjectio syllabica : Nold. Partic. p. 914. — In tuba, vel, clangore tubæ, shopbar, the same with kôl shopbar : Bochart. — But perhaps the word is taken from the Arab. badaa, incepit ; and then the construction will be easy ; viz. bidja shopbar : initio tubæ : At the beginning of, or, when the trumpet begins. As Prov. 8. 22. The Lord possessed me bodowa, initiis, vel, badja torokibi : initio viarum suarum : In the beginning of his ways.*

*Ha, ha : beach : An expression simchah, of joy. R. Levi. — He saith beach merob simchatbo : præ multitudine gaudii sui. Ab. Ezra. To which we may add, contemptus et fastidii. As Psal. 35. 21. They opened their mouth wide against me, and said, beach, beach, Aba, aba. — In Arabic achâcha is, When any one saith, Aba, aba : and ochach signifies anger, indignation &c.*

*He smelleth the battle : jariach milchamah : i. e. The preparations for the engagement affect him so as to make the snorting, the glory, or majesty of his nostrils terrible : as in y. 20. This seems to be the true sense ; though Bochart's interpretation is very ingenious ; viz. Præagit pugnam : an expression used by Pliny. Sagire enim (Tull. L. 1. Div.) sentire acute est, ex quo Sagæ anus, quia multa scire volunt ; et Sagaces dicti canes. Nempe, quia odoris ductu, venatores ad ferarum cubilia perducunt. But he owns that the word smelling may be allowed ; as Cicero Ep. ad Atticum, Odorari quid futurum sit. Itaque pugnam odoratur, id est, futuram præagit.*

*The shouting : teruyab : The alarm. As Num. 10. 5.*

הַמְבִּיטֶתָּ יַאֲבֵרֶנִּי 26  
 יִפְרֹשׁ כְּנָפָיו לְתֵימָן :

26. Doth the hawk fly by thy wisdom ?  
 And stretch her wings toward the south ?

*The hawk : netz : from natzab : to fly. Cujus volatus est velocissimus : and therefore named by the Greek Poets, ὠκυπέτης ὀκιστος ἐλαφρότατος πτερινών. Vid. Bochart. Hier. P. 1. col. 64.*

*Fly : jaaber : The only place where we read this verb. — Ab. Ezra's comment is, jeyopheph le-theman, he flies to the south, ci jebakkesb makom cham, because he seeketh for a warm place.*



27 אִם-עַל-פִּיק יִגְבִּיהַ נֶשֶׁר

וְכִי יָרִים קִנּוּ :

27. Doth the Eagle mount up at thy command;  
And make her nest on high?

The Eagle's *mounting up*, and making *her nest on high*, is an instance of superior direction, contrary to that of the Ostrich's *leaving her eggs in the earth*. *yl. 14.*—We have no radix in Hebrew for *nesher*, an Eagle. In Arabic, *nasbar* in the eighth conjugation, is, *To dilate, or expand itself*, which may be applied to the Eagle, in taking very *high flights*, — *en yoph she-jagbiab jotber mim-menno*: *There is no bird that flighs higher than she does*. Ab. Ezra, in Comment. — I bare you [on Eagles wings: *Exod. 19. 4.* — Behold he shall fly as an Eagle: *Jer. 48. 40.* — Though *tagbiab can-nesher*, *Thou exalt thy self like an Eagle*. *Obad. 4.* The very words of our text. — *The Eagle in the clouds*, is a Proverb among the Arabians as well as Greeks. Vid. *Schultens*, et *Bochart*, *Hier. P. 2. l. 2. c. 2.*

It does indeed bear a nearer relation and sound to the word if with *Bochart*, *P. 1. col. 63.* we derive *nesher* from the Arab. *nasar*, which signifies, *To devour flesh with a crooked bill*. But this may be said of the Hawk, or Vultur, &c. as well as the Eagle.

*Doth the Eagle &c. im-nasher*: The emphasis is stronger to render the particle, *im*, *What* doth the Eagle &c.—This makes the next words fuller, viz. *ve-ci*: *aut an?* *Nold. p. 341.* Or, *what*, doth she make &c.—The same with *ve-im*. — *Comp. Isai. 36. 19.* Where are the gods of Hamath &c. — *ve-ci bitatzilu*: *And have they delivered &c.* Rather, *What*, have they &c.

28 קִלְעַ יִשְׁכֵּן וְיִתְלַן

עַל-שֵׁן-קִלְעַ וּמִצְדָּה :

28. She dwelleth and abideth in the rock:  
Upon the crag of the rock, and the strong place.

*On the rock*: We have the same account of the Eagle from several Authors. *Aristotle Hist. Animal. l. 9. c. 31.* The Eagles make their nest, not in the plains, but in high places especially *ἐν πέτραις ἀποκρήμυσις* in craggy rocks. You have more quotations of this kind from the Arabians &c. in *Bochart*.



29 מִשָּׁם חָפַר אֶבֶל

לְמַרְחֹק עֵינֶיּוֹ יִבִּטּוּ :

29. From thence she seeketh the prey :  
And her eyes behold afar off.

*She seeketh : chapbar : fodit (ille) i. e. Her eyes are so strong as to penetrate the very earth : cemo lichpor eth col ha-aretz : quasi effoderet totam terram.* Ab. Ezra. — She soars aloft that she may look to several places. Arist. ub. Supr. *More quicksighted than the Eagle*, is an Arab. Proverb. — The Arabians by an hyperbole say, She can see a dead carcase at the distance of sixteen hundred miles : or, *four hundred parasangs*. Vid. Bochart.

30 וְאֶפְרוֹחָיו יִשְׁלַעְדִּם

וּבִאֲשֶׁר הָלָלִים שָׁם הוּא :

30. Her young ones also suck up blood :  
And where the slain are, there is she.

*Her young ones : ephrochav : pulli, germina ejus, from parach, germinavit, Chald. volavit.*

*Suck up : jeyalyu : as from yalay : of which we have no instance but this : Therefore it is supposed to be an irregular, ex geminato et transposito y. pro ילועו Buxtorf. Lex. from the radix לוּע — Ab. Ezra and R. Levi interpret it by יבלעו absorbent.*

*Where the slain are &c. The very expression of our Saviour, Mat. 24. 28. Wheresoever the carcase is, There will the Eagles be gathered together ; which we may suppose was used as a well-known Proverb. Comp. c. 33. 25. & 34. 7.*

#### CHAP. XL.

יְיָ יַעַן יְהוָה אֶת־אִיּוֹב וַיֹּאמֶר :  
and said :

1. Moreover, the Lord answered Job,

2 הֲרֹב עִם־שָׁרִי יִסּוֹר

מוֹכִיחַ אֱלֹהִים יַעֲנֶנָּה :

2. Shall he that contendeth with the Almighty, instruct *him* ?  
He that reproveth God, Let him answer it.

*Shall he that contendeth &c. ha-rob : rather, An contendere cum Omnipotente eruditio est? Buxtorf. i. e. An eruditionem indicat? An eruditi est? This agrees with*



with Ab. Ezra's Comment; viz. *ha-derec musar bu she-jarib adam yim sbad-dai*: Is it the way of instruction, for a man to contend with the Almighty?

The Almighty is here elegantly represented as staying to hear Job's answer, and what he had to alledge in his defence. — But being self-condemned; it follows:

וַיַּעַן אֱיֹב אֶת־יְהוָה וַיֹּאמֶר: 3. Then Job answered the Lord, and said:

הֵן קָלִי מֵהָאֲשִׁיבָה

יְדִי שְׁמַתִּי לְמוֹפִי:

4. Behold, I am vile, What shall I answer thee?

I will lay my hand upon my mouth.

*Answer thee: ashibeca.* The Almighty y. 2. saith, He that reproveth God, *jayanennab*, let him answer it. — Therefore in a very becoming manner, Job, as if he industriously avoided using the same word, saith, *mab ashibeca*: which should be rendered, *What return shall I make?* from *shub*: *redii*.

*I will lay: samti: posui: I have laid:* which expresses greater submission than to say, *I will* &c. — We read the same phrase in Judg. 18. 19. *sim jadeca yal pica*: Lay thine hand upon thy mouth. — And with an abbreviation, Prov. 30. 32. If thou hast thought evil, *jad le-peh: manus ad os: the hand to the mouth*. Which is as intelligible as if the whole had been spoken. Comp. ch. 9. 19. — 20. 23. — 29. 29, &c.

אֶחָת דִּבַּרְתִּי וְלֹא אֶעֱנֶה

וּשְׁתִּים וְלֹא אוֹסִף:

5. Once have I spoken, but I will not answer:

Yea, twice, but I will proceed no further.

*But I will not answer: ve-lo eyeneb*: Instead of which the Author of the Vulgate, without regard to the Hebrew, to shew Job's full conviction, makes him say, *Unum locutus sum, quod utinam non dixissem*.

וַיַּעַן יְהוָה אֶת־אֱיֹב מִן־סַעֲרָה וַיֹּאמֶר: 6. Then answered the Lord unto Job out of the whirlwind, and said:

אִזְרְנָא כְּנָפֶיךָ כְּאִישׁ

אֲשָׁאֲלֶךָ וְהוֹדִיעֲנִי:

7. Gird up now thy loyns like a man:

I will demand of thee, and declare thou unto me.

*Gird*



*Gird up now &c.* The same words are spoken by the Lord to Job, ch. 38.3.

8 הֲאֵפֶה תִּפְרֹא מִשְׁפָּטִי

תִּרְשִׁיעֵנִי לִמְעַן תִּצְדֵּק :

8. Wilt thou also *difanul* my judgement?

Wilt thou condemn me, that thou mayest be righteous?

*Difanul my judgement* : That this form of words was in a manner Proverbial, appears from Rom. 3.4. Let God be true, but every man a liar : as it is written, *That thou mightest be justified in thy saying, and mightest overcome when thou art judged.* Comp. Psal. 51.4.

9 וְאַמְצִירֶנּוּ כְּאֵל לְךָ

וּבְקוֹל כְּמוֹהוּ תִרְעַם :

9. Hast thou an arm like God?

Or, Canst thou thunder with a voice like him?

10 עֲדֵה־נָא גִּבּוֹר וְגִבּוֹהַ

וְהוֹד וְהִדְרֵךְ תִּלְבֹּשׁ :

10. Deck thyself now *with* majesty and excellency :

And array thyself with glory and beauty.

*Deck thyself* : *yadeb* : — Sol. Jarchi's Comment is, *leshon yadi ve-tacshit* : i.e. It alludes to those elegant clothes, and precious ornaments which women use in their dress.

*Array* : *tilbosh* : *involve te*. Comp. ch. 23.9. — *Glory and beauty* : *bod ve-badar* : i.e. Such ornaments as are peculiar to God. Psal. 104. 1. O Lord, my God, thou art very great, *bod ve-badar labashta* : *Thou art clothed with honour and majesty.*

11 הֲפִיץ עֲבָרוֹת אַפִּי

וְרָאֵה כָּל־גִּבּוֹהַ וְהִשְׁפִּילֵהוּ :

11. Cast abroad the rage of thy wrath :

And behold every one *that is* proud, and abase him.

*The rage* : *yebroth* : *furores, excandescantias*. — *Abase him* : *bashpilebu* : *saphal*, in Arabic, emphatically is, *Ordine, et dignitate vilis et ignobilis fuit.*

12 רֵאֵה כָּל־גִּבּוֹהַ הַכֹּנִיעֵהוּ

וְהוֹדֵר רָשָׁעִים תַּחְתָּם :

Z z z

12. Look



12. Look on every one *that is proud, and bring him low* :  
And tread down the wicked in their place.

*Bring him low* : *bacniyebu* : *Contract*, or, *bring him into a narrower compass*; from the Arabic sense of the word, which is applied to an Eagle *contracting her wings* when she is on the descent; and to the drawing in, or *contracting one's fingers*.

*Tread down* : *hadoc* : which if we derive from *badac*, is, Ab. Ezra saith, A word, *en lo ebaber* : *cui non est socius* : i. e. one of the *ἄραξ λαγόμενα*. S. Jarchi writes, *leshon dacu bammedocah* : i. e. *hadoc* is to be understood in the same sense with those words *dacu bam-medocah* : *conterebant in mortario* : They beat (the manna) in a mortar. Num. 11. 8.

טָמְנוּ בָּעָפָר יחד  
פְּנֵיהֶם חִבּוּשׁ בְּטָמֹן :

13. Hide them in the dust together :  
And bind their faces in secret.

וְגַם־אֲנִי אֲדַכּה  
בִּירוּשָׁלַם לִּי יִמְנָה :

14. Then will I also confess unto thee :  
That thine own right hand can save thee.

הִנֵּה־נָא בְּהִמּוֹת אֲשֶׁר־עָשִׂיתִי  
עִמָּךְ חֲצִיר בְּבָקָר יֹאכֵל :

15. Behold now Behemoth, which I have made  
With thee : He eateth grass as an ox.

*Behemoth* : *shem behemah gedolah* : the name of any great beast. Ab. Ezra, Lxx. and Targum. But R. Levi with more propriety saith, *bayal chaijim shemo cen* : an animal peculiarly called by that name. — This is probable from what follows, viz. *His strength is in his loyns* : — *He moveth his tail, &c.* — The termination is indeed strictly a Plural in the feminine gender ; for which reason some think, he is of so large a size as to include *several beasts* : But this is mere fancy ; for there is no necessity of making *behemoth* a Plural ; as appears from Psa. 73, 22. viz. So foolish was I and ignorant ; I was *behemoth*, a beast before thee ; i. e. as foolish and ignorant as the *beast, behemoth*. — We need not with Bochart and others have recourse to the Egyptian names *ἰώθ, φαώθ, φαμενώθ* as if the sound of *behemoth* was of Egyptian original ; for the same



same termination is both masculine and feminine singular in Hebrew; as Judg. 4. 4. Deborah the wife of Lapidoth. — Prov. 1. 20. *chocmoth*, Wisdom crieth without; *titten*, She uttereth her voice.

*Which I have made with thee.* i. e. as some with Ab. Ezra write, The *behemoth*, or *beasts* were created on the same day with Adam. Others interpret it in opposition to the *Leviathan* mentioned in the next chapter; as if God had said, Which I have made to live on the land equally with thee.—But the meaning seems to be no more than this; which I formed with thee. viz. He was created by me *as well as thyself*: Comp. Eccles. 2. 16. How dieth the wise man? *yim hac-cesil*: as the fool: *æque ac stultus*: equally, in the same manner with the fool.—*Moritur doctus similiter ut indoctus*: V. Lat.

Bochart takes a great deal of pains to prove that *behemoth* is the *hippopotamus*, an animal that bears a near relation to the Crocodile; and is likewise an inhabitant of the river Nile. But from what follows, (unless you say he was amphibious) it is certain he was a land-animal; by his eating grafs as an Ox; &c. & 20. by his feeding on the mountains &c.

An Ox: *bakar*: or, Large cattle of any kind. ch. 1. 3.

16 הִנֵּה-נָא כֹחוֹ בְּמִתְנָיו

וְאוֹנוֹ בְּשִׁרְיָיו בִּטְנוֹ :

16. Lo now, his strength is in his loyns:

And his force is in the navel of his belly.

*The navel: sheririm*: which we read in the singular number, Prov. 3. 8. It shall be health *le-shorreca*, to thy navel. The radix, which is wanting in Hebrew, is supplied from Arabic: viz. *sarra*: *umbilicum infanti præcidit*. Giggeius.

*His force in the navel*: From hence Bochart. Hier. p. 2. l. 5. c. 14. Justly argues, that *behemoth* cannot be the *Elephant*, as is generally supposed: Because the strength of an Elephant consists not in his belly: for tho' his hide on the back is very hard, yet on his belly it is soft. And therefore the *Rhinoceros* contending with him, aims chiefly at his paunch, knowing as it were *that* to be a soft place, and more capable of being injured. — On the other hand, the description agrees well with the *hippopotamus*, or, *war-horse*, (as mentioned in the verse above) which is remarkable both for the strength of his *belly* and *navel*, as well as other parts of his body; The skin being so firm and thick, as to be almost impenetrable; and to resist the force of spears



and darts. This gave occasion to that *hyperbole*, which *Ptolemy* mentions; viz. The Indian robbers have a skin like that of *river-horses*; such as even arrows cannot penetrate. Bochart ut supr.

יִחַפֵּץ זָנְבוֹ כְּמוֹ-אַרְזִי 17

נִדְּי פָחָדּוֹ יִשְׁרָנוּ:

17. He moveth his tail like a cedar:

The sinews of his stones are wrapped together.

*He moveth: jachpotz: — or, jayamid, as Ab. Ezra writes, He makes it stand upright: But observes, yen lo riye: non illi est socius: i. e. This is the only place which admits of this interpretation: For the proper sense of chaphatz, is, He is willing, or desirous of, He is pleased with: as Gen. 34. 19. chaphetz, he had delighted in Jacob's daughter. — R. Levi, with whom our English version agrees, explains it by janiya, movet: intimating that it is the same with jachpiz: the zain and tzade being mim-motza achad: Letters similar to one another, — But the Arab. radix chaphatz, or, chaphadz, is very significant, viz. To collect, or, gather together: To bend, twist, or wreath. So that instead of, He moveth his tail, we should rather say, He gathers it together, He bends, or wreaths it.*

*A cedar: aretz: which in Arabic expresses, a Tree that ends at the top with a sharp point, a cedar, pine, or pitch-tree. The radix (which we have not in Hebrew) is, stabilis est, radicibus in solum firmiter defixis, quales pini sive cedri. Giggeius and Golius.*

*Sinews: gidim: The radix in Chaldee is, nervos incidit, et amputavit. His stones: pachadav: verendorum: Ar. Mont. from pachad, timuit. But the Arab. tongue will assist us here as well as above. Pachadba, is, To hurt, or injure one in the thigh. pachidbon, is, the thigh, or hip.*

*Are wrapped together: jeforagu: like the branches of a tree: as Gen. 40. 10. In the vine were three sarigim, branches.*

עֲצָמָיו אֶפְקֵי נְחוּשָׁה 18

נִרְמָיו כְּמַטֵּיל בְּרֹזֶל:

18. His bones are as strong pieces of brass:

His bones are like bars of Iron.

*His bones: yatzamav: — His bones: geramav: — To avoid this tautology we may render yatzamav, robusta, vel, robora ejus: His strength, or, strong parts.*

Are



*Are as:* words that need not be added, because of the Hyperbole.

*Strong pieces of brass:* *aphike nechushab. robusta æris.*—The Leviathan's scales in the same style, ch. 41. 15. are *aphike maginnim: strong pieces of shields: robusta scutorum.* Comp. the Note on ch. 12. 21.

*Bars: metil: a bar.* — *en lo châber.* Ab. Ezra. *cui non socius:* one of the ἀπαξ λεγόμενα.—The Arabic gives us a proper radix, *matal, extendit.*

*A bar of iron* is called by the Arabians, *matalo al-chadid: cum ferrum contunditur ut longum fiat.* Giggeius.

19 הוּא רֹאשִׁית דְּרַב־יָאֵל

הַעֲשֹׂו יָגֵשׁ חֶרְבוֹ:

19. He is the chief of the ways of God:

He that made him, can make his sword approach unto him.

*Chief of the ways &c.* By which some understand that *behemoth* is so described, because of his greatness and strength; and that it is not in the power of man, but of God, to destroy him.—But Bochart assigns a better reason why he is *chief*; vel, *Dei opus eximium. Utut enim sit perniciosum animal; tamen in eo multa sunt quæ admirationem excitant, vasta moles corporis; robur immane; tergus impenetrabile; stupendus oris hiatus, et portentosa voracitas; candor dentium et firmitas; mari, terræ et amni vita communis: et in tanta corii duritie ingenium ultra animalia cuncta ratione carentia sagacissimum.*

*Make his sword approach: jaggesh charbo:* i. e. as the same ingenious Author writes, *applicavit ei harpen, sive messorios dentes, exertos, et recurvos, in modum falcati ensis.*—But the expression of *applying his sword*, seems to be entirely figurative. Comp. Psal. 17. 13. where wicked men, who are capable of doing a great deal of mischief, and as the instruments of divine vengeance, are named *chereb, the sword of God.* Thus David prays, Deliver my soul from the wicked, *charbeca, thy sword.* Therefore the words in our text may suggest no more than that *Bebemoth* is an animal, to which God hath given *his sword.* i. e. He hath formed him so as to make him appear dreadful and terrible.

20 כִּי-בֹל הָרִים יִשְׂאֲרֻוּ

וְכָל-חַיַּת הַשָּׂדֶה יִשְׁתַּקְרְשָׁם:

20. Surely the mountains bring him forth food:

Where all the beasts of the field play.

*Surely*



*Surely: ci.* The sense sometimes depends on the just translation of a Particle. Comp. ch. 8. 7. and 37. 21.—This observation will hold good by rendering, *ci*, *but*, or *nevertheless*, instead of *surely*. i. e. Tho' the *behemoth* is so formidable a creature, *yet nevertheless* the mountains &c.—Comp. ch. 27. 3.

*Food: bûl:* the same with *jebûl*: R. Levi &c. But they might have mentioned that *bûl*, in Chaldee, signifies, *a piece*, or *portion* of any thing: and that *bulin* denote *plenty of fruits*: From which the translation would be very proper, to say, The mountains bring him forth his portion, or plenty of fruits, or grass.—Comp. Psal. 47. 8.—Who maketh the grass to grow upon the mountains. 50. 10. Every beast of the forest is mine, *the cattle* upon a thousand hills.

*Where the beasts play:* being sensible that *behemoth* is not *toreph*, one that will make a prey of them: R. Levi. — That he is not *dorez*: *dilacerator*. Ab. Ezra.

מַחַת צִיָּאִלִּים יִשְׁכֵּב

בְּמִתְר קָנָה וּבָצָה:

21. He lieth under the shady trees:

Under the covert of the reed, and fens.

*Shady trees: tzeelim:* from *tzalat*, *obumbravit. cum & loco ḥ geminandi*. Buxtorf. as in ch. 7. 5. מַחַת צִיָּאִלִּים *liquefit*: the *aleph* being instead of *famech*. and Isai. 18. 2. instead of *zain*. viz. מַחַת צִיָּאִלִּים for מַחַת צִיָּאִלִּים *diripiunt*. Ab. Ezra. and R. Levi.—S. Jarchi with R. Levi explain *tzeelim* by *elonth*, *quercetis*, because they are *bayale tzet*: *possessors of*, or, *abounding in shade*.

*Fens: bitztzab.*—*tit ve-rekah: cœni et paludis*. R. Levi. Comp. ch. 8. 11. That the Elephant is not described here, Bochart argues, because he very rarely lieth down, *sed rectus dormit*. — But concerning the *hippopotamus*, or, *war-horse*, the passage he quotes from Marcellinus, is as he writes, *locus Jobi loco geminus*: who speaking of the *hippopotamus*, saith, *Inter arundines celsas et squalentes nimia densitate hæc bellua cubilibus positus* &c.—Therefore we are to consider, as he observes, whether those words in Ps. 68. 30. do not belong to him. viz. *geyar chajath kanah*: *Rebuke the company of the spear-men*. But the literal construction, as in the margin of our Bible, is, *Rebuke the beast of the reed*: The people of Egypt, he thinks, being figuratively represented by the *war-horse*; because immediately mention is made of bulls and calves which the Egyptians worshipped.

We



We may indeed with Schultens say, that Bochart seems to lay too great a stress on *jishcab*, *he lieth*: as if it was necessary we should always understand it in the sense of *lying down*. But that we are not so confined, may be concluded from Syriac; in which tongue it signifies only, *To sleep*, or, *be at rest*: as Mat. 27. 52. (tho' indeed it is read figuratively) many bodies of Saints τῶν κοιμημένων. Syriac. *dash cibin*: *which slept*, or, *were at rest*, arose.

יִסְכְּחוּ צִלֵּי עֲצָאִים 22

יִסְכְּחוּ עֲרֵבֵינָחַל:

22. The shady trees cover him *with* their shadow:

The willows of the brook compass him about.

*The shady trees &c.* The Hebrew literally translated, is, *The shady trees, his shadow, cover him.*—Cover him: *jefocchahu*.—Compass him: *jefaccachu*. Comp. 22. 25.

23 וְהוּא יַעֲשֶׂק נָהָר לֹא יִחְפּוּז

יִבְטַח בִּיְיָוִת יִרְדֵּן אֶל־פִּיהוּ

23. Behold, he drinketh up a river, *and* hasteth not:

He trusteth that he can draw up Jordan into his mouth.

*He drinketh: jayashok.* Literally, *He oppresseth* by force and injury: which R. Levi explains by *jigzol*, *rapit*.—He swallows the waters to such a degree as to lessen, or take away their fullness. Ab. Ezra.

*Hasteth not: lo jachpoz*: As if the course of a river is retarded by the large quantity of water which he drinks.—But *chaphaz* signifies *to tremble*, as well as *to hasten*. Therefore the construction of the verse will be more intelligible, if with Bochart we render the words in this manner: *ben jayashok nahar*, *Ecce, premit eum fluvius: lo jachpoz, non trepidabit. jibtach, securus erit, ci jagiach jarden, quamvis erumpat jordanes, el pibu, supra (ad) os ejus*

Behold, Let the river press him, he will nor tremble:

He will be secure though Jordan flow up to his mouth.

To this interpretation the LXX do in a manner agree; εἰν γένηται πλημμύραι· Though there be an inundation: καὶ μὴ αἰσθηθῇ· non sentiet: he will not be sensible of it: Instead of which Symmachus's version with more propriety, is, καὶ ἀπαλαγῆσθαι· He will not be terrified.



24. בְּעֵינָיו יִקְחֶנּוּ

בְּמוֹקְשִׁים יִקְבֵּאָהּ :

24. He taketh it with his eyes :

*His nose pierceth through snares.*

*He taketh it &c.* Which Bochart makes an interrogative, as some others do: viz. *In oculis ejus quis capiet eum, et hamis perforabit nasum?* intimating the difficulty of taking him any other way than by stratagem. But the Hebrew will admit of a different construction, viz. *be-yenav jikkachennu*, with his eyes he taketh it, i. e. *the river*. *be-mokeshim jinkab aph: infidias perforant nares ejus.* — Instead of *jinkab aph*, the original possibly was *jinkab be-aph*: one of the *beths* being omitted by the transcriber, because the other was so near it. (Comp. ch. 22. 30. — 26. 13. — 33. 17.) We shall then say, — *He pierceth through snares with the nose.* Ab. Ezra's comment seems to be very just, viz. *jedammeh &c.* *He imagines by his sight he can take col nabar, the whole river, vai-jishkeb otbo, and drink it up.*

*And his nose pierceth through snares: i. e.* He puts it deep into the water, to remove any impediment that may hinder him from satisfying his thirst.

## CHAP. XLI.

1. תִּמְשֹׁךְ לִיהוֹ בַּחֲבֶה

וּבַחֲבֶל תִּשְׁקֶץ לְשׁוֹנוֹ :

1. Canst thou draw out Leviathan with an hook?

Or his tongue with a cord, *which* thou lettest down?

*Leviathan*: Without entering into a dispute whether we are to understand here the Dragon, the Whale, the Balæna, or, (which is most probable) the *Crocodile*: we take it for granted that it is a Sea-fish; or rather a Sea-monster; described in opposition as it were to the *Behemoth*; supposed to be of an amphibious kind. Comp. ch. 40. 15. — We read of the *Leviathan*, Psal. 74. 14. and 104. 26. in both which places the LXX. and the Author of the Vulgate interpret it of the *Dragon*. — Isai. 27. 1. The *Leviathan*, and *Tannin*, the *Dragon*, are mentioned as distinct from each other: the latter of which is in the V. Lat. *the Whale*: or *his tongue &c.* The Hebrew, as Bochart renders it, is, *Et in fune demerges linguam ejus?* i. e. by an Hypallage, *Et in lingua ejus demerges funem?* *Demergere funem in lingua*, being the same with, *Hamum fune appensum in lingua defigere.*



הַתְּשִׁים אֶנְמוֹן בְּאַפוֹ

וּבְחוֹת תִּקֵּב לְחָיו :

2. Canst thou put an hook into his nose?

Or bore his nose through with a thorn?

*An hook : agmon : —* Isai. 58. 5. To bow down his head *ce-agmon : as a bulrush* : which grows with its head bent, or crooked. S. Jarchi writes that *agmon*, is an iron hook, *latzud bo dagim : to catch fishes with it*.

*His nose : lechejo : Properly, his cheek, or jaw-bone : maxillam ejus.* So that there is no occasion why *appo* and *lechejo* should be translated in the same manner.

*With a thorn : be-choach : Hamo, vel unco piscatorio. celi shel tzaijide dagim : instrumento illorum qui capiunt pisces.* S. Jarchi.

הִרְבָּה אֵלַי תַּחֲנוּנִים

אִם יְדַבֵּר אֵלַי רַבּוֹת :

3. Will he make many supplications unto thee?

Will he speak soft words unto thee?

*Will he make many supplications ? ha-jarbeh tachanunim : An multiplicabit supplicationes ?*

*Soft words : raccoth, viz. milloth : mollia verba : as Ab. Ezra writes. But raccoth, mollia, is sufficient without any addition, as Gen. 42. 30. The man—spake kasboth, roughly : or, hard things to us. — Feminines in Hebrew express neuters. Ch. 5. 9. — 9. 3. — In this verse, as Bochart writes, is, Protopœia elegans, qua significatur hæc bellua homini non ultro subjici. Comp. ch. 28. 14, 22. — 31. 20, 38.*

הִיכָרַת בְּרִית עִמָּךְ

תִּקְחֵנוּ לְעַבְד עוֹלָם :

4. Will he make a covenant with thee?

Wilt thou take him for a servant for ever?

*Will he make a covenant ? ha-jicroth berith.* The radix *carath*, when joined with *berith*, signifies, as Schindler observes, *Icere, percutere, ferire fœdus, pacisci. Fœdus enim facientes primo jurabant ; postea transibant inter partes pecudis : quasi dicerent, discindatur, dividantur ejus membra ; Fiat sicut pecus istud, qui juramentum violaverit.* Jer. 34. 18. I will give the men (into the hand of their enemies &c. y. 20.) that have transgressed *eth berithi*, my cove-

A a a a

nant ;



*nant*; which have not performed the words *hab-berith*, of the covenant which *carethu*, they had made (*ferierunt*, vel *concliderunt*) before me; *ba-yegel asher carethu lishnajim*: not, as the words are read, *When they cut the calf in twain*, but, literally, as in the Vulgate, *Vitulum quem conciderunt in duas partes*, *Even the calf which they cut in twain*; and passed between the parts thereof. — Comp. Gen. 15. 10. And he (Abram) took all these, (the heifer, she-goat &c.) and divided them in the midst, and laid each piece one against another: — v. 17. And when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. v. 18. In that same day the Lord *carath berith*, made a covenant with Abram &c. — We sometimes find that *carath*, to cut, or divide, signifies to make a covenant, even without the word *berith*: as 1 Sam. 20. 16. Jonathan *jicroth*, *cecīdit*, made a covenant, with the house of David: and 1 King. 8. 9. and Isai. 57. 8.

As to the radix of *berith*; some derive it from *barar*, to cleanse; or, purify: others from *bara*, to order, or dispose; some from the same root *bara*, to cut: others from *barab*, to choose, and in another sense, to cut, or separate. — These different interpretations are, one would think, sufficient to hinder any one from affirming, (as Mr. Catcot does in his Sermon) “That it has been proved beyond all contradiction, that *berith*, which has been rendered covenant, always conveys the idea of purification. And that *carath*, which when joined to *berith*, is still rendered to make a covenant; never has any other signification, (and it occurs in abundance of places) than to cut, or cut off. So what is translated, to make a covenant, should be to cut off a purifier.” — How greatly Mr. Catcot is mistaken, I refer the Reader to Dr. Sharp’s Critical Dissertation on *carath berith*, p. 83, &c. — I will only add, that as to the text in Job now before us, how unintelligible must the translation be, to read, Will he, (the Leviathan) cut off a purifier with thee?

*Wilt thou take him le-yebed yolam. for a servant for ever?* This passage is so remarkable, that of all which I have met with, it appears the strongest, that the Author was not unacquainted with the books of Moses. Compare Exod. 21. from the first verse to the seventh. If thou buy an Hebrew servant, six years shall he serve, and in the seventh year he shall go out free for nothing. — v. 5. And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free. v. 6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an aul, *va-yavado*, and he shall serve him *le-yolam*, for ever.



הַתְּשׁוּחָה־בּוֹ בְּצִפּוֹר  
וְהַתְּקַשְׁרָנוּ לְנַעֲרוֹתָיו :

5. Wilt thou play with him as *with* a bird?  
Or wilt thou bind him for thy maidens.

*A bird : tzippor* : Which in Psal. 84. 3. is rendered *a sparrow*. — Gen. 7. 14. *col tzippor*, is, *every bird* : where Ab. Ezra in his Comment writes, That the word includes the name of every bird, *jesh lo canaph, which hath a wing*.

*Play with him* : *Passer deliciæ meæ puellæ* : — *Quicum ludere &c.* Catullus, l. i. c. 2. — *For thy maidens* : *le-nayarotheca* : or, *To thy maidens*. *Ligabis eum ancillis tuis?* V. Lat. i. e. Wilt thou make the young women have so much power over him, as to lead him about for shew and diversion?

יָבִרוּ עָלָיו חֲבֵרִים  
יַחְצִיחוּ בֵּין בְּנֵעָנִים :

6. Shall the companions make a banquet of him?  
Shall they part him among the merchants?

*The companions : chabbarim* : *ba-socherim ba-mithchabbarim be-jachad* : *Qui circumeunt negotiandi causa, consociantes se simul.* R. Levi.

*Make a banquet* : *jicru*. *Concident.* V. Lat. *Cut, or carve him up.* Ch. 7. 27.

*The merchants : cenayanim*. Literally, *the Canaanites* ; *Qui ob maris viciniam mercaturæ dediti fuerunt.* Buxtorf. — Hof. 12. 7. He is *cenayan* : *a merchant*. — Ezek. 17. 4. He carried it (the top of the cedar) into a land *cenayan*, of traffick. *In terram Canaan* ; i. e. *Negotiatoris*, five *Negotiatorum*. Buxt.

וְהִתְמַלֵּא בְּשִׁכּוֹת עוֹר  
וּבְצִלְצַל דְּגִים רֹאשׁוֹ :

7. Canst thou fill his skin with barbed irons?  
Or his head with fish-spears?

*Barbed irons : succoth* : Which some render *umbraculis*, from *sacac*, to cover : A kind of nets made of small, loose twiggs, to put the fish in when taken. In the same manner they interpret *tziltzal*, (*a fish-spear*) from *tsel*, *a shadow*, *a net* made of the same materials. — But R. Levi, as in our English translation, with more propriety understands both *succoth*, and *tziltzal*, as signifying *ba-cbereg she-corethin bo &c.* *An instrument with which they pierce the skin, or head of great fishes*. — Ab. Ezra observes that *tziltzal* is of the same force with *choach*, *A book*, which strikes through the fishes head. —



*tziltzal* as well as *succoth* in Arabic denote *sharp pointed arrows, darts*, or any kind of *missive weapons*; which Bochart takes notice of from Giggeius and Golius's Lexicons.

8 שִׁים-עָלָיו כַּפֶּךָ

זְכוֹר מִלְחָמָה אֶל-תּוֹסֵף :

8. Lay thine hand upon him :

Remember the battle, do no more.

*Do no more : al tofaph : Non addes*, i. e. as Mercer very justly explains it; If once thou lay thy hand upon him, or attempt to do it; *thou wilt no more remember* the engagement with him, or with any body else; for he will quickly dispatch thee. — To which may be added, that this comprehensive form of speaking is agreeable to that in Deut. 5. 22. viz. These words the Lord spake, — *velo jasaph : and he added no more : Et non addidit loqui. Non iterum loquebatur.* Comp. ch. 20. 9. — 38. 11. and 7. 8.

9 הֵן תוֹחַלְתּוֹ נִכְזָּבָה

הֲגַם-אֶל-מִרְאֵיו יִפֹּל :

9. Behold, the hope of him is in vain :

Shall not *one* be cast down even at the sight of him ?

*The hope of him : tochalto* : You see here a quick transition from one person to another : For in the strictness of writing it should have been *tochal-teca, thy hope*. Comp. ch. 16. 7. and 20. 24. The expression here, as Mercer writes, is general, including, *Non tua solum, sed et quisquis alius ita audax fuerit ut ei manum admoveat; ejus spes eum fallat, quod se eum capturum, aut eo superiorem fore putasset, longe aliter accidet.*

*Shall not one be cast down ? bagam jottal : Shall not he be cast down ? le-rob ba-pachad : into a multitude of fear.* R. Levi.

10 לֹא-אֶבְזֹר כִּי יַעֲרֶנּוּ

וּמִי הוּא לִפְנֵי יְהוָה :

10. None is so fierce that dare stir him up :

Who then is able to stand before me ?

*None so fierce &c.* Which R. Levi explains, *lo jimmatze aczar ve-chazak she-jucal le-yorer otho ulebaniyo mimmecomo* : *There is no one to be found so bold and couragious as to stir and move him from his place.* The Hebrew *jevirennu* may be rendered, *awake*, or *raise him from sleep*, to provoke him to an engagement.



gagement. Mercer. Comp. Gen. 49. 9. with Num. 24. 9. He stooped down, he couched as a Lion, — *mi jekimennu, Who shall rouse him up?*

י"י מִי הִקְדִּימָנִי וְאַשְׁלֵם

תַּחַת כָּל-הַשָּׁמַיִם לֵיהוָה :

11. Who hath prevented me that I should repay *him*?

*Whatsoever is under the whole heaven is mine.*

*Who hath prevented me that I should repay him: mi bikdimani &c. Quis ante dedit mihi, ut reddam ei? Vulg. Lat. — Rom. 11: 35, 36. may be read as a comment to our text, viz. Who hath first given to him, and it shall be recompenced to him again? For of him, and through him, and to him are all things. — Psal. 21. 3. tekaddemennu, Thou preventest him with the blessings of goodness. i. e. Thou meetest him with benediction of good; as when Melchizedek met Abraham, and brought forth bread and wine, and blessed him. So God's coming out to meet us with blessings, is a very proper expression of his bounty in obliging and loving us first; as Job 41. 11. Who bikdimani, hath begun any kindness to me, obliged me first, and I will repay him? Hammond.*

י"ב לֹא-אֶחְרֹשׁ בְּדָוִי

וְדַבַּר גְּבוּרוֹת וְחֵן עֲרֹבִי :

12. I will not conceal his parts:

Nor his power, nor his comely proportion.

*His parts: baddav: Which R. Levi explains by cochotho: his strength. Literally, his barrs. — His limbs, or bones, joined to his body like barrs. Buxtorf.*

*Nor his power: u-debar geburoth: Nec verbum fortitudinum: vel, nec aliquid fortitudinum: Nor any thing of his strength. Gen. 18. 14. Is dabar, any thing too hard for the Lord?*

*Nor his comely proportion: Hebr. Nor the gracefulness of his disposition. Comp. ch. 18. 13.*

י"ג מִי-יִגְלֶה פָּנַי לְבוֹשִׁי

בְּכַפְלִי רִסְנוֹ מִי יָבוֹא :

13. Who can discover the face of his garment?

Or who can come to him with his double bridle?

*Discover: gillab: Retexit, nudavit; Hath uncovered, made naked.*

*The face of his garment: pene lebusko: i. e. His skin, which to outward appearance is his garment.*



*To him* : Is an addition to the text? without which the translation is just, viz. *Who can come with*, Or, who can bring *cephel risno, duplicitem fræni ejus* : his double bridle? — This is preferable to, *Who can approach to his double bridle?* viz. His lips or jaws which are his guard, like a double bridle. Mercer.

14 דַּלְתֵי פָּנָיו כִּי פִתְחָה

סְבִיבוֹת שְׁנָיו אֵימָה :

14. Who can open the doors of his face?

His teeth are terrible round about.

*The doors* : *dalte* : *valvas* : *The folding doors* : *His lips and jaws*. Mercer. — *Rictum oris immensum; quem diducit cum libet, atque aperit valvarum instar, magno et horrendo biatu*. Bochart. — From hence it is that Martial jests upon the old woman for her large mouth : L. 3. Ep. 90.

*Cum comparata rictibus tuis ora*

*Niliacus habeat crocodilus angusta.*

*His teeth* : The literal translation is more expressive, viz. *Circuitus (gyrus) dentium ejus est terror*. This description, as Bochart observes, answers the account which is given of the *Crocodile*, viz. That he has a great number of teeth, and so large as to bear no proportion with his body; some of which stand out like tusks, made after the fashion of a saw or comb; that he takes strong hold when he bites; the consequence of which is so pernicious, that one may as soon be cured of the bite of a mad dog. Hiero. P. 2. l. 5. c. 17. To this he adds some more particulars which are rather fabulous.

15 גִּאְוָה אֶפְיָי מְגִנִּים

סָגוּר חֹתָם צָר :

15. His scales are his pride :

Shut up together as with a close seal.

*His scales* : *aphike maginnim* : *robusta scutorum*. — *Shut up* : *sagur* : *clausum* : The singular for the plural, as Mercer writes : viz. *Unumquodque scutorum, seu, squamarum, est sigillum arctum*.

16 אֶחָד בְּאַחַד יָנֵשׁוּ

וְרוּחַ לֹא יָבֹא בֵּינֵיהֶם :

16. One is so near to another ;

That no air can come between them.

17 אִישׁ בְּאַחֲדָהּ יִדְבֶּקֶה

יִתְלַכְדוּ וְלֹא יִתְפָּרְדּוּ :



17. They are joined one to another :

They stick together, that they cannot be sundered.

18 עֲשִׂישׁוֹתָיו תִּהְיֶה אֹר

וְעֵינָיו כְּעַפְפֵי־שָׁחַר :

18. By his neefings a light doth shine :

And his eyes *are* like the eye-lids of the morning.

*His neefings: yatishothav:* The only place where we find this word. The verb *yatash* is in frequent use by the Rabbins in Chaldee, viz. *sternutare*. — The Jews have a tradition that whoever under any disorder before the time of Jacob happened to *neefse*, immediately died: But Jacob prayed to God that it might not be so for the future; and his prayers were heard. For this reason they say, Every one at the time of *neefing*, is obliged to thank God that he hath translated him from life to death; referring to this text in Job before us; intimating that *neefing* saves life, by the light which it gives. — In conformity to this custom the Jews, when any one *neefses*, say, *chaijim tobim: vita bona fit tibi*: In imitation of this, no doubt but Christians frequently *blefs one another*. Vid. Buxtorf. Lexic. Chald. Talmud. &c. col. 1599.

By his neefings &c. *yatishothav, sternutationes ejus*; i. e. *Unaquæque ex sternutationibus ejus tabel ôr, splendescere facit lucem*. i. e. *Ignem*. Mercer. Compare v. 15.

*Eye lids of the morning:* Comp. ch. 3. 9.

19 מִפִּי לִפְדִּים יִהְיוּ

כִּדְוִי אֵשׁ יִתְמַלְטוּ :

19. Out of his mouth go burning lamps :

And sparks of fire leap out.

*Burning lamps: lappidim:* — *lappide esh: Lamps of fire*. R. Levi.

*Sparks of fire: cidode esh: vel, nitzotze esh: The splendor, or rays of fire*. R. Levi. — Ab. Ezra writes that *cidod* is read only in this place. — Some will have it to be the same with כִּדְוִי *ce-dûde: tanquam torres*: But then it should have been כִּאֹרִי *ce-ûde*.

*Leap out: jithmallâtu: proripiunt se*: Like untimely births. R. Levi: referring to Isai. 66. 7. — Before her pain came, *ve-himlitah, she was even delivered* of a man-child. — But Ab. Ezra's comment is more simple, viz. *ce-zichoth jithmallatu coh vacob: Like sparks they move this way and that way*.



20. מִנְחִירָיו יֵצֵא עָשָׁן :

כְּדוֹר נְפוּחַ וְאַמֶּן :

20. Out of his nostrils goeth smoke :

*As out of a seething-pot or caldron.*

*His nostrils : nechirav : Comp. ch. 39. 20. — A seething-pot : dūd napuach : Parallel to sîr : Ab. Ezra. — Jer. 1. 13. I see sîr napuach : a seething-pot.*

*A caldron : agmon : Which y. 2. is rendered a book; that is crooked and bends like a bulrush, as the word sometimes signifies : And likewise a pool, or stagnating water. Ab. Ezra therefore explains agmon in our text, by agam ham-majim caasher jithchammem ba-avver : A stagnating pool of water heated by the air. — As to the full sense of agmon, there being no radix in Hebrew, we must have recourse to Arabic, in which language it signifies, To be angry, To burn like fire, To go into a marshy ground, full of reeds.*

21. נִפְשׁוֹ נִחְלִים תְּלֵהֵט :

וְלֵהֵב מִפִּי יֵצֵא :

21. His breath kindleth coals :

*And a flame goeth out of his mouth.*

*His breath : naphsho : A word generally applied to the soul ; but of various interpretations. Comp. ch. 14. 22. The radix in Hebrew is used only thrice, in the sense of being refreshed after labour ; and in no other conjugation than niphal : viz. Exod. 23. 12. and 31. 17. and 2 Sam. 16. 14. Ab. Ezra explains naphsho, as in our English version, by ruach, breath. R. Levi, by neshimah, halitus, flatus. In Arabic the verb naphas, is, exhilaravit : animavit : exhalavit, mortuus est.*

22. בְּצַוָּארָיו יֵלֵךְ עֹז :

וְלִפְנֵי תְרוֹץ דְּאָבָה :

22. In his neck remaineth strength :

*And sorrow is turned into joy before him.*

*Is turned into joy : tadutz : — en reay lo : cui non est socius. Ab. Ezra. (This being the only place where we read the word) The meaning of which he observes, is, en deabah &c. There is no sorrow before him : Nothing but ôz ve-gaavah, strength and greatness of spirit. The radix dûtz, to rejoyce, is frequently used in Chaldee and Syriac, and Arabic. — Comp. John 16. 20. Your sorrow shall be turned into joy. and 2 Cor. 6. 10. As sorrowful, yet alway rejoycing.*



23 מִפְּלִי בְּשָׂרוֹ דָּבָקוֹ

יֵצוֹק עָלָיו בַּל-יִמּוּט :

23. The flakes of his flesh are joyned together :

They are firm in themselves, they cannot be moved.

*Flakes: mappelle: decidua. from naphal, decidit: which R. Levi explains by chelke hab-basar &c. pieces of flesh which fall and are separated from each other, like that of some fishes. — mekumoth ha-shemen: collops of fat, hanging down. Ab. Ezra.*

*—They are firm: jatzuk:—They cannot be moved: bal jimmot: The Hebrew is in the singular number. Such changes are frequent. Comp. ch. 21. 10, 17.—33. 27.—36. 7.—To avoid this Schultens's translation is, Fusum quid super eo, quod non movebitur: as if his bones were covered with cast metal instead of flesh.—But tho' jatzuk is very often properly applyed to the melting, or, pouring out metals; yet the word seems here to express only that which is hard or firm; because in the following verse it is applied to stone, which cannot be said fundi, to be poured out, as metals are.*

24 לִבּוֹ יֵצוֹק כְּמוֹ-אֶבֶן

וְיֵצוֹק בְּפֶלֶחַ תַּחְתִּית :

24. His heart is as firm as a stone:

Yea, as hard as a piece of the nether-millstone.

*As a piece of the nether-millstone: cepelach tachtit: Literally, sicut fragmen inferioris. Which as Ab. Ezra writes, is in full, ca-pelach ha-rechajim hitbchattonab shebi tekipab: Like that low piece of a millstone which is strong.—The upper stone is called by the Hebrews raceb, catillus: from racab, equitavit: viz. fragmen equitationis, vel, superius: The lower, emphatically, rechajim, vel, meta: which is also named shacab, cubitus, quia cubat infra superiorem.—Judg. 9. 53. A certain woman cast pelech receb: a piece of a millstone: i. e. a piece of the upper millstone: fragmen molæ desuper jaciens. V. Lat.—κλάσμα ἐπιμύλιον LXX.*

25 מִשְׁתּוֹ יָנֹרוּ אֵילִים

מִשְׁבָּרִים יִתְחַטְּאוּ :

25. When he raiseth up himself, the mighty are afraid:

By reason of breakings they purify themselves.

B b b b

When



*When he raiseth up himself : mis-setho : ab elevatione sui : properly, משאחו*  
Ab. Ezra writes, *chasar aleph* : there wants an *aleph*.

*The mighty : elim : i. e. the stoutest men, the largest of fishes, or any other animals are afraid. S. Jarchi.*

*Breakings : shebarim :—Purify themselves : jithchattau : i. e. as some interpret the words : Their fears are so great that they exonerate and cleanse themselves.—Schultens's translation is, Præ confractiōibus expiant se ; intimating the expiation which such as are in danger of their lives are ready to make.—But with S. Jarchi one would rather read משרים as one word, signifying floods, or, waves, as 2 Sam. 22. 5. mishbere maveth, the waves of death.—And instead of purify themselves, he understands jithchattau, in the sense of acbaron, alius. Admit this; we shall say, By reason of the waves, i. e. the disturbance which he makes in the waters, jithchattau, they are alienated, or, they alienate themselves. He refers, as parallel, to 1 King. 1. Where Bathsheba having informed King David of Adonijah's usurping the kingdom; suggests to him that all Israel was in expectation of hearing whom he had named for his successor; otherwise & 21. when the king shall sleep with his fathers, I and my son Solomon chattaim : Not, as it is translated, shall be accounted offenders; But rather, aliens : The Targum here is, metharecim : ejecti, expulsi.*

26 משיגהו חרב בלי תקום

חנית מסע ושריה :

26. The sword of him that layeth at him cannot hold:  
The spear, the dart, nor the habargeon.

*Of him that layeth at him : massigehu : &c. which is well explained by Mercer, viz. Resistet enim cutis ejus durior quam ut gladio, aut ullo telo transfigi possit. To the same purpose is Ab. Ezra's comment : im adam jassigehu bechereb : If any one attack him with the sword, lo takum yalav : i. e. lo taya-mod : it cannot stand, or fix itself. — To which R. Levi adds, Because of his strength, the sword shall be broken.*

*The spear &c. chanith, &c.— Instead of two, some make chanith massay, but one instrument, viz. telum profectionis; so called from its swift motion: the same with a missive weapon. The Authors of the Lxx. and the Vulgate mention only the hasta, and thorax,*

*The habargeon : shirjab : or, breast-plate, as in the margin of our Bible. Ab. Ezra, shirjon, a coat of mail: 1 Sam. 17. 38. But we must suppose it rather*



rather to be some sharp weapon that is not able to pierce his skin; of the same nature with the *spear*, and *dart*: It bears some allusion to the radix *sharab*, to send forth, or, direct: as ch. 37. 3. *jisbrehu*: He directeth it, viz. the sound of his voice under the whole heaven. In the same sense the instrument *shirjah* may be such as is sent forth, or directed Comp. v. 29.

יִחְשַׁב לְתָבֵן בְּרֹזֶל 27  
לְעֵץ רִקְבֹן נְחוּשָׁה :

27. He esteemeth iron as straw :  
And brass as rotten wood.

*As straw* : *le-theben* : Comp. ch. 13. 12.

לֹא יִבְרִיחֵנוּ בֶן-קֶשֶׁת 28  
לְקֶשׁ נִהְפְּכֻרְלוּ אֲבִי-קַלָּע :

28. The arrow cannot make him flee :  
Sling-stones are turned with him into stubble.

*The arrow* : *ben kâsheth* : *Son of the bow. Vir sagittarius. V. Lat. Comp.*  
the note on ch. 5. 7.

בְּקֶשׁ נִחְשְׁבוּ תוֹתַח 29  
וַיִּשְׁחַק לְרֹעַשׁ כִּידּוֹן :

29. Darts are counted as stubble :  
He laugheth at the shaking of a spear.

*Darts* : *tothach* : *malluum*, V. Lat. *σφυσά*. LXX. — *nirge, secures. Targum.*—*An instrument to move the spear.* Ab. Ezra. Consisting of spikes and stakes, such as fishermen use, R. Levi. But he rather thinks it is an engine *le-happil ha-chomoth*, to batter walls, or, fortifications, He supposes *abne*, which is mentioned in the verse above, to be understood ; viz. *abne tothach* : *the stones of tothach.*—In Arabic, *watachabò bil-yatzo*, is, *He beat him with a club.* From which it is conjectured, that *tothach* signifies *a club* : Vid. Bochart, and Schultens. When words are found but once in the Bible ; as *tothach* is ; it will be a difficult matter to ascertain their true meaning. Especially those relating to instruments, or weapons which the ancients used either in war, or in any mechanic business. We can only learn from thence what they were in general intended for ; but not their particular form or composition.—This observation will, I am inclined to think, hold good with re-



gard likewise to the *chanith*, *massay et shirjab*, spoken of in *† 26*.—To which give me leave to add, that *shirjab* being mentioned the last of the three; it may perhaps suggest some instrument of greater moment than the other two. For if *† jab* is sometimes joyned to a word to enlarge the sense; this possibly be the case here.—Cantic. 8. 6. *a most vehement flame* is in Hebrew *shalbe-betjab*: Literally, *Flamma jab*, vel, *jebovah*. For the same reason *shirjab* may denote *a most vehement missile weapon*: viz. *Missile telum jab*. Comp. ch. 1. 16.

*A spear: cidon*: Comp. 39. 23.

30 תַּחְתָּיו חֲרוּזֵי חֶרֶשׁ  
יִרְפֹּד חֲרוּץ עַל־טִיט :

30. Sharp stones are under him :

He spreadeth sharp-pointed things upon the mire.

*Sharp stones*: *chaddude cbâres*: *acumina testæ*, vel *testacea*: *sharp potsherds*. i. e. He can repose himself on rocks or stones, whose edge is sharp like that of shells: *ve-lo jargish behem*: and yet he is not sensible of them: R. Levi, and Ab. Ezra. i. e. they make no impresson upon him.—Therefore what follows, viz. *jirpad &c.* signifies that he rests on the sharp points with as little concern as he does on a bed of clay. *jipbras*, he expands, or stretches himself on them, as on *rephidatbo*, *stratum suum*, his bed, Ab. Ezra.—*jatztziay vai-jishcob yalav*: *sternit se et recumbit super illud*. R. Levi.

*Sharp-pointed things*: *charutz*: *acutum*. — *dabar chad coreth*: any thing which cuts, or makes an incision. — The author of the Vulgate instead of *sharp-stones*, renders *chaddude cbâres*, *radii solis*: as if *חרשׁ* here was the same with *חרם* ch. 9. 7. and translates *charutz*, *aurum*; as Prov. 8. 10. *charutz nibchar*: choice gold. — *πᾶς δὲ χρύσος &c.* all the gold of the sea is under him &c. LXX. — To this purpose is S. Jarchis comment; intimating that the rays of the Sun are under him: because when he raises himself in the sea, the gills which are under him shine like the sun-beams; as they do on the clay where he lies. Therefore it is said, that *gold*, or what shines like gold, *spreads it self under him*. — But this seems to be a forced interpretation in comparison with the former.

31 יִרְתִּיחַ בַּסִּיר מְצוּלָה

יָם יֵשִׁים בַּמִּרְקָחָה :

31. He maketh the deep to boil like a pot:

He maketh the sea like a pot of ointment.



*A pot of ointment: merkacbab: — viz. she-tartiach be-chazakab: which boils, or bubbles to a great degree. Ab. Ezra.*

32 אַחֲרָיו יֵאִיר נְתִיב

יַחֲשֹׁב תְהוֹם לְשִׁיבָה :

32. He maketh a path to shine after him :

One would think the deep to be hoary.

*Maketh a path: i. e. The way in which he moves appears to be shining and conspicuous, as when a ship sails and leaves a visible path behind it.*

*One would think: jachshob: rather, he thinks &c. Reputat abyssum in canitiem. i. e. Miratur tam longe vada cœrula ad sulcos, tractusque, suos canescere. Schultens.*

33 עַל-עֶפְרַיִם מְשָׁל

הַעֲשׂוֹ לְבִלְ-חַת :

33. Upon earth there is not his like :

Who is made without fear.

*Earth: yaphar: Comp. ch. 14. 19. — Without fear: libli chath: i. e. le-bilti chachath u-more: sine terrore, vel metu. R. Levi.*

34 אֵת כָּל-גִּבּוֹר יִרְאֶה

הוּא מֶלֶךְ עַל-כָּל-בְּנֵי-שָׁחַץ :

24. He beholdeth all high things :

He is a King over all the children of pride:

*He beholdeth &c. jireh &c. — Because of his large size he raises himself above the waters. Ab. Ezra. — But this is too narrow an interpretation. The words rather intimate that he looks about him with contempt and disdain of every thing he sees: Quod proprie Latine dicimus despicere: Mercer. As Cant. 1. 6. al tiruni, Look not upon me, because I am black. i. e. View me not with a stern, despightful countenance.*

*Children of pride: bene shachatz: i. e. bene gobab ve-chazak: filios elationis et fortitudinis. R. Levi. — Ab. Ezra writes that bene shachatz, is millah mephoredeth, dictio collectiva, a comprehensive expression, including col nolad bemajim: whatever hath its birth in the waters. — shachatz is read but once more, ch. 28. 8. viz. bene shachatz, the lion's whelps: a proper construction, notwithstanding the seeming difference in our text. For there a distinction is made between shachatz, the lion, and shaebal, the fierce lion. — The Talmudists used to say that the Citizens of Jerusalem were anshe shachatz, Lion-like*



like men, i. e. Fierce, proud, scoffers, stubborn. Proud men, they called *shachatzin*. Buxtorf. fol. lex. Chald. Talmud, col. 2369. — This justifies the translation of *bene shachatz*, children of pride. The Arab. radix *shachatza* bears some allusion to it. viz. To exalt oneself, To elevate the voice; To look upon any thing with such steddiness as not to wink with the eye.

## CHAP. XLII.

יָיִצְן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר :

1. Then Job answered the Lord and said :

יָדַעַתְּ כִּי־כָל תּוּכָל 2

וְלֹא־יִבָּצֵר מִמֶּךָ מְזִמָּה :

2. I know that thou canst do every thing :

And that no thought can be withholden from thee.

*I know : jadayti : οἶδα LXX. Scio. V. Lat.* But as the Hebrew stands, viz. יָדַעַתְּ we should say, *Thou knowest* : which as Schultens observes makes the expression more sublime, though the other be more simple.

*Thought : mezimmaḥ : cogitatio, consilium, plerumque in malum.* Schindler. Psal. 10. 2. Let them (the wicked) be taken *bimzimmoth*, in the devices which they imagined. Prov. 12. 2. A man *mezimmoth*, (cogitationum) of wicked devices. ἀνὴρ παράνομος LXX. This enlarges the sense, viz. No thought, nor device, either good or evil, can be withholden from thee.

מִי זֶה מַעֲלִים עֲצָה בְּלִי־דַעַת 3

לְבֵן הַנִּדָּתִי וְלֹא אֶבִּין

נִמְלֵאוֹת מִמֶּנִּי וְלֹא אָדָּע :

3. Who is he that hideth counsel without knowledge ?

Therefore have I uttered that I understood not :

Things too wonderful for me, which I knew not.

*Who is he &c.* Comp. ch. 38. 2. Where the Lord himself speaks to Job :

מִי זֶה מַחְשֵׁךְ עֲצָה

בְּמַלֵּן בְּלִי־דַעַת :

Who is this that darkeneth counsel,

By words without knowledge ?

Job applies this to himself in a very just and elegant manner. As if he had said, I remember the address which thou wert pleased to make ; and there-



therefore I do freely confess, *I am the man that hideth counsel without knowledge.* — But observe that Job neither repeats the same words; nor does he deliver them in full. — The Lord said, Who is this *machsbic*, that darkeneth counsel *be-millin*, by words without knowledge? Job, Who is he *maylim*, that hideth counsel without knowledge? Here *be-millin*, by words, is omitted. — If we suppose that Job industriously changed *machsbic* to *maylim*; we may imagine it was for this reason; That speaking of himself, he softens the style, as if the construction of the latter was not so harsh as the former. Ch. 38. The Lord is represented in a scene of anger, displeasure, and great commotion. He answers out of the whirlwind; who is he that darkeneth &c. — But now Job in the sedateness of his temper, and strong conviction of his former errors delivers himself in an expression, which perhaps is something gentler and milder: viz. I am the man *maylim*, that hideth counsel. — But it may be asked, Why does Job leave out *be-millin*, by words? To which it may be answered, As he had spoke many words, which he was sensible he ought not to have done; He therefore designedly avoids mentioning *millin* any more. But yet I am rather inclined to think that the Transcriber is blameable; and that the Copy from which he wrote, had really *be-millin*, as well as in ch. 38. For there, where you read *be-millin*, the verse is well divided, consisting of two parts; but here, in ch. 42. the first branch of the verse is too long for the other two that follow. Admit that *be-millin* should be inserted, there would then be four distinct parts, which would properly make two distinct verses.

4 שְׁמַעֲנָא וְאֶנְכִי אֲדַבֵּר  
אֲשַׁאלְךָ וְתוֹדִיעֲנִי :

4. Hear I beseech thee, and I will speak :  
I will demand of thee, and declare thou unto me.

*I will demand &c. eshaleca*: Or, in softer language, *interrogabo te*: I will ask, or, make my petition to, thee. Judg. 4. 20. When any man doth come, *u-sheelec*, and enquire of, or, ask thee. Comp. ch. 38. 3. and 40. 7. Where the Lord speaks to Job in the same terms.

5 לְשִׁמְעַי אָזְן שְׁמַעְתִּיךָ  
וְעַתָּה עֵינִי רִאֲתָךְ :

5. I have heard of thee by the hearing of the ear :  
But now mine eye seeth thee.



6 על-כן אָמַם

וְנִחַמְתִּי עַל-עָפָר וָאֶפֶר :

6. Wherefore I abhor *myself*,  
And repent in dust and ashes.

*I abhor myself: emas*: which is only, *I abhor*: To make the sense, Ab. Ezra's comment is, *be-col debarai*: all my words: all that I have said: But there seems to be a defect here, as in *Job* 3. which is supplied from *ch. 9. 21.* where Job saith, *emas chajjai*: I despise, or, abhor my life. By this means we should read the verse more equally divided, viz. Wherefore I abhor *my life*: — And repent &c.

7 וַיְהִי אַחֲרֵי דְבַר יְהוָה אֶת־הַדְּבָרִים הָאֵלֶּה אֶל-אִיּוֹב וַיֹּאמֶר יְהוָה אֶל-  
אֱלִיפָז הַתִּימְנִי חֲרָה אַפִּי בְּךָ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי  
אִיּוֹב :

7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: For ye have not spoken of me *the thing that is right*, as my servant Job *saith*.

Comp. *ch. 3. 3.* Where mention is made of the difference of style in the book of Job.

The thing that is *right: neconab*: This must regard the subject of God's providence in general: For though Job in vindication of himself had uttered several things very offensive; yet being conscious of his own integrity; his sentiments must necessarily be opposite to those of his companions. Who seemed to be fully persuaded that Divine punishments belonged only to the wicked. But Job being assured that it was not so in fact, and that he himself was an instance to the contrary; freely acknowledged the power of God in promiscuously distributing his favours; and inflicting temporal calamities; though there were some difficulties which he was not able to reconcile. He for that reason spoke what was *right: neconab*: which is a feminine. Comp. *ch. 41. 3.*

*The Lord said to Eliphaz &c.* The first of the three friends who began the controversy: Chap. 4.

8 וַעֲתָה קְחוּ-לָכֶם שְׁבַע-פָּרִים וּשְׁבַע אֵלִים וּלְכוּ אֶל-עַבְדִּי אִיּוֹב וְהַעֲלִיתֶם  
עֹלָה בְּעֶדְכֶם וְאִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם כִּי אֲסַפְּנוּ אִשָּׁא לְבַלְתִּי עֲשׂוֹת עִמָּכֶם  
נְבִלָה כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיּוֹב :

8. There-



8. Therefore take unto you now seven bullocks, and seven rams; and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you: For him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

*Seven bullocks*: Comp. the Note on ch. 2. 13. where it is mentioned as if the number *seven* had a Divine sanction from God's blessing the seventh day and sanctifying it. — Read Dr. Wotton's Sabbatical Texts under the Law, p. 220.

*Him will I accept*: *panav essa*: *His face, or, his person will I accept*, as in the margin of the Bible.

*Lest I deal with you after your folly*: *lebilti yasoth yimmacem nebalah*: *ut non exequar vobiscum stultitiam*: Schultens.

9 וַיָּלְכוּ אֵלֵינוּ הַתִּימָנִי וּבִלְדָּד הַשׁוּחִי וְצֹפָר הַנַּעֲמָתִי וַיַּעֲשׂוּ כְּאֲשֶׁר דִּבֶּר אֱלֹהִים יְהוָה וַיֵּשָׂא יְהוָה אֶת־פָּנָיו אֵיבֹב :

9. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them. The Lord also accepted Job.

*The Lord accepted Job*: Cocceius supposes the manner of this acceptance was by some outward, visible sign; that whilst Job was offering up his prayers to God, their sacrifices were consumed by a flame from heaven.

10 וַיְהִי וַיָּשָׁב אֶת־שָׁבוֹת אֵיבֹב בְּהִתְפַּלֵּלוֹ בְּעַד־רִיעָהוּ וַיִּסַּף יְהוָה אֶת־כָּל־אֲשֶׁר לְאֵיבֹב לְמִשְׁנָה :

10. And the Lord turned the captivity of Job, when he prayed for his friends: Also the Lord gave Job twice as much as he had before.

11 וַיָּבֹאוּ אֵלָיו כָּל־אֲחָיו וְכָל־אֲחֻיוֹתָיו וְכָל־יָדָעִיו לִפְנֵים וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיָּגִדּוּ לוֹ וַיִּנְחֲמוּ אוֹתוֹ עַל־כָּל־הָרָעָה אֲשֶׁר־הָבִיא יְהוָה עָלָיו וַיִּתְּנוּ־לוֹ אִישׁ קְשִׁיטָה אַחַת וְאִישׁ גָּזָם זָהָב אֶחָד :

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before; and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him. Every man also gave him a piece of money, and every one an ear-ring of gold.



*Brethren — and Sisters: i. e. All his Relatives, or Companions. Comp. ch. 6. 15, 21.*

*A piece of money: kefitab: Targum, churepha, a lamb. Which is the interpretation of the LXX. and Vulgate. Unde apparet, fuisse nummum Agni imagine signatum; Sicut βῆς Athenis, et χελώνη testudo in Peloponneso. Schindler. — It seems indeed more probable that kefitab should signify a piece of money with the stamp of a lamb, rather than a real lamb, according to the Targum &c. because it is immediately said, And every one (gave) nezem zabab ecbad, monile aureum unum, an ear-ring of gold. — That kefitab was a piece of money without any regard to a lamb, Bochart. (Hier. P. 1. l. 2. c. 43.) argues very justly; Because a lamb, or a sheep is no where in Hebrew expressed by kefitab: nor in Chaldee, Syriac, Samaritan, Ethiopic, Arabic. The Hebrew Commentators give the same construction, except Ab. Ezra, who interprets kefitab, by cibfab ketonab, a little lamb: He (Bochart) thinks the Masorets without any necessity changed the shin to sin: which if allowed, the matter in dispute is clear. The original of the word will then determine the sense; viz. koshet, veritas: which in Chaldee is keshot: from whence kasbit, verus, sincerus. Therefore keshitab must be vera, sincera: Words not to be attributed to a lamb, or a sheep; but, probæ monetæ, to money that will bear proof, either as to matter, or weight. Deut. 25. 15. A perfect just weight, A perfect just measure, in the Targum is, perfect weights and measures dikshot, of truth. To all which may be added, that the radix of kefitab, (which is wanting in Hebrew) in Arabic signifies, to be just and equal: to give just measure: al-kisto, is, any one's due portion, either in weight or measure. Vid. Giggei Lex. col. 1218. and Schultens, and Bochart. Hier. P. 1. L. 2. c. 43.*

*An ear-ring: nezem: An ornament either for the nose, or ear. Isai. 3. 21. nizme ba-aph: monilia nasi: nose-jewels: gemmas in fronte pendentes. Vulgat. This agrees with Ab. Ezra's comment on Gen. 24. 22. The man took nezem zabab: a golden ear-ring: There is, he observes, nezem be-aph gam be-ozen: An ornament for the nose, and likewise for the ear: That on the nose hangs with pethil, a thread, kashur bimtzach: tied to the forehead.*

יְהוָה בֵּרַךְ אֶת-אַחֲרִית אֵיזֹב מִרְאשֹׁתוֹ וַיְהִי-לּוֹ אַרְבָּעָה עָשָׂר אֶלֶף צֹאן  
וְשֵׁשֶׁת אֲלָפִים גְּמָלִים וְאֶלֶף צֶמֶד בָּקָר וְאֶלֶף אֲתוֹנוֹת:

12. So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. Comp. ch. 1. 3.



וַיְהִי־לּוֹ שִׁבְעָנָה בָּנִים וְשְׁלוֹשׁ בָּנוֹת :

13. He had also seven sons, and three daughters.

וַיִּקְרָא שְׁמֵדָאָחַת יְמִימָה וְשֵׁם הַשֵּׁנִית קְצִיָּעָה וְשֵׁם הַשְּׁלִישִׁית קֶרֶן הַפּוּךְ :

14. And he called the name of the first, Jemimah, and the name of the second, Keziah, and the name of the third, Keren-happuch.

*Jemimah* : Which the LXX. and Vulg. as from *jom*, interpret *day*. The Targum is, Her beauty was like that of *the day*.

*Keziah* : Because she was precious, *ce-yen ketziatha*, like *casia*. Targ. — In Psal. 45. (which is supposed to be an Epithalamium, or Marriage-song in honour of the Nuptials of Solomon and the King of Egypt's Daughter) we read, *All thy garments smell of myrrh, aloes, and ketziath, casia* : Or, as the word is plural, we may say, *The odours, or perfumes of Casia*.

*Keren-happuc* : Ἀμαλθαίας κέρας *Amalthea's horn*, or, *The horn of plenty*. LXX. — *Cornustibii*. Vulg. intimating that by some colouring or other her beauty was increased. — 2 King. 9. 30. Jezebel painted her face. The Hebrew is, *tasem bap-puk yeneha* : *She put her eyes on paint* ; or, *She put paint on her eyes*. Comp. ch. 6. 7. The Targum in our text why he called her *Keren-happuc*, is, Because the brightness of her face was like that of an Emerald. But these are only conjectures, built on precarious foundations, which if examined, will be far from satisfying the difficulties that might be raised against them.

וְלֹא נִמְצָא נָשִׁים יָפוֹת כְּבָנוֹת אִיּוֹב בְּכָל־הָאָרֶץ וַיִּתֵּן לָהֶם אֲבֵיהֶם נַחֲלָה בְּתוֹךְ אֶחָיהֶם :

15. And in all the land were no women found so fair as the Daughters of Job : and their Father gave them inheritance among their brethren.

*Were found no women so fair* : *nimtza nashim japhoth* : You have here a peculiar instance of the seemingly irregular idiom of Hebrew : for the literal translation would be, *Inventus est mulieres pulchræ*. But such language is frequent. Comp. ch. 8. 19. — 12. 7.

Another observation with regard to *nashim*, *women*, is, Though it be a word confined to females ; yet hath a masculine plural termination. As to the reason why *women* are called *nashim*, it is I believe difficult to assign a true one. Those which are given, are, it may be, ingenious ; but not to be depended on. viz. One derivation is from *nashab*, *to forget* ; as if women had



not so good memories as men. Or, because in them is extinguished the memory of the father's family: As on the contrary, the *male* is denominated *zakar*, both on account of his superior judgement and *memory*: and because in him is preserved the *memory* of the father's family. A third reason of less moment is, That *nashim*, *women*, is taken by an aphæresis from *anashim*, *men*: because man is the head of the woman. Vid. Buxtorf. Lex. 8vo. in *nashim*. These may be reckoned *Lusus ingenii*, of the same nature with those mentioned in the Note on *ע*. 14.

16 וַיְחִי אִיּוֹב אַחֲרֵי־זֹאת מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָאָה אֶת־בָּנָיו וְאֶת־בְּנֵי בָנָיו  
אַרְבָּעָה דְּרוֹת :

16. After this lived Job an hundred and forty years, and saw his sons, and his sons sons, *even* four generations.

17 וַיָּמָת אִיּוֹב זָקֵן וְשָׂבַע יָמִים :

17. So Job died *being* old, and full of days.

We have no mention made of Job's age at the time when his troubles first came upon him: Neither do we know how long they continued. That he was not then very young, we suppose, from his being the father of seven sons, and three daughters, Ch. 1. 2. We may imagine that his years were much the same with those of his three friends, Eliphaz, Bildad, and Zophar, who came to mourn with him, Ch. 2. 11. And that, comparatively speaking, he was rather an old man. For Elihu's address to him, is, *I am young, and ye are very old*. Ch. 32. 6. — Therefore as Job lived an hundred and forty years, after his sufferings, in affluence and prosperity; If you add to these fifty or sixty before he suffered; this places him as high in age, Nay, higher than the Patriarchs Abraham, Isaac, and Jacob. The first dying in the hundred and seventy fifth year; The second, in the hundred and eightieth; The third, in the hundred and forty seventh.

F I N I S.



# I N D E X.

## A.

**ABBREVIATION** of speech. 15. 18.—17. 3.  
—26. 8, 19.—34. 13, 29, 30, 31.—36. 20.  
—Common to all languages. 20. 23.—30. 14.  
—31. 23.—32. 7.—37. 23.  
**Accent**, a change of, alters the construction in verbs. 11. 13.  
**Accusative** case after an adjective. 9. 4.  
**Actions** human, imputed to things without life. 9. 23.—14. 7.  
**Adam**, why so called. 4. 17.—5. 7.—11. 12.—14. 1, 10. vid. *Fall*.  
**Age**, why old age begins at threescore according to the Jews Cabbala. 5. 26.  
**Alcoran**, in what manner the Chapters are distinguished. 8. 14.  
**Alexander**, why compared to the Leopard, in Daniel. 4. 10, 11.  
**Allah acbar**, words which the Mahometans use when they call to prayer. 35. 16.  
**Ambubajæ**, who. 21. 12.  
**Amtal**. 8. 10. Vid. *Mesbalim*. Proverb.  
**Anakim**, why so called. 15. 27.  
**Aposiopesis**. Vid. *Abbrev.*  
**Arabic**, a copious language. 6. 5.  
—Supplies Hebrew with radices. 3. 5—5. 25, 26.—7. 13.—8. 7.—9. 3.—11. 12, 14.—13. 27.  
—Its use in explaining Scripture. 5. 26.—6. 25.—16. 20.—17. 6, 12.—24. 18.—28. 8.  
**Arabians**, their prayer relating to the deceased. 21. 33.  
**Arabisms** in the Book of Job. 1. 14.—24. 18.—28. 18, &c.  
**Archers**, to be encompassed with, a Scripture phrase. 16. 13.  
**Ἀγαθὸν**, a pledge, a Hebr. word. 17. 3.  
**Arrows**, lot or portion by them, among the Arabians. 21. 21. *Poisoned*: see, *Persians*.  
**Ass**, A young wild Ass by himself, an Arab. Proverb. 11. 12.  
—All kind of prey in a wild Asses belly, an Arab. Proverb. 24. 5.—39. 5.  
**Astronomers**, among the Chaldeans, their titles. 38. 32.

## B.

**Bath Kol**, what. 4. 16.  
**Beasts**, wild, their terror when surrounded by Hunters, how expressed by the Arabians. 16. 13.

**Beth** and **Caph**, easily changed. 15. 24.  
**Bebemoth**, though a feminine plural termination; yet not a plural. 40. 15.  
**Benefactors**, εὐεργεταὶ who. 12. 21.  
**Bitter** in soul, differently understood. 3. 20.  
**Bones**, why called *Yatzamoth*. 10. 11.  
—Gnawed, spoken of one in distress by the Arabians. 30. 17.  
—Breaking, expressive of great calamity. 18. 12.  
**Bread**, the respect which the Jews pay to it. 15. 23.  
**Brother**, or one of the same country. 19. 15.  
**Build**, not build up, denotes great destruction. 20. 19.  
**Butter** and **Honey**, rivers of, not permitted to see, what. 20. 17.

## C.

**Cadence**, vid. *Poetry*, & 6. 9.  
**Camus**, vid. *Kam*.  
**Caph**, sometimes the same with Lamed. 30. 19.  
**Carvân**, Persian, what. 6. 19.  
**Cæsar Jul.** his Dream of ravishing his Mother, what. 1. 21.  
**Chaldee**, differs from Hebrew sometimes by the change of a letter. 17. 1.  
**Chamāsah**. Vid. *Hamāsah*.  
**Chanaan**, the land of, distinguished by the title of *Excelsa terræ, et mundi*. 9. 8.  
**Cheese**, why called in Hebrew, *gebinah*. 10. 10.  
**Children**, sometimes only Descendants, or Posterity. 20. 10.  
**Cities**, Houses, &c. applied by the Arabians to particular stations of life. 15. 28.  
**Cloths**, rending of, on what occasions used. 2. 12. vid. *Garments*.  
**Clothed** with worms, elegance of expression. 21. 26.  
—with famine &c. an Arabian, as well as Scripture-phrase. 30. 18.—39. 19.  
**Commentators**, Hebrew, why of use. 12. 17.  
**Comparisons**, a principal method of instruction in the East. 4. 10, 11.  
—Their simplicity to be admired. 6. 6, 15.—11. 20.—20. 17.  
**Compounds**, few in Hebrew. 3. 5.—12. 22.—33. 7, 25.  
**Conciseness** of expression. 9. 19.—22. 29.—31. 11.—33. 5, 9.—37. 17. vid. *Abbreviation*.  
Cor



# INDEX.

*Construction*, irregular. vid. *Nouns: Words*.  
*Contraries*, some words in Hebrew (as well as Arabic. 30. 17.) Have contrary meanings. 6. 25. — 11. 17. Particles liable to the same construction. 17. 12. — 20. 5.  
*Covenants*, the way of making, by dividing a beast. 38. 10.  
*Creation*, an argument to prove that Moses's is the ancient account. 26. 7.  
 — That Job might not take his account of the formation of the world from Moses. 26. 10.  
*Critics*, Jewish. vid. *Masoroth*, and *Jew*.  
*Criticisim*, one part of, to find out the genuin Author of a Book. 5. 16.  
*Crown*, to bind it on a person, what. 31. 36.  
*Cuneus*, Roman, what. 1. 17.  
*Curse God*, favourably interpreted by the LXX. 2. 9.  
*Curfers* of the day, who. 3. 8.  
 D.  
*Darkness*, several words in Hebr. to express it. 10. 11, 22.  
 — Used for calamity. 19. 8.  
*Daughters*. vid. *Metonymy*.  
*Day*, used for calamity and destruction. 18. 20.  
 — Of Birth, celebrated among different nations. 3. 3.  
*Death*, to be buried in, what. 27. 15.  
 — First-born of Death, what. 18. 13.  
*Defects*, seemingly. 3. 8. — 4. 5. — 37. 17. vid. *Conciseness*.  
*Devil*, why called *miswatton* Arab. 1. 7.  
*Dreams*, why called *chalomoth*. 7. 14.  
*Drink* up scorning, damage, iniquity, Proverbial expressions. 34. 7.  
*Dust*, sprinkling it on the head, a token of surprise, or sorrow. 2. 12.  
*Dwelling*, or sitting in earth, denotes the power of man; as dwelling or sitting in heaven, does that of God. 22. 8.  
 E.  
*Eagle*, her quick-sightedness. 39. 29.  
 — In the clouds, a Proverb among the Greeks and Arabians. 39. 27.  
*Earth*, why called *ḥamārah*. 1. 21.  
*East-wind*, productive of bad effects. 27. 21.  
*East*, West, North, South, by what names the Jews distinguish them. 23. 8.  
*Egg*, More vile than the Egg of the earth, an Arab. Proverb. 39. 14.  
*Ellipsis*. vid. *Abbreviation*, *Conciseness*.  
*Evening*, to measure it, what. 7. 4.

*Eyes*, failing of, a simple, but fine expression. 11. 20.  
 — Applied to children. 17. 5.  
*Eye*, applied to the mind as well as body. 17. 7.  
 F.  
*Face* of God, to see, what. 33. 26.  
*Fall*, of Adam, supposed to be hinted at by Job. 12. 16. — 26. 13. By Bildad. 18. 13.  
*Fat*, His fat soon dissolves; an Arab. Proverb. 23. 16.  
*Father*. vid. *Metonymy*, 5. 6, 7, 8.  
*Feet*, driving him to, what. 18. 11.  
*Feminine Genders*, in Hebrew express neuter. 5. 9. — 9. 3. — 16. 2. — 41. 3.  
 — Plural termination, sometimes both Masculine and Fem. Singular. 40. 15.  
*Firauzabadius's* Arab. Lexicon, why called *al-kamus*. 3. 25. — 13. 14.  
*Flame* of fire, signifies Prosperity, among the Arabians. 18. 5.  
*Flattery*. vid. *Friendship*.  
*Flesh*, to take it in one's teeth, a Proverb. 13. 14.  
 — To feed on it, what. 19. 22.  
*Flight* perishing from, or leaving any one, an elegant Scripture-phrase. 11. 20.  
*Flood*, one of the consequences of the Flood supposed to be hinted at by Job. 12. 23.  
*Flow* of water, compared to weeping. 28. 11.  
*Foot*, from the sole of, an Hebraism. 2. 7.  
*Friend* of God. 36. 23.  
*Friendship*, false, what compared to. 6. 15, 16, 17.  
 — Arab. Proverbs concerning it. *ib*.  
 — True and false, a Proverb relating to them. 17. 5.  
*Future Tense* Arabic, the same with a Participle. 4. 2, 8, 21. — 6. 10. — 19. 3. — 38. 8.  
 — And with the Infinitive Mood. 4. 8. — 19. 3.  
 — Following a Verb, used as an Adjective. 15. 3.  
 — Ends sometimes with the letter *n* as the Arabic Verbs. 24. 24.  
 G.  
*Garment*, to cloath a man with outward and inward garment, what, among the Arabians. 30. 18.  
*Gate* of the City, a place for administering Justice. 5. 4. — 12. 12.  
 — Crushed in the Gate, what, *ib*.  
*Gathered*, He shall not be gathered, an abbreviation of speech, of what intent. 27. 19.  
*Gemara*, what. 5. 26.  
*Genders*. vid. *Feminine*.  
*Genesis*, Exodus, Leviticus, Numbers, Deuteronomy, why called by the Jews, *bereshit* &c. 8. 14.  
*Giants*. vid. *גִּימְלִים*.

Gir-



# INDEX.

*Girdle*, an ensign of power. 12. 18.

*Goeth*, or, perisheth. 27. 21.

*God*, the several names of, in Hebrew, joined with the preceding word, denote excellence, or vehemence. 1. 16. Power, or strength. 6. 4. — 41. 29.

*Gold*, several names by which it is distinguished. 28. 15.

— Metaphorically used for wine, oyl, and a clear sky. 37. 22.

*Gradation*, a remarkable one. 3. 13. — 19. 23, 24.

*Grammars*. vid. *Lexicons*.

*Grey*, Dr. Richard, his Preface to the Book of Job. 3. 3.

## H.

*Hamâsah*: or Chamâsah, what. 7. 3.

*Hand*, or, power. 20. 22.

— Lift up, i. e. to swear. 17. 3. An act of power, and hostility. 31. 21.

— Hang down, token of despair. 4. 4.

*Hands*, clap: applied to storms, floods, and trees. 27. 23.

— Strike, the ceremony in contracts. 17. 3.

— Strike, among the Arabs, what. 20. 22.

*Hariri's Narratives*. 10. 7.

*Heart*, to set it upon, in different senses. 7. 17.

— To take it away, what. 12. 24.

*Heavens*, distinguished by several names. 35. 5.

*Hebrew language*, wherein defective. 4. 10.

— Elegant, though in a seeming defect. 31. 11.

— One reason why defective. 6. 25. — 8. 3.

— In some instances copious. 3. 22, 26. — 4. 10.

— 5. 5. — 9. 6. — 10. 21, 22. — 11. 11, 12. — 13. 23.

— 18. 8, 9, 10. — 19. 6. — 20. 24. — 21. 28. — 23. 9. —

28. 24.

— Its purity and simplicity. 12. 3.

— Its true meaning not always to be taken from *Lexicons* and *Grammars*. 12. 17.

— Its elegancy and propriety. 4. 4. — 6. 24. —

7. 2, 15. — 8. 11, 16. — 9. 6. — 22. 5. — 24. 12. — 37. 3.

— Text not corrupted by the Jews. 9. 34. —

11. 14.

— Words expressive and significant. 7. 4, 15. —

14. 7. — 16. 20. — 37. 19.

— Transpositions. vid. *Hypallage*.

*Heir* to a disease, or misfortune. Arab. Forms. 7. 3.

*Heliogabalus*, the Emperor, his luxury. 39. 17.

*Hills* and vales, living in them, what, among the Arabians. 24. 8.

*Hope*, the picture of. 6. 19.

*Horn*, defiling and exalting, what. 16. 15.

— An emblem of power. *ib.*

*Horse*, Swallowing the ground, a phrase among the Arabians, &c. 39. 24.

*Hundred years*, why the Jews assign no province to one of that age, as to other parts of life. 5. 26.

*Hutchinson*, Mr. &c. Interp. of *Elohim*. 38. 2.

*Hypallage*, in Hebrew, as in other Languages. 6. 7. — 8. 19. — 11. 3. — 17. 2, 3. — 19. 20. — 33. 18. — 36. 12.

*Hyperbole*. 9. 31. — 31. 18.

## I.

*Idol*, why called *mipbletzeth*. 9. 6.

*Idols*. Vid. *אֱלִילִים* & *עֲצָבִים* & *אִמִּים*.

*Jehovah*, called by the Jews *tetragrammaton*. 38. 2.

— And the ineffable name. *ib.* Maimonides's Interpretation. *ib.*

*Jerom*, St. not the Author of the Comment on Job. 18. 13.

— His description of himself when old. 5. 26.

*Jews*, their way of assigning different provinces to man's life. 5. 26.

— German, their superstition in the chamber of a child-bearing woman. 1. 15.

*Jewish Critics*, their employment. 1. 10. — 9. 34.

— Not guilty of corrupting the Text. *ib.*

*If not*, a strong asseveration. 1. 11.

*If*, sometimes omitted, which the sense requires. 7. 20.

*Imperative*. vid. *Verb*.

*Imprecations*, of the Arabians, mentioned as passed, when they regard the future. 21. 16.

*Infinitive*, for the present Tense. 15. 35.

— For a Substantive. 10. 4. 7. — 20. 3.

*Instruments*, or weapons, ancient; difficult to know their particular form. 41. 29.

*Interrogation*, includes a strong Affirmative. 4. 2, 21.

*Interrog. participle* *ba* not always required. 8. 12.

*Job*, his sufferings &c. Maimonides's opinion. 1. 6.

— His temptation, literally understood by the Jews. 1. 7.

— One of the Gentiles, Lightfoot. 1. 8. Exposition of the Targum. *ib.*

— His Wife's name, Chald. Interp. 2. 9.

— An expression, as if he had read Moses's account of Adam's sentence. 10. 9.

— His three friends different manner of address. 11. 1.

— Whether his thoughts were not on the Fall. vid. *Fall*.

— On the Flood. 12. 15, 23.

— The confusion of Tongues. 7. 30.

— An Arabian. 21. 18.

*Job,*



# INDEX.

*Job*, A sovereign Prince, Bp. Sanderson. 29: 12, 14.

— Language such as if no stranger to Moses's account of the formation of Man. 33. 4, 6.

— Language the same with that in other parts of Scripture. 34. 15, 20.

— A strong passage that he was not unacquainted with the Books of Moses. 41. 4.

*Israel*, land of, one of the Jewish traditions concerning it. 5. 10.

## K.

*Kai*, Greek, sometimes used to explain what goes before. 4. 6.

— Understood in a Negative sense. 4. 18.

*Kamus*. vid. *Firauzabadus*.

*Keri & Cethib*, what. 10. 10. vid. *Masoroth*.

*Kings*. vid. *Priest*.

*Kissing the hand*, a ceremony in idolatrous worship. 31. 27.

*Knowledge*, ascribed to things inanimate. 7. 10. — 9. 5.

## L.

*Lamed*, does not always require a dative case. 18. 2.

— Joined to Nouns, sometimes makes an Adverb. 11. 6.

*Lamp*, an Arab. Proverb of its being put out by Oyle. 18. 6.

*Language*, reproachful, called a Sword. 5. 15.

— Bad effects of it, in comparison with those of the word of God. 16. 13.

*Lead*, public inscriptions on it. 19. 24.

*Leaning*, on the hand of Subjects, the manner of Kings. 8. 15.

*Letters*, Hebr. of the same sound, or organ, changeable. 33. 18.

— Like one another, may occasion one to be omitted. 33. 25.

— The same ending one word and beginning another, might be omitted. 22. 30.

— The same ending one word, might be added to the word following. 26. 13. — 33. 17. — 40. 24.

— Some larger than usual. vid. *Masorets*.

— Doubled, why. 16. 12.

*Leviathan*. Vid. *Tannin*. 41. 1.

*Lexicons* and Grammars, not always to be depended on for the right sense of Hebrew. 12. 17.

*Life*, to put it in the hand, what. 13. 14. vid. *Jews*.

*Light*, figuratively expressed. 18. 5.

*Lightfoot*, a good interpreter of Scripture. 1. 8.

*Lilith*, Jews account of. 1. 15.

*Lions*, their different names. 4. 10, 11. And ages. *ib*.

— Have many names, Arab. *ib*.

*Living*, used in the sense of Rich. 24. 22.

*Loyns*, gird, what. 38. 3.

*Lying down*, none making afraid, in what sense. 11. 19. Probably an ancient form. *ib*.

## M.

*M*, in Hebr. omitted in the beginning of a word, why. 33. 17.

*Maimonides*, (vid. *Job*.) Is. Casaubon's &c. character of him. *Pref*.

*Man*, different words for him, with different senses. 11. 11, 12. vid. *Adam*.

*Manan & Kadron*, among the Arabians, what. 7. 3.

*Mane*, one of the beauties of a Horse. 39. 19.

*Μαλακμδς*, a disorder, of what kind. 19. 20.

*Masculine*, in Hebrew, more worthy than Feminine 6. 3.

— Noun Masc. joyned to an Adjective Femi. 31. 34.

*Mascul. terminations*, sometimes Femin. 39. 14.

*Masoroth*, of the Jews, what. 1. 10. — 10. 20.

*Masorets*, sometimes mistaken in pointing words. 3. 25.

— Their criticism in printing some letters of a larger size. 9. 34.

— Their care in transmitting an authentic copy of the Bible. 10. 20.

*Men*, expressed in *they*. 29. 21.

*Meridian*, Standing to it, an Arab. Proverb. 11. 17.

*Mesbalim*. 7. 17. — 8. 10. — 11. 19. — 12. 11. vid. *Proverb*.

*Metaphors* in Scripture, various and elegant. 4. 4. 37. 3.

*Metonymies*, in Hebr. and Arabic. 5. 7, 23.

*Metre*, in Job, where it is supposed to begin, and end. 3. 3.

*Millim*. vid. *Mesbalim*.

*Milstone*, nether and lower, how called by the Hebrews. 41. 24.

*Mishna*, what. 5. 26.

*Money*, why called a lamb. 42. 10. — The way of traffick before the invention of Money. 28. 17.

*Months*, the time of numbering misfortunes, among the Arabians. 7. 3.

*Morning*, eye-lids, or, rays of, what. 3. 9.

*Mosaicus gradus*, what kind of revelation so called. 4. 16.

*Mountains*, And rocks removing, a proverbial expression. 18. 4.

*Mourning*, to raise up, what. 3. 8.

*Mouth*, out of it, an Hebraism. 36. 16.

*Names*,



# INDEX.

## N.

*Names*, proper, in Hebrew, generally compounds.

3. 5.

*Neck*, stiff or high, a mark of pride. 15. 26. — To fasten a bird on the neck, what. 7. 3.

— A leaf hanging on, what. *ib.*

*Neefing*, the Jews tradition concerning it. 41. 18.

*Net*, to be entangled in, what, among the Arabians 5. 5.

*Neuter Gender*. vid. *Feminine*.

*Night*, a thing done in it, what, Arab. 19. 4.

— The time for error and mistake, Proverbially used. *ib.*

*Noldius's Hebrew Particles*, a Book of great use. 7. 6. — 17. 12.

*Nominative Case*, Hebr. used emphatically. 3. 6.

*Nouns*, Masculine, joyned to Verbs Feminine. 18. 14. — 39. 16.

— Two, differing in number, the Verb agrees with either. 22. 18.

— Singular, joyned to Verbs, or Participles Plural Fem. 1. 14. — 8. 19.

— Plural, Masculine; joyned to Verbs Singular, Fem. in Arabic. 1. 15.

— Plural, joyned to Verbs Singular, & *vice versa*. 8. 19. — 12. 7.

*Number*, the reason of adding one to those mentioned before. 5. 19.

— Quick transition from one number to another. 21. 10, 17. — 33. 27. — 36. 7. — 41. 23.

## O.

*Oaths*, ancient forms of them. 17. 3.

*Ostrich*, several instances of its folly. 39. 17.

*Oxymoron*, 15. 28.

— Agreeable to the genius of the Arabians. *ib.* 21. 32.

## P.

*Palm-tree*, sprouts again, after much violence used to destroy it. 29. 18.

*Parables*. vid. *Proverb*.

*Paradise*, or, garden of Eden. 8. 16.

*Paranomofia*, frequent in Scripture. 22. 25. — 34. 6. 36. 15.

*Part of a sentence for the whole*. 17. 3.

*Particles* Hebr. subservient to Verbs. 6. 22. — 12. 14. — 18. 9. — 19. 18. — 37. 2.

— Difficult to be understood. 7. 6.

— Have different interpretations. 3. 11, 26. — 4. 6, 17, 18. — 6. 14, 20. — 7. 14, 17. — 8. 4, 7, 16, 21, 22. — 9. 2, 14, 25. — 10. 6, 13, 16. — 11. 6, 11, 13. — 12. 2.

*Particles*, Instances of their propriety. 8. 7. — 37.

21. — 40. 20.

— The same particle, with a contrary sense. 15. 6. — 17. 12.

*Passage*, sons of, who. 20. 24.

*Pathos*. 19. 28.

*Persians*, used poisoned arrows. 6. 4.

*Person*, to accept any one's, understood differently. 13. 8.

— Sudden change of, in Scripture. 16. 7. — 20. 24. — 41. 9.

*Pharaoh*, the same with a Crocodile; Arab. 7. 12.

*Phoenix*, the fabulous story of it. 29. 18.

*Pirke Aboth*, what. 1. 10.

*Plato's &c.* opinion of the dead being restored to life. 7. 7.

*Pleonasm*, in Hebrew after the Relative. 9. 5, 15.

*Plurals*, for singulars, in Arab. poetry, and in Hebrew both poetry and prose. 17. 1, 6.

*Plural termination*, Chald. and Arab. used in Hebrew. 24. 22.

*Pocock*, his skill in oriental languages. 6. 25.

— His reconciling Micah. 5. 2. with Matth. 2. 6. *ib.*

*Poetry*, the Author's taste for it. 6. 9. — 28. 11.

*Point*, a change of, occasions a very different sense. 5. 23.

*Precepts*, of the Jews. 613. — 5. 26.

*Predestination*, held by the Arabians. 7. 3.

*Prepositions*, joyned to infinitives. 4. 13. Subservient to verbs. 12. 9. — 33. 28.

*Presence*, From the presence of, an Hebraism. 2. 7.

*Priests*, and Regal office annexed in old time. 12. 19.

*Prophecy*, what the Jews esteemed the lowest degree. 4. 16.

*Profodia*, Arab. the construction of, from whence. 8. 14.

*Profopœia*. 28. 14, 22. — 31. 28, 38. — 41. 3.

*Proverbial expressions*, in Scripture. 5. 16. — 33. 25. — 34. 7. — 39. 30.

— Peculiar to the Easterns. 8. 10. — 17. 5. — 19. 20. vid. *Mesbalim*.

— Grounded probably on certain facts. 18. 15.

*Psalm*, 103. 16. Why the same words are used in Job. 7. 10.

— 107. The Author of, whether he copied from the twelfth ch. of Job, or the Author of Job from the Psalmist. 5. 16. — 12. 21.

## Q.

*Quick turn of thought*. 26. 3.

D d d d

Ra-



# INDEX.

## R.

- Radixes*, wanting in Hebrew, supplied from Arab. &c. 8. 7. vid. *Arabic*.  
*Rabab*, Egypt, why so called. 26. 12.  
*Rain*, to rain upon one, what. 20. 13.  
*Regimen*, in Chald. not always known by the termination, 18. 2. nor Hebr. 37. 7.  
*Repetition* of words, increases the emphasis. 16. 14. 18. 13.  
*Resurrection*, not spoken of. 7. 7. — Plato's &c. opinion of Resurrection. *ib*.  
*Revelations*, not always made to the best of men. 4. 12.  
*Robbers*, Indian, hyperbole concerning them. 40. 16.  
*Rocks*, embracing them, what, among the Arabs. 24. 8.  
*Romayne*, Mr. vid. *Hutchinson*.

## S.

- Sackcloth*, put on, when. 16. 15.  
*Sadduces*, from whence named, Arab. 17. 9.  
*Sarcasm*. 18. 4.  
*Satan*, why called by the Arabians, *Chattaph*. 9. 12.  
*Schindler's* Lexicon, of great use. 12. 8.  
*Schultens's* Version of Job, &c. 3. 3.  
*Scribes*, Jewish, their correction, called, *tikkun so-pherim*. 7. 20.  
 — And Pharisees, their tradition about using their hands in the service of the body on the Sabbath-day. 2. 8.  
*Scripture-phrases*, and expressions, the same used by different Authors, why. 12. 21.  
 — Elegant. 5. 22. — 11. 20.  
 — Sublime. 17. 7.  
*Self*, understood sometimes of others, Arab. 16. 18.  
*Sepulchres*, of great men, pompous. 17. 13.  
*Serpent-worship*, its origin. 26. 13.  
*Seselis*, an herb, of what use. 39. 11.  
*Seven* days, the time for mourning, and rejoicing. 2. 13. — Number *Seven*, sacred to Jews and Gentiles. *ib*. — Hierocles's thoughts, &c. *ib*.  
*Shaving*, or cutting off the hair, when used. 1. 20.  
*Sbecinab*, what, Rab. 3. 5.  
*Shield*, its back turned against any one, what. 15. 26.  
*Shoulder*, to take, or bear upon, what. 31. 36.  
*Silence* and a voice, the same with a small voice. 4. 16. — vid. 18. 4. — Arabic proverbs concerning it. 13. 5.  
*Skin*, used to signify a Man's Person, life and fortunes. 18. 13. — To tear it, what, Arab. *ib*.

Σκοπιτισμός what. 5. 23.

*Snare*, several words used to express it. 18. 8, 9, 10. vid. 19. 6.

*Sons*. vid. *Metonymies*. 5. 7. — Of the Field, who. 5. 23.

*Soul*, pour out, proverbial form. 30. 16.

*Spiders* webb, the Hypocrite compared to it. 8. 14. — Applied to Infidels, by Mohammed. *ib*.

*Spittle*, to swallow it, an Arab. proverb. 7. 19.

*Spot*, without, denotes innocence and integrity. 11. 15. Honour, true Nobility, &c. among the Arabs *ib*.

*Steps*, straighten and enlarge, what. 18. 7.

*Stones*, of the field, to be in league with. 5. 23.

*Strangling*, any disease that intercepts the breath, Arab. 7. 15.

*Style* sublime, an instance of. 6. 4.

*Substantive*, following the Verb, expresses earnestness, and vehemence. 3. 25.

— One Substantive supplies the place of two. 9. 12.

— General regimen of two Substantives not always observed. 19. 29.

*Sun* and Moon worshipped by the Heathens. 31. 26. Israelites lapsed into the same idolatry. *ib*.

*Swearing*, or lifting up the hand, synonymous terms. 17. 3.

*Sword*, the edge of, for the sword itself. 1. 15. Waited for of the sword, what. 15. 22. vid. *Language*.

## T.

*Talmud*, what. 5. 26.

*Tanwin*, different animals called by that name. 7. 12.

*Târich*, among the Arabians, what. 16. 22.

*Tearing*, oneself in anger, a proverbial expression. 18. 4.

*Tears*, poetically used for food. 3. 24.

*Ten*, used for a great number. 19. 3.

*Tenses*, in Hebr. their confusion. 15. 8.

*Texts*, altered. 3. 3. — 5. 23. — 24. 18. — 26. 4. — 31. 30. 34. 6. — 36. 7, 20, 33. — 37. 7. — 40. 23. &c.

*Thorns*, To take a thing out of, proverbial. Arab. 5. 5. — His thorn is strengthened, in what sense, Arab. *ib*.

*Thought*, quick turn and recovery. 6. 10. — 16. 17. 27. 3. — 28. 3.

*Tibicines*. vid. *Ambubaie*.

*Traditions*, esteemed by the Jews as guards to the Law. 1. 10.

Tran-



# INDEX.

*Transfition*, often used. 16.7. — 21.17. — 30.18, 19, 24. — An ornament to Poetry. 16.5.

*Transcribers*, of the Bible, probably guilty of some mistakes. 26.9. — 33.25. — 34.11. — 41.3, 5.

— Might omit one word when it was repeated. 36.7.

*Translators*, of the Bible, English, made great use of Hebrew Commentators. 31.18.

*Transposition*, of letters, in some words. 15.12. — 29.17.

*Transubstantiation*, one of Galatinus's arguments to prove it. 2.11.

## V.

*Verb* active, for a passive. 3.10.

— Singular, joyned to plurals. vid. *Nouns*.

— Substantive, frequently understood. 6.20. — 30.13.

— Construed with particles. 23.8.

— Two verbs imperative, the latter construed as an infinitive; which holds good in verbs of the third person, &c. 6.28. — 10.12.

— Plural, joined to a noun singular in sense; in construction to a noun plural. 21.21.

— Repeated, implies diligence and attention. 21.2.

— Agrees with a noun singular or plural in the same sentence. 21.15. — 22.18.

*Verses*, of a Poem, called by the Arabians, *houfes*. 8.14.

*Vows*, making to God, a custom superior to the Law of Moses, as some think. 22.27.

*Unicorn*, its three several quantities. 39.9.

*Unity* of God, in what manner expressed, Arabic. 23.13.

— The last Chapter but two, of the Alcoran, why entitled, *Unity*. *ib*.

## W.

*Water*, Catching at, painting on, Arab. Proverbs. 6.15.

*Week*, fulfil her week, what, according to the Chald. Interpreter. 2.13.

*Wind*, poisonous, how applied by the Arabians. 27.21.

*Wink*, with the eyes, by whom practiced, and on what occasion. 15.12.

*Wisdom*, described personally. 11.8, 9.

*Womb*, used for Earth. 1.21.

*Words*, sometimes to be understood in a larger, sometimes in a narrower sense. 12.8.

— Some, have different and contrary senses. 1.5. — 5.5. — 6.14. — 7.18. — 10.12. — 11.17.

— Some doubled to increase the sense. 16.12.

— Read but once, difficult to be understood. 21.24.

*Worm*, a Jewish expression concerning it. 14.22.

## Z.

*Zizith*, the Jews tradition about wearing it. 38.13.



# HEBREW WORDS, &c.

א

**אב** greenness, or fruit, from the Chald **אבב** 8.12.  
**אבה** ships of, what. 9.26.  
**אבובה** a pipe, of what kind. 21.12.  
**אבות** women-diviners, why so called. 32.19.  
**אביון** a necessitous man. Poor in spirit, in a religious sense. 5.15.  
**אדם** man, why so called, 4.17.—5.7.—11.12.—14.1, 10.  
**אהל** a moveable tent. 3.5.—18.6.  
**אחיל** a foolish man, why so called. 5.1, 2.  
**און** great wickedness. 5.16.—11.11, 14.  
**אח** brother, by kindred, manners, &c. 30.29.  
**אויב** an enemy, different from **צור**. 13.24.  
**איד** a grievous calamity. 18.12.—31.3.  
**אימה** great fear. 9.34.  
**אימים** giants, and idols. 9.34.  
**איש** man, why so called. 9.32.—11.12. And **אישה** woman. *ib.* 13.24.—14.1.—Includes male and female. 14.12.  
**איתנים** who. 12.19.  
**אל** God. 8.3. (vid. **שדי**) How paraphrased by S. Jarchi. 16.11.  
**אל חי** God liveth: form of an oath. 26.2.  
**אלוה** and **אלהים** God, whence derived. 4.17. 8.3.—38.2. vid. **אנוש**.  
**אלהים** rendered adjutores, by Mr. Hutchinson, &c. 38.1, 2.  
**אללי** woe, from whence derived. 10.15.  
**אלילים** idols, why so called. 13.4.  
**אמץ** mighty, in body or mind. 9.4.  
**אמר** state or condition, Arab. 20.29.  
**נאמנים** who. 12.20.  
**אמרים** words. vid. **מלים**.  
**אמתאל** Arab. what. 8.10. vid. **משלים**.  
**אנוש** Man, why so called. 4.17.—7.17.—9.2.—10.5. Why opposed to **אלוה** God. 4.17.  
**אנשים** Men, joined in society and cheerfulness, Arab. 24.12.  
**אף כי** how much more, and how much less. 4.19.—9.14.  
**אפו** sometimes an expletive. 19.23.  
**אפיק** a stream, why. 6.15. **אפיקים** who. 12.21.  
**אפס** differently interpreted. 7.6.

**אפל** darkness, of what kind. 3.6.—10.22.  
**אפילי** clouds, opposed to **חרפי**. 29.4.  
**אראלם** their valiant ones, whence derived. 15.29.  
**ארח** the way, differs from **דרך**. 16.22.  
**ארחות** travelling merchants, or carvân &c. 6.19. Ways, or customs. 8.13.1  
**ארץ** earth, opposed to **חצות** fields. 5.10.  
**—** hath different senses. 12.8. Whence derived. *ib.*  
**—** differs from **תבל** the world. 18.18.—34.13.—37.12.  
**אשפה** a quiver, from whence probably the radix. 39.23.  
**אשר** not always a relative. 9.15, 17.—36.28. 37.17. Sometimes understood. 22.8.  
**אתו** *atwon*, Arab. a word of large signification. 3.25.

ב

**ברים** lies, cunning device, liars. 11.3.  
**בהל** to be struck with sudden fear. 21.6.  
**בהמות** why not the Elephant. 40.16.  
**בוש**. vid. **חפר** & **כלם**.  
**בחן** to try, in a judiciary way. 7.18.  
**מבטח** confidence, of what kind. 18.15.  
**בטן** the womb, from a Chald. radix. 19.17.  
**בלג** Hebr. to strengthen. Arab. to brighten up. 9.27.—10.20.  
**בלהות** terrors, of the worst kind. 18.11.  
**בלימה** that which is not. The center of the earth. 26.7.  
**בליעל** who so called. 34.18.  
**במות** excelsa, a word of large signification. 9.8.  
**בנים** sons, and daughters. 1.19.  
**בער** to roll up dung. 20.7.  
**בצע** to be avaritious, in what respect. 26.8.  
**בצר** gold, a word of dubious meaning. Arabic, stones with white lines. 22.24.  
**בקר** large cattle, of different kinds, male or female. 1.3, 14.  
**בקרים** the times for executing judgement. 7.18.  
**ברך** to bless, to curse, to shew little regard. 1.5.  
**ברית** a covenant. vid. **כרת**.  
**בשר** flesh, or cheerfulness of countenance, Arab. 19.26.

קול



## HEBREW WORDS, &c.

**בַּת קוֹל** bath kol, the daughter of a voice, what. 4. 16. Objections against it. *ib.*

— applied by the Jews to weak purposes. *ib.*

**בֵּית** a house, or family. 7. 10. — Elegancy of expression from it. 8. 14. — Different from **אֵהָל** and **מִשְׁכָּן**. 21. 8.

**גָּאֵל** to redeem, in a double sense. 19. 25.

**גִּבְיָשׁ** differently interpreted, explained from Arabic. 28. 18.

**גַּבְר** Gabbar, God so called by the Arabians. 12. 13.

**גֶּבֶר** Geber, Man, why so called. 3. 23. — 4. 17. 10. 5. — 14. 10.

— why opposed to **עוֹשֶׂה** Maker. *ib.*

**גִּבּוֹר** a giant, or strong man. 16. 14.

**גִּבּוּרָה** the Supreme Power. 12. 13.

**גָּדַל** to magnify, in what sense God magnified Job. 7. 17.

**גֶּדֶר** a pool of water, applied to false friendship. 6. 15.

**מִגּוּרִים** dwellings, different from **מִשְׁכָּנוֹת**. 18. 19, 21.

**נָחַץ** to break forth tumultuously, like a torrent. 38. 8.

**נָתַן** to give up the ghost. vid. **מָוֶת**.

**נָזַר** to cut. vid. **יִשְׁבֵּר**. — To determine. 22. 28. 38. 10.

**נִיל** joy, of what kind. 3. 22.

**נִישָׁא** and **נִישׁ** what. Syr. and Arab. 1. 15.

**נָלַךְ** to turn round, Arab. 3. 22. Signifying a sudden transport of joy. *ib.*

**נִלְגַל** a word expressing any great noise, particularly, thunder. 30. 14.

**נִלְלָה** dung rolled up. 20. 7.

**נִלְמָה** an embryo, why so called. 10. 10. A logg of wood, a stupid fellow. *ib.*

**נִלְמוֹד** Heb. and Arab. what. 3. 7.

**נִלְמָה** a bulrush: why so called. 39. 24.

**נִלְגָה** a garden, why. 8. 16.

**נִלְגָה** the garden of Eden, why so distinguished. *ib.*

**נִלְעַל** to disdain, used in the sense of gendering. 21. 10.

**דָּבָר** a word, or thing. 41. 13.

**מִדְבָּר** a desert, why. 24. 5.

**דְּבָרִים** words, revelations, oracles of God. 4. 12. 15. 11.

**דָּוָר** age, used as a plural. 8. 8.

**דָּל** weak, by poverty, or sickness. Heb. — One in an abject condition. Arab. 5. 16.

**דָּלַף** to drop, or decay. 16. 20.

**דָּעַךְ** to extinguish light. To stop the current of waters. 18. 5.

**דְּרוֹם** South, or South-wind, why. 37. 17.

**דָּרַךְ** the way. vid. **אֶרֶץ** — **דָּרַשׁ** the way of, what. 14. 22.

**הָ** the interrogative, an, for **הֲלֵא** annon. 20. 4. — Includes the relative **אֲשֶׁר**. 34. 33.

**הִנָּה** to meditate, and to speak. 27. 4.

**הוּא** he, or, the same. 3. 19.

**יְהוָה**. vid. *Jehovah*.

**הוֹרָה** (from **יָרָה**) to teach. The force of this word. 6. 24.

**הֵלַךְ** a lamp, &c. Arab. 29. 3.

**הָלַךְ** to go to and fro, applied to the Devil's malice. 1. 7. — 5. 5. — 18. 8.

— He is gone, in the sense of ruin and destruction, &c. 14. 20. — 19. 10. — 20. 25. — 27. 21.

**הָרֵם** the meaning of, Hebr. and Arab. 12. 14.

**וָ** vau, the particle, for **מִי יָתֵן** utinam. 10. 16.

**וָרַט** Arab. to fall headlong into destruction, &c. 16. 11.

**זָחַל** the planet Saturn, so named by the Arabs. 32. 6.

**זָכוּכִית** chrystal, why so called. 28. 17.

**זָמוֹת** purposes, in what sense from the Arabic zamma. 17. 11.

**זָמוֹת** evil counsels, or devices. 21. 27.

**זָקֵן** an old man, different from **יָשֵׁן**. 12. 12. — **זָקֵן** who. *ib.* and 12. 20.

**זָר** a stranger: one of another nation. 19. 15.

**זָרַם** applied by Arabians, to the ceasing of tears, change of condition. 24. 8. In Hebr. what. *ib.*

**חָבַל** to corrupt, variously interpreted. 17. 1.

**חָבַל** a snare, of what kind. 18. 10.

**חֲבִלִּים** sorrows, of different kinds. 21. 17.

**חָבַר** to be joined, or associate together. 16. 4. — 41. 6. — **אֲחָבַר** Arab. what. *ib.*

**חָבַשׁ** to bind, or, confine. Arab. To restrain the course of a channel, or stream. 28. 11.

**חָדַל** to fail, to deviate from the right way. Arab. 19. 14.

**חָחַ** to discover a secret: to ground a discourse on observation. 13. 17. — 15. 17.

**מִתְחַלֵּל**



# HEBREW WORDS, &c.

**מתחולל** travelling with pain, applied to a wicked man. 15. 20.

**חצות** fields. vid. **ארץ**.

**חזון** lightning, why so called 28. 26.

**חזק** to strengthen, when applied to the hands. 4. 3. — 8. 20.

**חטא** to sin, in what sense. 5. 24. — 13. 23. — differs from **רשע**. 10. 14, 15.

**חידות** ænigmas, abstruse and instructive maxims. 12. 11.

**חיה** a beast, Arab. what. 5. 23.

**חיל** strength, in a large sense. 15. 29.

**חכמים** wise men, real and pretended. 5. 13. — 17. 10.

**חלה** flattery, why. 17. 6.

**חלה פנים** to make suit to, the Almighty in particular. 11. 19. — Probably an ancient phrase. *ib.*

**חלה** to pass on, in a hostile manner. 9. 11. vid. **עבר**. and 11. 10.

— to pass through like a weapon. 20. 24. — *al-chalpa*, Arab. what. *ib.*

**חלצים** the loyns, whence derived. 31. 20. — 38. 3.

**חלש** to waste away, in different senses. 14. 10.

**חמר** to be filthy, &c. 16. 16.

**חנף** a hypocrite, and one of corrupt morals. 17. 8.

**חנק** *choñâk*, a disease so called by the Arabians. 7. 15.

**חסד** pity, &c. 6. 14. — 10. 12.

**חפץ** to be inclined to; to take pleasure in, compared with Arab. 9. 3.

— To move. To bend or wreath, Arab. 40. 17.

**חפר** to be confounded, different from **ברש**. 6. 20.

— To digg, or seek for. 3. 22. — Arabic, to protect. 11. 18.

**חרול** the nettle, or mustard. 30. 7.

**חרם** the Sun, why so called. 9. 7.

**חרף** to reproach, &c. 29. 4. — **חרפי**. vid. **אפילי**.

**חרק** to gnash, applied by the Arab. to the teeth and fingers. 16. 9.

**חשך** darkness, of what kind. 3. 6. — 10. 21, 22. Calamity. 19. 8. — 20. 26.

**חתק** to take by violence. 9. 12.

## ט

**טוב** good. — Dainties, Arab. 20. 21.

**טול** freedom, Chald. and Arab. 7. 2.

**טחן** to grind, in a double sense. 31. 10.

**טעם** its particular and general meaning. 12. 20.

**טרף** to tear, emphatically applied to the fierceness of beasts. 16. 9.

**ינר** to be under great concern. 3. 25.

**יד** hand, power, dominion. 20. 22. — Stroke, or vengeance. 23. 2. — 27. 22.

**יד-יד** in, or, by the hand, because of. 8. 4. — Subservient to the verb. 37. 7.

**ידענים** wizards, why so called. 32. 19.

**ידע** to know, to be devoted to God. 24. 1.

**יכח** to plead against, or, convict any one. 19. 5.

**יכל** to be able, used sometimes in a concise, elegant manner. 31. 23.

**לשון דילמא** *leshon dilma*, what. 19. 28.

**ילמע** Arab. an appearance of water at a distance, how applied. 6. 15.

**יכיה** to compass, explained from Arabic. 19. 6.

**ינקת** a branch, why so called. 8. 16.

**יסף** to add, includes a verb infinitive. 20. 9. — 38. 11. vid. **שוב**.

**יצא** to go forth, in a judicial, or warlike manner. 1. 12.

**יצק** to overflow, melt, or dissolve. 22. 16.

**יצר** to form, applied to body and mind. 17. 7. —

**נוצר** preserver, observer as an enemy. 7. 20.

**ירח** its significancy, and propriety. 6. 24.

**יראה** religious fear. 4. 6. — 15. 4.

**יורה** or, **מורה** the former rain, why so called. 37. 6.

**ירט** and **רטח** verbs of the same force. 16. 11. — Explained from Arabic. *ib.*

**מורשים** the thoughts, why so called. 17. 11.

**ישיש** an old man, differs from **זקן**. 12. 12. — from whence derived. *ib.*

**תושיה** *essence*, or, *substance*, a word of large signification. 5. 12. — 6. 13.

**יתום** a solitary person, as well as, an orphan. 6. 27.

## כ

**כ** and **ב** so like one another as to be easily mistaken. 36. 11.

**כאב** to be grieved in mind, wounded in body. 5. 18.

**כבר** to increase in honour, or riches. 14. 21.

**כבר** to multiply, properly, Arab. 35. 16.

**כביר** great in stature, fortunes, age, &c. Arab. 15. 10.

**אלכדר** *al-cadar*, why called by the Arabians, *The fatal night*. 15. 24.

**כהה** applied to the eye contracted by age and sorrow. 17. 7.

**כוהן** a minister, both in church and state. 12. 19.

**כוח**



# HEBREW WORDS, &c.

**כוח** strength of body and mind. 39. 21.  
**אכזב** a liar, how applied to God. 34. 6.  
**כחש** to lie, fail, or be defective. 16. 8.  
**כי** the particle, used in different constructions, thrice in one verse. 27. 8. vid. 6. 21. — 19. 28. &c.  
**כיד** destruction, fraud, Arab. 21. 19.  
**כימה** pleiades. 9. 9. — 38. 31.  
**כיפא** cepha, Simon so called. Κηφας Πιτρου 30. 6.  
**כל** all, a Substantive in Arab. 21. 23.  
**כלה** to desire anxiously, or, to cease doing any thing. 18. 14.  
**כלה** differently interpreted. 5. 26. Radix from Arab. what. *ib.*  
 — read but twice. *ib.* — Mystical interpretation of **בבלה**. *ib.*  
**נכלם** to be in confusion, in a larger sense than **בוש**. 11. 3.  
**כמרים** who. 3. 5.  
**כנוי** an epithet, periphrasis, metonymy, Chald. and Arab. 32. 21.  
**כנוי לשון** a figurative way of speaking. 1. 5.  
**כנען** Canaan, or, a Merchant. 41. 6.  
**כנף** a wing, applied to the sail of a Ship, &c. 37. 3.  
**כסה** to cover, to be clothed, Arab. 21. 26.  
**כסיל** orion. 9. 9. — 38. 31. — **כסל** stupidity, hope. 8. 14.  
**כפן** famine, of what kind. 5. 22.  
**כפר** redemption, or, the price of red. 33. 24.  
**כפר** cephor, hoary frost, from *capbar*, to cover, or bind with glutinous matter. 38. 29.  
**כרה** to dig, or, to feast. 6. 27.  
**כרם** to excell in any virtue, Arab. 24. 18.  
**כרת** *cereth*, the time so called by the Hebrews, when any one dies an untimely death. 21. 21.  
**כרת ברית** To make a covenant, the meaning of this phrase. 41. 4.  
**כרת** used in the same sense without **ברית**. *ib.*  
**כשל** to stumble, to sin. 4. 4.  
**כתב** to write, different from **חקק** to pourtray, or delineate; and **חצב** to engrave. 19. 23, 24.  
**כתיב**. vid. **קראי**.  
**מכתם** what. 3. 22. **ל**  
**ל** the particle, used negatively. 37. 7.  
**לא** and **לו** used promiscuously. 6. 21. — 8. 12. — 13. 15.  
**לב** or **לבב** the heart, wisdom, understanding. 9. 4. — 12. 24.

**לבה** a lionsess, Arab. 4. 10, 11.  
**לבוש** different from **כתונת**. 30. 18.  
**ליתן** Their mourning, rather than, *Leviathan*. 3. 8.  
**לחם** bread, or food of any kind. 30. 4. — Opposed to *maacal taavab*. 33. 20.  
**לי** mihi, following a verb, implies certainty, or readiness. 19. 28.  
**לילית** a female demon, according to the Jews. 1. 15.  
**מלכרת** what. 18. 10.  
**לעע** Arab. and Ethiop. what. 6. 3.  
**לעג** Hebr. to laugh. — Arab. to grieve. 9. 23.  
**לפני** a particle of different meaning. 3. 24. — 8. 12, 16.  
**לפת** proper sense of. 6. 18.  
**לקח** doctrine, in a large sense. 11. 4. — 15. 12. — To receive instruction. 11. 3.  
**מלקוש** the latter rain, why so called. 37. 6.  
**מ**  
**מאם** and **מסם** both interpreted of dissolution. 7. 5, 16.  
 — To despise, in the worst sense. 19. 18.  
**מהה** expresses astonishment with silence. 17. 8.  
**מו** affix plural, joyned to singulars. 21. 2.  
**מות** differs from **גוע**. 14. 10. — 36. 12.  
**מזלות** who. 38. 32.  
**מזרות** *mazzaroth*, conjectures about it. *ib.*  
**מטר** to rain, implies divine vengeance without any substantive following. 20. 23.  
 — Opposed to **מים**. 5. 10.  
**מליץ** a scorner &c. 16. 20. An Interpreter, an Orator. 33. 23.  
**מליצה** a well disposed oration, why. 6. 25  
**מלים** words, or, speeches, of what kind: differ sometimes from **אמרים**. 4. 2. — 8. 10, 11 — 12. 11. — 13. 17.  
**מן** the particle, to, and from. 17. 12.  
**מם** one in great affliction. 6. 14.  
**מעיל** a robe, of what kind. 29. 14.  
**מצק** molten, solid, shining, applicable to a man of integrity. 11. 15.  
**מרץ** a word of contrary senses, strength and weakness. 6. 25.  
**משלים** proverbs, parables. vid. *amthal*, and 7. 17. — 11. 19. — 12. 11.  
**מתים** dead men, different from **רפאים**. 26. 5. — vid. 24. 12.

מתים



# HEBREW WORDS, &c.

**מתי** mankind in general, mortal-men. 11. 3.  
**מתי שוא** *men of vanity*, distinguished from  
**מתי און** *men of wickedness*. 11. 11.

י

**נבט** to look earnestly. 6. 19. Different from **ראה**  
 28. 24.

**נגדים** nobles. Excellent things, or speeches. 29. 10.

**נדר** to fly away. To nod, or stagger in slumber,  
 Arab. 20. 8.

**נהק** to bray, &c. 6. 5. Read twice only. *ib.* Ex-  
 plained from Arab. *ib.*

**אל-נהר** Arab. what. 3. 4.

**נוח** to rest, in what particular sense. 3. 26.

**נרבים** princes. 12. 21. Differ from **שרים**. 34. 19.

**נטה** to stretch, differs from **רקע**. 9. 8.

**נכרי** a stranger, or gentile, opposed to a Jew. 19.  
 15.

**נעור** proper meaning of. 4. 10, 11.

**נערים** young men, or, youth of both sexes. 1. 19.

**נעש** Arab. a coffin: and constellation of the bear.  
 9. 9.

**נפל** an abortive, why so called. 3. 16.

**נפש** the body, as well as soul. 14. 22. — 41. 21.  
 Denotes reciprocal, or personal actions. 16. 4.

**נצח** strength, victory, eternity. 34. 36.

**נקי** innocent, from **נקה** metaphorical. 22. 19.

**נקח** to cut down, lay waste: hath various senses  
 in Arabic. 19. 26.

**מציל** an advocate. 5. 4. — 10. 6.

**נשא** with a preposition, to bear, or suffer. 7. 13.

**אלנשנאש** *al-nasnas*, Arab. who. 5. 23.

**נשים** women. Conjectures from whence derived.  
 42. 15.

**נתיב** a way. A net, Arab. 18. 10.

**נתן** to suppose, to impute, as well as, to give. 24.  
 23.

**נתם** to dissipate: the same with **נתץ** and **נתש**.  
 30. 13.

**נתץ** a word that expresses great destruction. 19. 10.

ד

**סגר**. 12. 14. Arab. what. 16. 11. — To deliver,  
 to shut up in prison. *ib.*

**סגור** gold, why so called. 28. 15.

**סדרים** *ordines*: read but once: frequent in Chald.  
 and Syriac. 10. 11, 21. — Differently interpret-  
 ed. *ib.*

— Mishna divided into fix. **סדרים**. *ib.*

**סוד** secret, or council. 19. 19.

**סופה** a storm that comes of a sudden, Arab. 21,  
 18. Why so named. 27. 20.

**סכן** to apply to a person for the sake of ease,  
 Arab. 22. 21.

**סלל** to raise up, in what sense. 30. 12.

**סמר** its proper meaning. 4. 15.

**סעפים** expressed both with *ס* and *סע*. 4. 13.  
 Its proper and metaphorical sense. *ib.*

**ספח** to joyn, or gather together. 14. 19.

**ספק** Arab. to strike hands in contracts. 20. 22. —  
 To wanton in excess. 34. 37.

**סתר** to cover with a vail. Arab. 3. 23. — 14. 13.

**ספרנים** *sephadinim*, who. 3. 8.

ע

**עבר** to serve, or worship God, Arab. 36. 11.

**עבד** a servant. vid. **שכיר**.

**עבר** to pass away, in the sense of dying or perish-  
 ing. 15. 19. — Of hostility. 9. 11. vid. **חלה**. —  
 Of gendering. 21. 10.

**עד** a witness. vid. **שדה**.

**עדה** to adorn. Heb. to pass, to spoil, Chal. Arab.  
 28. 8. To rage as a lion. *ib.*

**עונב** difficult to fix it to any one instrument. 21. 12.  
 Fitted for lascivious gestures. *ib.*

**עול** a wicked, or unrighteous man. 29. 17.

**עוילים** differently interpreted, viz. Young children,  
 the wicked, &c. 19. 18.

**עולה**. vid. **און**.

**עונות** iniquities, why so called. 13. 23, 26.

**עוף** light, and darkness. 11. 17.

**עור**. vid. **קוצ**. — **התעורר** to lift up oneself, in  
 what sense. 31. 29.

**עז וגל** Attributes of God's Majesty and Power,  
 Arab. 12. 16.

**עזב** to leave, in what sense. 10. 1.

**עטה** to hide, to put on robes, &c. 23. 9.

**עיש** *arcturus*. 9. 9. — 38. 32.

**עכביש** a spider, why. 8. 14.

**עלי** upon, what use the Arabians make of this  
 word. 24. 9.

**עלומים** youth, secrets. 20. 11.

**עמל** mischief, labour, perverseness, &c. 16. 2. —  
 20. 22.

**עמים** crafty men, sometimes in a good sense. 15. 5.

**ענג** expresses both true and false pleasure. 22. 26.

**ענה** with the particle Beth, used in contrary sen-  
 ses, To answer for, or testify against. 15. 6. — to  
 speak. 16. 3.

**יענה** an Ostrich, or Owl, why. 30. 29.

**עני** poor, modest, under oppression. 24. 4.

**ענקים** the Anakims, why so called. 15. 26.

**עפרה** darkness, of what kind. 10. 22.

עפעפים



# HEBREW WORDS, &c.

**עפעפעים** eye-lids, or, rays, from **עוף** to fly. 3.9.  
**עפר** dust, sometimes what is more consistent. 14. 19.  
**עצב** to provoke, Arab. 9.28. to be anxious, &c. 10.8. **עצבים** images, idols. *ib.*  
**עצמות** words of a large sense. 7.15.  
**ערבה** a wilderness, differs from **מדבר**. 24.5.  
**ערך** to dispose an army, to engage and conquer, Arab. 6.4. To value or estimate. 28.17.  
**ערפל** darkness, of what kind. 10.22. Whence compounded. 22.13.  
**ערץ** to act with violence, and terror. 30.6.  
**עריץ** a powerful man, or tyrant. 6.23. — 15.20.  
**ערק** read but twice, interpreted of flight, sinews, &c. 30.3, 17.  
**ערש** a moveable bed, different from **משכב**. 7.13.  
**עש** differently interpreted. 9.9.  
**עתה** a particle, expressive of time present, and future. 7.21.  
**עתר** to pray earnestly. 22.27. — 33.26.  

**ף**

**פגע** to meet any one, applied to prayer, or intercession. 21.15.  
**מפגע** a mark, or object of sorrow, from **פגע** Arab. 7.20.  
**פוצ** to shake to pieces, explained. 16.12.  
**פור** to break, in what sense. 16.12. Enlarged from Arab. *ib.*  
**פח** a gin, whence derived. 18.9. Hissing of a viper, Arab. *ib.*  
**פטר** the topaz, so called from its protuberancy, Arab. 28.19.  
**פי** sometimes an expletive. 33.6.  
**פלילים** judges, &c. 31.11.  
**פלח** to cut, or plow. 16.13.  
**פלל** used in the sense of judging, and praying. 16.17.  
**פלץ** to tremble, in what sense. 9.6. **מפלצת** an idol, why so called. *ib.*  
**פנים** the face, anger, sorrow, joy, favour. 9.27. vid. **חלה**.  
**על פנים** explained from Arabic. 17.6. — **לפנים** what. 37.12.  
**פועל** work, or the reward of work. 7.2.  
**פצה** to open, differs from **פתח**. 35.16.  
**פקד** to visit, differently applied. 7.18. — 10.12.  
**פראים** robbers, and plunderers, why. 11.12.  
**פרץ** to break forth like a torrent. 1.10. — 16.14.

**פרקי אבות** *capitula patrum*, what. 1.10.  
**פשט** to rush upon an ambuscade. 1.17.  
**פשע** transgression, of a heinous nature. 7.24. — 13.23.  
**פרת** a silly man, why. 5.2. — 31.9, 27.  
**נפתל** distorted, in body or mind. 5.13.  

**ץ**

**צון** small cattle, of various kinds. 1.3.  
**צבא** an appointed time, a warfare. 7.1. — 14.14.  
**צבר** to heap up, particularly, provisions, Arab. 26.16.  
**צדיק** righteous, includes civil and religious duties. 17.9. — differently applied. *ib.*  
**צחר** to make oyl, why, Ab. Ezra. 24.11.  
**צהרים** noon-day, why. 5.14.  
**צואר** the neck, the same with Arab. *txawwara ankin, inflexio colli.* 15.26.  
**מצוד** a net, of what kind, Arab. 19.6.  
**צל** a shadow, freedom. Chald. Arab. 7.2.  
**צלמות** shadow of death, one of the compounds, Hebr. 3.5. — 12.22.  
**צלע** the side, the rib. 18.12.  
**צניף** a diadem, why, 29.14.  
**צד** vid. **איב**.  
**צמים** a robber, &c. 5.5. read but twice. *ib.*  

**ק**

**קדים** the east, and east-wind. 27.21. A curse, or calamity. *ib.*  
**קדרים** Arab. who. 5.11. — 6.16.  
**קוה** to wait with eagerness. 6.19. Its general construction. 17.13. **תקוה**. 7.6.  
**קום** to arise, stand up in a hostile manner. 19.18.  
**קוץ** to awake, differs from **עור**. 8.6.  
**קטר** to cut, crop, or pluck up. 30.4.  
**קלל** to curse. 1.5.  
**קלון** confusion, &c. 10.15.  
**קמט** to fill with wrinkles, to cut down, to bind, apprehend, Chald. and Arab. 16.8. — 22.16.  
**מקנה** substance, in cattle. 1.10.  
**קנצי** whether Hebr. or Arab. 18.2.  
**קסיטה** a piece of money, whence. 42.11.  
**קאפלה** *kâphila*, Arab. what. 6.19.  
**קרא** to call, poetically applied to fear and corruption. 4.14.  
**קצר** **מקרא** what. 3.10.  
**קראי כתיב** what. 10.20. vid. **מסרות**.  
**קרוב מן** near to, Arab. 17.12.  
**קרן** a horn, emblem of power, &c. 16.15.  

E e e c



# HEBREW WORDS, &c.

ר

**ראה** to see, differs from **נבט**. 28. 24. Constr. with the preposition **ב**. 33. 22.  
**ראשים** heads, bands of soldiers, three of which compared to the Roman cuneus, or, caput porcinum. 1. 17.  
**רביץ** a flock with the Shepherd lying down. 11. 19.  
**רגבים** clods, but twice read. 21. 33.  
**רונו** what. 3. 17, 26. — 14. 1.  
**רגע** a moment, why. 26. 12. — **רגעים** *momenta*, — seu *vespertina*. 7. 18.  
**רגע** the same with **קמט** to be wrinkled, or shriveled. 7. 5.  
**רמום** excelsa. vid. **שמים** — **תרועה** rejoicing, of what kind. 8. 21.  
**רחום** a street, why. 29. 7.  
**רטב** Arab. denotes the time that fruits and herbs ripen. 8. 16.  
 — twice used in Job, and no other place. *ib.* vid. 24. 8.  
**ריר** the white (of an egg) &c. 6. 6.  
**רמה** worms, putrefaction, Arab. 7. 5. in the bones, &c. 17. 14.  
**רמז** Arab. to make signs, &c. 15. 12. — **רמזה** Arab. an harlot, why. *ib.*  
**רנה** a song, a lamentation. 3. 22.  
**רע** wickedness, from natural corruption. 22. 5.  
**רע** and **כרע** a friend, or companion, &c. 6. 14.  
**רעים** evil doers, of what kind. 8. 10.  
**רעב** famine of what kind. 5. 20.  
**רעמה** the mane of a horse, why. 39. 19.  
**רפעים** dead men, rather, giants, or mighty men. 26. 5. Differs from **מתים**. *ib.*  
**רקע** to spread, or stretch. vid. **נטה**.  
**רקיע** the firmament, why. 9. 8.  
**רשעים** who. D. Kimchi. 10. 3.  
**רתמים** junipers, from the Arab. *ratama*. 30. 4.  
 The pernicious influence of *ratam*. *ib.*

ש

**שאול** the grave, &c. 7. 9. — 11. 8.  
**שאף** to draw in the air, to devour: literal and metaphor. sense. 5. 5.  
**שבא** a number of men. *Ethiop.* 1. 15. horsemen. 1. 17.  
**שביב** a spark, *Chald.* 18. 5. — **שבבים** Amos 8. 6. explained. *ib.*  
**שבט** a rod, or, scepter. 7. 18.  
**שבכה** whatever is perplexed and intricate, network, &c. 18. 8. Arab. what. *ib.* 8. 14.

**שבר** to break, applied to a covenant. 38. 10. Synonymous to **נזר** *securit. ib.*  
**שבת** to rest, or keep the Sabbath. 3. 26.  
**שדי** omnipotent. 6. 4. — 8. 3 vid. **אל**. 11. 7. applied by the Jews to superstitions. 22. 25.  
**שהד** record, differs from **עד**. 16. 19. *shāhid*, Arab. a witness. *ib.*  
**שוא** vanity, that which hath no substance or solidity. 11. 11.  
**שוב** to return, used for *rursus, iterum*. 10. 16. vid. **יסף**  
**שוד** destruction, differently interpreted. 5. 21, 22.  
**שוח** to meditate. 12. 8. &c. 7. 11. — 12. 8.  
**שום** *ponere*, Subaud. *sententiam*. 23. 6.  
**שוף** to break, differently interpreted. 9. 17.  
**שור** to contemplate, differs from **ראה** to see. 7. 8. — 15. — 36. 24.  
**שור** a ball, applied to the female. 21. 10.  
**שוף** read but thrice, to see, or, Arab. to pierce like an arrow. 20. 9.  
**שחר** to seek earnestly. 7. 21. — 8. 5.  
**שחת** a pit, or corruption. 9. 31. — 17. 14.  
**שטח** to enlarge, or, scatter. 12. 23.  
**שטם** to hate, or, Arab. devote to execration. 16. 9.  
**שטר** *shetar*, an instrument to transfer dominion. 38. 33.  
**שיח** an outward, and inward complaint. 9. 27.  
 — Prayer, meditation, &c. 15. 4.  
 — Bushes, or sprouts, from Chald. 30. 4.  
**שימה נא** *pone quæso*, an abbreviation of what. 17. 3.  
**שך** to guard with thorns. Arab. 1. 10.  
**שכב** to lie down, &c. of a large signification. 14. 12. **משכב**. vid. **ערש**.  
**שכינה** *shecinah*, what. 3. 5. — **משכן** what. 3. 5.  
**משכנות** dwellings. 18. 21. vid. **מגורים**. vid. 3. 5.  
**שכיר** a hireling, a soldier. 7. 1. Differs from **עבד** a servant. *ib.* 2.  
**שלהבת** a flame, a word said to be increased at the beginning. 15. 30.  
**שלו** its proper meaning. 3. 26.  
**שלה** Arab. 8. 4. A sword, or missive weapon. 36. 12.  
**שליש** a King's officer, why. 8. 15.  
**שולל** a substantive, folly, or plunder, as well as an adjective. 12. 17.  
**שלם** Arab. used in a judicial sense. 23. 14.

שלאנן



# HEBREW WORDS, &c.

של אנו at ease, why ל is added. 21. 23.

ה-שם the Name, viz. God. 34. 36.

שמח to rejoyce, sometimes by way of insult. 22. 19.

שמים Heaven, whence derived. 11. 8. — 12. 8. — Differs from מרומים excelsa. 16. 19. — Distinguished by several names. 35. 5.

שמץ a little, but twice used. 4. 12. — What in Arab. *ib.* — Symmachus probably read שמע *ib.*

שן a tooth. Arab. leanness, or wrinkles. 19. 20.

שעה to look upon with pleasure. 7. 19.

שען to lean upon, to rest securely. 8. 15. — 24. 23.

שעפים thoughts, why. 4. 13. — 20. 2.

שפחות women-servants. vid. אמהות.

שפלים Arab. who. 5. 11.

שפע plenty. Chald. and Syr. radix, to flow, or abound. 22. 11.

שקר to remain watching. 21. 32.

שקט the sense of. 3. 26.

שריד a weapon, of what kind. 41. 26, 29.

תבל the world, differs from ארץ the earth. 18. 18. — 34. 13. — 37. 12.

תחת because of, &c. variously interpreted. 30. 14. — A place. 36. 20.

תלעת Arab. a torrent, applied to false friendship. 6. 15.

תנין different animals so called. 7. 12. Synonymous to Leviathan. *ib.*

תעב a word expressive of great anger. 19. 19.

תפלה any thing absurd, or unreasonable. 2. 22. — 24. 12.

תפת not, *gehenna*; rather, *tympana*, fem. plur. of תף. 17. 6.

תקן סופרים correction of the Scribes, what. 7. 20.

תותח darts, variously interpreted. 41. 29.

תושיה. vid. יש.



## Words that have no RADIX in HEBREW but supplied chiefly from ARABIC.

א **אגל** a drop. 38. 28.

**אנמח** a caldron, a bulrush, a hook. 41. 20.

**אח** aha. 39. 25.

**אחר** a flag. 8. 11.

**אלף** a thousand. 9. 4.

**אפל** darkness. 3. 6.

**ארז** a cedar. 40. 17.

**ארץ** earth. 12. 8.

ב **בהיר** bright. 37. 21.

**בית** a house. 8. 14.

**בצה** mire. 8. 11.

ג **גרש** a shock of corn. 5. 26.

**גידים** sinews. 10. 11.

**גלד** the skin. 16. 15.

ד **זהב** gold. 31. 24.

ה **חדר** a conclave. 9. 9.

**חיל** substance, power, &c. 15. 29.

**חלב** milk. 15. 27.

**חלמיש** a rock, or, flint. 28. 9.

**חמה** butter. 29. 6.

**חציר** grass. 8. 12.

ו **יום** a day. 23. 2.

ז **כוכב** a star. 9. 7.

**כרף** a shoulder-blade. 31. 22.

ח **מטיל** a bar. 40. 18.

**מתנים** the loyns. 38. 3.

ט **נהל** a brook. 6. 15.

**נפש** the soul. 41. 21.

**נשמה** breath, the soul. 26. 4.

**נשר** an eagle. 39. 27.

ס **סוד** socks. 13. 27.

ע **עננה** a cloud. 3. 5.

**ערש** a couch. 7. 13.

**עשב** grass. 5. 25.

פ **פחדים** the stones. 40. 17.

**פיד** destruction. 30. 24.

**פימה** callops of fat. 15. 27.

ק **קסיטה** a piece of money. 42. 11.

ר **ראש** the head. 8. 7.

**רסן** a bridle. 30. 11.

**רתמים** junipers. 30. 4.

ש **שחין** an ulcer. 11. 7.

**שמים** heaven. 12. 8.

**שרירים** the navel. 40. 16.

ת **תהום** the deep. 28. 14.

**תפל** unsavoury. 6. 6.



# WORDS READ BUT ONCE.

**א**  
 אבר to fly. 39. 26.  
 אנון a caldron. 41. 20.  
**ג**  
 גבינה a cheese. 10. 10.  
 גוש clods. 7. 5.  
 גלד skin. 16. 15.  
 גרד to scrape. 2. 8.  
**ד**  
 דון to rejoyce. 41. 22.  
**ה**  
 הבר to be hardened in impudence. 19. 3.  
**ז**  
 זהם to have an averfion to. 33. 20.  
 זחל to be afraid &c. 32. 6.  
 זעך to be extinct. 17. 1.  
 זרב to flow. 6. 17.  
**ח**  
 חלמות an egg. 6. 6.  
 חף innocent. 33. 9.  
**ט**  
 טוש to make hafte, or fly. 9. 26.  
**כ**  
 כיד deftruction, fraud. 21. 19.  
 כידוד a fpark. 41. 19.  
 כידור a battle. 15. 24.  
**ל**  
 לקש to gather. 24. 6.

**מ**  
 ממיל a bar. 40. 18.  
 מלץ to be fweet. 6. 25.  
 המריא to lift itfelf up. 39. 18.  
**נ**  
 נהרה light. 3. 4.  
 נלה to make an end. 15. 29.  
 נתם to mar. 30. 13.  
**ס**  
 סודים orders. 10. 22.  
 סלד to harden. 6. 10.  
**ע**  
 ענם to grieve. 30. 25.  
 עמינים breasts. 21. 24.  
 עמישות neefings. 41. 18.  
 ערוד a wild Afs. 39. 5.  
**פ**  
 פרשז to fpread. 26. 9.  
 פש prosperity. 35. 15.  
**ר**  
 רוף to tremble. 26. 11.  
 רטפח fresh. 33. 25.  
 רנה to rattle. 39. 23.  
**ש**  
 שכח the heart. 38. 36.  
 שהד a record. 16. 19.  
**ת**  
 תהלה folly. 4. 18.  
 טותח darts. 41. 29.

TEXTS



# TEXTS of SCRIPTURE Explained.

GENESIS.	JOB.	DEUTERON.	JOB.	1 KINGS.	JOB.
i. 2	xii. 8	i. 26	iv. 16	xiv. 10	xx. 7
6	ix. 8	ii. 10	xv. 26	xv. 13	ix. 6
	xvi. 15	iii. 25	iv. 6	xix. 12	iv. 16
ii. 2	iii. 26	iv. 12	iv. 16	xx. 23	i. 11
17	xiv. 10	xxviii. 35	ii. 7	xxi. 13	5
23	xi. 12	65	vii. 4	2 KINGS.	
iii. 16	i. 19	xxxix. 17	xiii. 24	xxiii. 5	iii. 5
19	21	xxxii. 11	xxxix. 13	xxiv. 14	xxxiii. 14
iv. 10	xvi. 18	13	ix. 8	2 CHRONIC.	
20	v. 23	24	xxxii. 6	xxxii. 5	xxxvi. 12
v. 10	ii. 13	JOSHUA.		xxxvii. 17	xii. 12
29	iii. 11	vii. 6	ii. 12	NEHEMIAH.	
xii. 1	v. 27	xv. 3	v. 5	i. 7	xxxiv. 31
xviii. 23	x. 15	JUDGES.		iv. 17	vii. 13
xxvi. 14	i. 3	ii. 21	iii. 26	ix. 6	i. 10
xxviii. 14	i. 10	vi. 25	iv. 6	ESTHER.	
xxix. 27	ii. 13	ix. 43	i. 17	i. 5, 9	i. 4
xxx. 8	i. 16	44	17	vii. 5	xvi. 10
29, 30	i. 10	xii. 3	xiii. 14	6	xiii. 24
xxxix. 47	xvi. 19	xiv. 12	ii. 13	PSALMS.	
xxxvii. 25	vi. 19	xx. 33	xxxviii. 8	i. 1	x. 15
xlix. 4	vi. 15	RUTH.		ii. 4	v. 22
9, 10	iv. 10, 11	iii. 8	vi. 18	12	xxxix. 27
Exodus.		13	ix. 3	vi. 4	i. 10
iii. 8	iv. 2	1 SAMUEL.		viii. 4	iii. 11
x. 21	xiii. 25	i. 18, &c.	ix. 27		iv. 17
xiii. 15	ix. 4	22	viii. 21, 22		vii. 17
xix. 13	xiv. 12	iv. 12	ii. 12	xi. 1	xvi. 4
xx. 11	iii. 26	xix. 5	xiii. 14	xvi. 9	iii. 22
xxiii. 22	xiii. 24	xxiv. 19	i. 10		xvi. 4
xxxiv. 3	i. 14	xxv. 41	xix. 15	xviii. 31	iii. 5
15	xxxix. 27	xxvi. 12	i. 16	xix. 4	viii. 10
LEVITICUS.		xxxix. 13	ii. 13	5	xiii. 17
iv. 6	ii. 13	2 SAMUEL.		xxi. 3	xli. 11
xvi. 21	xiii. 23	i. 12	ii. 12	xxii. 6	i. 15
xix. 31	xxxii. 19	v. 21	xxxii. 22	14	xviii. 12
NUMBERS.		vi. 2	xvii. 12	16	viii. 20
xiii. 23	vi. 15	vii. 28	iii. 19	20, 21	v. 15
xix. 4	ii. 13	xiii. 31	ii. 12	xxiv. 1	xviii. 18
xxii. 6	iii. 8	39	xviii. 14	xxv. 7, 8	x. 14
32	xvi. 11	xiv. 6	v. 4		xiii. 23
xxvi. 1	xiii. 4	xxiii. 17	iv. 2	xxix. 9	xxxix. 1
xxxiv. 4	v. 5	1 KINGS.		xxxv. 19	xv. 12
xxxv. 31	xxxvii. 7	i. 21	xli. 25	23	viii. 6
					PSALMS.



# TEXTS OF SCRIPTURE, &c.

PSALM.	JOB.	PROVERBS.	JOB.	JEREMIAH.	JOB.
xxxvi. 7	i. 15	xxiii. 9	viii. 10	iv. 14	xix. 4
xxxvii. 36	xv. 19	28	ix. 12	v. 16	xxxix. 23
xl. 3	iii. 24	xxiv. 24	iii. 8	vii. 29	i. 20
xliv. 13	xi. 19	xx. 17	iii. 2	xv. 6	v. 5
lv. 4	ix. 6	xxvii. 1	iii. 3	11	i. 11
lvi. 1, 2	v. 5	xxx. 8	xx. 24	18	xxxiii. 6
lvii. 4	v. 15	ECCLES.		xxv. 35	xi. 20
lix. 8	v. 22	i. 5	v. 5	LAMENTAT.	
lxii. 11	xxxiii. 14	ii. 14	iii. 6	iv. 12	xiii. 24
lxiv. 3	v. 15	vii. 23	i. 10	xi. 17	xii. 14
lxviii. 15	x. 10	x. 18	xvi. 20	EZEKIEL.	
22	v. 5	CANTIC.		iv. 12	xx. 7
29	xvii. 12	i. 5	iv. 16	xi. 17	xvii. 7
lxix. 3	xi. 20	6	xx. 9	xiv. 13, 14	i. 6
12	v. 4	ISAIAH.		xviii. 20	vii. 13
lxxiii. 6	xxiii. 9	i. 7	xxiv. 8	xxi. 21	xxi. 21
lxxvi. 3	v. 7	8	xxvi. 18	xxix. 3, 4	vii. 12
6	xii. 17	iii. 9	xix. 3	xxx. 2	iii. 8
lxxviii. 48	v. 7	vii. 15	xx. 17	xxxii. 2, 3	vii. 12
64	xxvi. 15	viii. 4	iii. 10	xxxv. 6	viii. 4
lxxx. 5	iii. 24	8	ix. 11	xxxvi. 2	ix. 8
11	i. 16	17	vi. 19	5	i. 11
lxxx. 11	v. 15	ix. 15	xxii. 8	HOSEA.	
lxxxviii. 5, 10	xiv. 12	x. 33	iv. 13	viii. 6	xviii. 5
	xxvi. 5	xiii. 6	viii. 3	ix. 1	iii. 22
ci. 8	vii. 18	20	v. 23	MICAH.	
cii. 3	vii. 6	xiv. 11	xxi. 26	iii. 6	v. 11
cvii. 17	v. 1, 2	xv. 2	i. 20	7	vi. 20
26	vi. 14	xviii. 1	xxxvii. 3	11	iv. 16
cix. 4	ix. 12	xx. 5, 6	vi. 19	HABAKKUK	
cxix. 28	xvi. 20	xxi. 13, 14	vi. 19	i. 10	xiv. 19
116	vi. 20	xxii. 18	xv. 24	ii. 7	xxvi. 11
120	iv. 15	xxix. 3	xv. 24	iii. 7	v. 23
cxx. 7	ix. 12	xxx. 32	xxx. 21	ZEPHANIAH	
cxl. 5	xviii. 10	xxxiv. 14	i. 15	i. 4	iii. 5
cxli. 7	xvi. 13	xxxviii. 12	v. 24	ZECHARIAH	
cxliv. 3	vii. 17		vii. 6	ix. 5	vi. 19
cxlviii. 12	i. 19	14	xvi. 20	xi. 17	xiii. 4
PROVERBS.		17	xxxiii. 18		xvii. 7
iv. 12	xviii. 7	xl. 10	xxiii. 13	MALACHI.	
vi. 13	xv. 12	xlii. 8	iv. 18	i. 4	vii. 20
ix. 17, 18	xxvi. 5	xliv. 25	xi. 3	MATTHEW.	
xi. 26	iii. 8	xlvi. 10	vii. 6	ii. 6	vi. 25
xiii. 13	xxxiv. 31	liii. 9	xvi. 17	v. 22	xxxiii. 18
xv. 11	xxvi. 5	lvii. 20	vi. 16	vi. 22, 23	xvii. 7
19	v. 5	lix. 10	xix. 4	26	iv. 16
xix. 6	xi. 19	15	xii. 17	ix. 23	iii. 8
xxii. 22	v. 4				MAT-



# TEXTS OF SCRIPTURE, &c.

MATTHEW	JOH.
xv. 20	xv. 20
xv. 15	xv. 15
MARK.	
viii. 2	i. 15
LUKE.	
xii. 10	vi. 2
xxi. 34	i. 15
xxii. 25	xii. 21
JOHN.	
iv. 35	iii. 26
viii. 46	xix. 15
x. 24	xv. 12
xi. 10	xix. 4
ACTS.	
i. 18	vii. 15
v. 3	xvi. 10
vi. 41	ii. 7
vii. 35	viii. 4
xxiii. 23	i. 17
ROMANS.	
xv. 6	iv. 6

1 CORINTH.	JOB
iii. 15	v. 5
viii. 4	xiii. 4
xiii. 2	xviii. 4
xv. 47	iv. 17
2 CORINTH.	
ii. 4	iii. 11
iii. 3	xvi. 11
vi. 8,9,10	iv. 16
xi. 20	vi. 27
GALATIANS	
vi. 11	i. 10
COLOSSIANS	
i. 15	xviii. 13
1 THESSAL.	
v. 5	xix. 4
HEBREWS	
i. 8,9	xi. 10
ii. 12	iii. 19
ii. 6	iii. 11
vi. 17	vii. 17
xv. 14	xviii. 13

HEBREWS	JOB
xii. 28	xiii. 15
xiii. 8	xiii. 19
JAMES.	
v. 10,11	i. 6
1 PETER	
v. 8	i. 7
2 PETER	
i. 19	iv. 16
1 JOHN	
ii. 27	iii. 6
JUDE	
v. 23	v. 5

Apocrypha	
1 Esdras	JOB
iii. 10,11,12	viii. 10
Ecclus.	
xl. 15,16	viii. 11
JUDITH	
xvi. 24	ii. 13

FINIS.



## ERRATA.

Pref. p. 15. l. 18. r. *Cæsariensis*.  
 — P. 18. l. 35. r. *Ελας, Ελας*.  
 Page 10. lin. 33. read *אכלים*.  
 P. 11. l. 14. r. *וְיָ*.  
 P. 14. l. 22. r. *בשפתו*.  
 — l. 34. r. *אליהו*.  
 P. 17. l. 33. r. *ab*.  
 P. 18. l. 30. r. *mishcan*.  
 P. 91. l. 22. del. with.  
 P. 111. l. 25. r. *lived in*.  
 P. 114. l. 23. r. *ותמות*.  
 P. 121. l. 20. r. *αὐτοῦ*.  
 P. 137. l. 14. r. *אעזבה*.  
 P. 151. l. ult. r. *הקבר*.  
 P. 154. l. 4. r. *Ab*.

P. 156. l. 32. r. *chocmah*.  
 P. 196. l. 18. r. *tell*.  
 P. 217. l. 11. r. *עונך*.  
 P. 233. l. 13. r. *חכם*.  
 P. 234. l. 17. r. *arcanas*.  
 P. 243. l. 24. r. *של*.  
 P. 257. l. 24. r. *denotes*.  
 P. 265. l. 15. r. *תקותי*.  
 P. 288. l. 20. r. *חשך*.  
 P. 310. l. 27. r. *כחידנה*.  
 P. 315. l. 2. r. *יד*.  
 P. 323. l. 3. r. *רשעים*.  
 P. 346. l. 9. r. *betzer*.  
 — l. 17. r. *be with*.

P. 366. l. 23. r. *לא יכר*.  
 P. 379. l. 13. r. *אלה*.  
 P. 383. l. 15. r. *ישבעו*.  
 P. 392. l. 26. r. *העלמה*.  
 P. 423. l. 18. r. *likneh*.  
 P. 459. l. 21. r. *צדקתו*.  
 P. 534. l. 17. r. *nurture*.  
 P. 539. l. 30. r. *aretz*.  
 P. 548. l. 19. r. *arex*.  
 P. 551. l. 12. r. *jesoccobu-jesoccobu*.  
 — l. 27. r. *not*.  
 P. 563. l. 21. r. *malleum-σφυγά*.  
 P. 564. l. 5. r. *may be*.



